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CONTENTS—VOL. XX.

JANUARY.

PAGE

I. The Apostle St. Thomas in America.
The Rev. P. De Roo, Centreville, Oregon 1

II. Christmas Day and the Christian Calendar. (Conclusion.)
The Rev. Herbert Thurston, S.J., London, England 19

III. My New Curate. (Christmas Chapters.)
(Story Leaves from the Diary of an Irish Parish Priest) . . . 32

IV. Conflictus inter Donationem et Dispositionem Testamentariam.
The Rev. Augustine Lehmkuhl, S.J., Exaeten, Holland . . 57

V. The Rev. A. Sabetti, S.J. ✠ 65

VI. Ecclesiastical Chronology.
June 15 to December 15, 1898 67

VII. Analecta:
E Secretaria Brevium:
Constitutio Apost. de Sodalitate a SS. Rosario 75
E S. Congr. Epp. et Regg.:
I. Dismissio Alumnorum Votorum Simplicium 83
II. Titulus Mensae Communis loco Patrimonii pro Ord. Tert. Dom. 84
E S. Congr. Rituum:
Conceditur ex gratia usus telae cuiusdam Hia-Pou . . 86
E S. Congr. Indulgentiarum:
De Indulgentiis ab Episcopo concessis 86

VIII. Conferences:
Impedimentum Dirimens in casu Neo-Conversorum 88
Our Analecta—Roman Decrees for the Month 88
Is St. Bernard the Author of the "Memorare?" 90
Purple Color for the Feast of the Holy Innocents 91
Clarifying Altar Wine 92
The Right of Religious to Seek a Special Confessor . . . 93
"My New Curate" 94
The Place for the Tabernacle 94

UNIVERSITY OF ST. MICHAEL'S COLLEGE TORONTO LIBRARY

PAGE

IX. BOOK REVIEW:
BELFORD: Meditations on Christian Dogma 96
KIRCHBERG: De Voti Natura, Obligatione, Honestate . . 96
ROTTHIER-LIÉVIN: Ancient and Modern Palestine 97
SLATER: De Justitia et Jure 98
THEIN-LUCHE: Catechism of Rodez 99
PUSTET: Officium Festorum Nativitatis et Epiphaniae . . . 100
ORTOLAN: Savants et Chrétiens 101
KERR: Life of Cardinal Baronius 104

X. RECENT POPULAR BOOKS 105

XI. BOOKS RECEIVED 109

FEBRUARY.

I. PASCAL'S PENSÉES AND "MODERN APOLOGETICS."
The Rev. F. P. Siegfried, Overbrook Seminary, Philadelphia, Pa. 113

II. CHURCH BUILDING—THE PRIEST AND THE ARCHITECT.
The Very Rev. J. B. Hogan, S.S., S.T.D., Brighton Seminary, Boston, Mass. 124

III. MY NEW CURATE.
(Story Leaves from the Diary of an Irish Parish Priest) . . 135

IV. ADVICE OF "SENEX" TO A CLERICAL BROTHER—A SCORE OF DON'TS 153

V. BEQUESTS FOR MASSES AS INTERPRETED BY THE CIVIL COURTS.
J. H. M. Wigman, Attorney-at-Law, Green Bay, Wis., and The Editor 162

VI. ANALECTA:
E DOCUMENTIS PONTIFICIIS:
I. Traditio Ecclesiae S. Joachim in Curam PP. Redemptorist. Romae 171
II. Constitutio Sodalit. ab Adoratione Reparatrice Gentium Catholicarum 173
E S. CONGREGATIONE CONCILII:
I. De Clericorum Excardinatione et Ordinatione 179
II. Confirmatio Concilii Provincialis Mexicani 182
E S. UNIV. INQUISITIONE:
I. Dubium circa Ordinationem Presbyteri omissa Impositione Manuum 184
II. Dubium circa Ordinationem omisso Tactu Hostiae . . 185
III. Dubium circa Ordinationem in qua Epus solus manus extensas habuit 186
IV. De Modo agendi circa Matr. Catholici Civ. Vinculo juncti cum Infideli 187
V. Circa Matrimonia Paganorum de quorum Consensu dubitatur 188
VI. De Conditionibus ad absolvendos Sectis vetitis Adscriptos 190

PAGE

VII. Utrum Confessarius absolvere possit Schismaticum in bona fide versatum 191
E S. CONGREGATIONE RITUUM:
Confirmatio Cultus ab immemor. temp. praestiti Pluribus Servis Dei in Scotia 193

VII. CONFERENCES.
Our Analecta—Roman Decrees for the Month 196
The "Knights of Pythias" Positively Excommunicated . . 199
The Morality of Using Chloroform to Deaden Pain 201
The Question of Rebaptizing 205
Electric Lights on the Altar 206
St. Emmanuel, Martyr 208
Chronology of the New Testament 208
An Epigraphical Query 209
The Date of Christmas Day 211
Blessing Stearic Candles on Candlemas Day 215

VIII. BOOK REVIEW.
BULLEN MORRIS: Divinity of Jesus Christ from Pascal . . 216
GUTHLIN: Les Pensées de Pascal 216
DIDIOT: Pensées de Blaise Pascal 216
TYRRELL: Hard Sayings 219
PUSTET: Missa et Absolutio Defunctorum 220

IX. RECENT POPULAR BOOKS 221

X. BOOKS RECEIVED 224

MARCH.

I. AMERICAN CATHOLICS AND THE PROPAGATION OF THE FAITH.
The Rev. Edward F. X. McSweeney, D.D., Mt. St. Mary's Seminary, Emmittsburg, Md. 225

II. MY NEW CURATE.
(Story Leaves from the Diary of an Irish Parish Priest) . . 244

III. BISHOP ENGLAND'S INSTITUTE OF THE SISTERS OF MERCY. I.
(Article IX of "American Foundations of Religious Communities.") The Very Rev. Prior Felix, O.S.B., V.G., Belmont, N. C. 254

IV. A NATIVE NEGRO CLERGY.
The Very Rev. J. R. Slattery, St. Joseph's Seminary for the Colored Missions, Baltimore, Md. 265

V. RECENT CONTRIBUTIONS TO BIBLICAL THEOLOGY.
The Rev. Joseph Bruneau, S.S., S.T.L., Dunwoodie Seminary, N. Y. 271

VI. ANALECTA.
E S. R. UNIV. INQUISITIONE:
Quinam Sacerdos Matrim. assist. debet ubi viget Decr. "Tametsi" 281
E S. CONGREGATIONE EPP. ET REGG.:
Conceditur Erectio in Urbe Collegii pro Alumn. Soc. Miss. a S. Josepho 283

PAGE

E S. CONGREGATIONE RITUUM:
I. Solutio Dubiorum Liturgicorum 283
II. Mutationes in Nova Editione Breviarii Rom. Seraphici faciendae 285
E S. CONGREGATIONE INDULGENTIARUM:
I. Summarium Indulg. Sodalibus Confraternitatum SS. Nominum concessarum 286
II. Extenditur Tempus ad Indulg. lucrand. pro Adsociatis Rosario-Perp. 290
E S. CONGREGATIONE INDICIS:
Dubium circa Revisionem Librorum 291

VII. CONFERENCES:
Our Analecta—Roman Decrees for the Month 292
The Triennial Term in the Office of Diocesan Consultors . 293
The Pronunciation of the Hebrew Tetragrammaton 296
Reasons for Baptizing Children of Bad Catholics 297
Disputed Authorship of the "Memorare" 299
The Votes of the Clergy in the Appointment of Consultors . 300
A Convenient Method of Bible Reference 301
Clerics Attending the Opera 307
The "Ordo" of Religious Having Charge of Parishes . . . 311
The Use of Gongs at Mass 312
Historical Data Concerning Metaphrastes 313
Changing the Stations of the Cross 314

VIII. BOOK REVIEW:
LESÊTRE: Saint Henri 315
MAGEVNEY: Christian Education in the Dark Ages 317
SHEEHAN: The Triumph of Failure 317
SASSE: Institutiones Theologicae de Sacramentis Ecclesiae 321
RICKABY: Oxford Conferences 323
SCHAUB: Die Eigentumslehre nach Thomas von Aquin und dem Modernen Socialismus 324
KNABENBAUER: Commentarium in Quattuor S. Evangelia D. N. J. C. 326
SEEBERGER: Key to the Spiritual Treasures 330

IX. RECENT POPULAR BOOKS 331

X. BOOKS RECEIVED 335

APRIL.

I. THE PASCHAL CELEBRATION IN FORMER TIMES.
The Rev. H. J. Heuser, Overbrook Seminary, Philadelphia, Pa. 337

II. THE PRIEST ON SICK-CALLS IN CONTAGIOUS DISEASES.
Austin O'Malley, M.D., Notre Dame University, Indiana . 342

III. MY NEW CURATE.
(Story Leaves from the Diary of an Irish Parish Priest.) . 363

IV. CHURCH BUILDING.—II. THE MATERIALS.
The Very Rev. J. B. Hogan, S.S., S.T.D., Brighton Seminary, Boston, Mass. 389

PAGE

V. ANALECTA:

LITTERAE APOSTOLICAE:
I. Ad Cardinalem Gibbons, de erroribus "Americanismi" 399
II. Ad Episcopos Americae Latinae, de Concilio convocando 409
E S. R. UNIV. INQUISITIONE:
I. Absolutio a Casibus S. Sedi reservatis quandonam permittitur 410
II. De Acquisitione Domicilii in Ordine ad Matrimonium, 411
III. Alius Casus de Eodem 413
IV. Viget "Tametsi" in Parochiis Novis intra Dioec. Tridentino subject. 415
E S. CONGREGATIONE RITUUM:
I. Solutio Dubiorum Liturgicorum 416
II. Benedictio Solemnis Candelarum transferri non debet, 417
E S. CONGREGATIONE INDULGENTIARUM:
Conceduntur Indulg. Legentibus S. Evangelium per Quadrantem 418

VI. CONFERENCES:
Our Analecta—Roman Decrees for the Month 419
Manifestation of Conscience and the "Chapter of Faults," 420
The Morning Collation in Lent 421
The Litanies on Holy Saturday 422
The Parish Priest of the Protestant Party in Mixed Marriage, 424
"Saint Carolina" 425
The Architects' Code of Ethics 426
The Cardinal Vicar of Rome on Clerics Attending Theatres, 427
The Proper Parish Priest where the "Tametsi" is in Force, 428

VII. BOOK REVIEW:
SCHMITZ: Die Bussbücher und das Kanonische Bussverfahren 430
BELLOC: Historic Nuns 433
DE TRÉMAUDAN: The Ideal New Woman 433
WALTER: Das Eigenthum und der Socialismus 435
WALTER: Socialpolitik und Moral 435
LEHMEN: Lehrbuch der Philosophie 438
ALLIES: St. John Damascene on Holy Images 438
TEPE: Institutiones Theologiae Moralis 439
BARRAUD: Lays of the Knights 441
SINGENBERGER: Ecclesiastical Chants at Burial Services, 442
BARTSCHMID: Mass in D 442

VIII. RECENT POPULAR BOOKS 443

IX. BOOKS RECEIVED 447

MAY.

I. THE BAPTISTERY. (With illustration.)
The Rev. H. J. Heuser, Overbrook Seminary, Philadelphia, Pa. 449

II. BISHOP ENGLAND'S INSTITUTE OF THE SISTERS OF MERCY. II. (Article X of "American Foundations of Religious Communities.")
The Very Rev. Prior Felix, O.S.B., V.G., Belmont, N. C. . 454

PAGE

III. MY NEW CURATE.
(Story Leaves from the Diary of an Irish Parish Priest) . . 467

IV. THE PRIEST ON SICK-CALLS IN CONTAGIOUS DISEASES.—CONTAGIOUS DISEASES IN SCHOOLS.
Austin O'Malley, M.D., Notre Dame University, Indiana . 488

V. ANALECTA:
E S. R. UNIV. INQUISITIONE:
I. De Validitate Baptismi collati per modum Unctionis in Fronte 498
II. Quoad Impedimentum Affinitatis contractae in Infidelitate 499
III. Circa Juramentum pro Statu Libero probando 500
E S. CONGREGATIONE RITUUM:
I. Dubium de pulsand. Organis in Cantu Praefationis, etc. 502
II. Dubia quoad Benedictionem Aquae et Fontis Baptismalis 503
E S. CONGREGATIONE INDICIS:
Decretum, Die 15 Decembris 1898 504
E S. CONGREGATIONE SUPER DISCIPLINA REGULARI:
Interpretatur Decretum "Auctis admodum" 505
E S. CONGREGATIONE DE PROPAGANDA FIDE:
Dubium de Membrorum Societatis "Odd Fellows" Reconciliatione 506

VI. CONFERENCES.
Our Analecta—Roman Decrees for the Month 508
Litterae or Littera? 509
Protestant Parents Bringing their Children to the Catholic Church for Baptism 510
Stations of the Cross Blessed in the Rectory 511
Color of Stole for Viaticum 512
Priests for Italian Immigrants 513
The "Fathers" and the "Doctors" of the Church . . . 516
Life of Father Faber 519
Legal Decisions Regarding the Performance of Building Contracts 520
The Waxed Cloth on the Altar 524
Is the Chalice Desecrated by the Touch of a Corpse? . . . 524
The Antiphon at the "Benedictus" in the Office "de S. Familia" 525
Dr. O'Malley's Precautions Against Contagion. (Two Letters) 526
Blessing of the Baptismal Water with the Oils of the Previous Year 530
The Celebrant of the Mass on Maunday Thursday and Good Friday 530
Can the Bishop Determine the "Patronus Dioeceseos?" . 531
The "Missa pro Die Obitus" 532
A Liturgical Breviary. The Sacrament of Baptism 532

VII. BOOK REVIEW.
HUMMELAUER: { Der Biblische Schöpfungsbericht . . . 540
{ Le Récit de la Création 540
LECUYER: Le Prêtre Éducateur 542
STANG: Business Guide for Priests 545

PAGE
RAVIGNAN: Entretiens Spirituels 546
CAPES: Devotion to the Blessed Virgin 547
RICKABY: Cambridge Conferences 548
GROU: How to Pray 549
VERMEERSCH: De Prohibitione et Censura Librorum Dissertatio 550
MCLAUGHLIN: The St. Cecilia Chorist 552
GREDT: Elementa Philosophiae Aristotelico-Thomisticae . 553
CHAUVIN: Leçons d'Introduction Générale aux Divines Écritures 554

VIII. RECENT POPULAR BOOKS 555

IX. BOOKS RECEIVED 560

JUNE.

I. TRADITIONAL FORM OF THE PASCHAL ACCLAIM.
The Very Rev. T. J. O'Mahony, D.D., LL.D., All Hallows College, Dublin, Ireland 561

II. THAT SERMON OF FATHER JAMES ON FIRE AND BRIMSTONE.
The Rev. William Stang, D.D., Louvain, Belgium 568

III. THE REVEALED FORM OF THE DIVINE NAME.
The Very Rev. M. J. Lagrange, O.P., Jerusalem, Palestine . 587

IV. MY NEW CURATE.
(Story Leaves from the Diary of an Irish Parish Priest) . . 600

V. ST. JOSEPH'S PREPARATORY SEMINARY FOR THE ECCLESIASTICAL PROVINCE OF NEW ORLEANS.
The Very Rev. Prior Gruwe, O.S.B., Gessen, Louisiana . . 618

VI. ANALECTA:
EX ACTIS LEONIS XIII ET E SECRETARIA BREVIUM:
I. SS. Pontifex laudat Commentaria quibus Nomen *Civiltà Cattolica* 623
II. Concessio Indulgentiae Recitantibus Orat. in hon. S. Mathildis 624
E VICARIATU URBIS:
Litterae circa Admissionem Vexillorum in Ecclesias . 626
E S. R. UNIV. INQUISITIONE:
I. De Haeretico Moribundo in Hosp. Monial. postulante Ministrum Proprium 626
II. Circa Jejunium servandum ante S. Ordinationes et Conscr. Eccles. 628
E S. CONG. EPP. ET REGG.:
Reprobatur Liber cujusdam Sororis M. a S. Corde . . 629
E S. CONG. RITUUM:
Varia Dubia Liturgica 630
Approbatio Novarum Litan. SS. Cordis Jesu 632

VII. CONFERENCES:
Our Analecta—Roman Decrees for the Month 633
Leo XIII and the *Civiltà Cattolica* 634

PAGE
The Vicar-General as Diocesan Consultor 636
Danger from Incandescent Lamps in Churches 637
The Question of Contagious Diseases (*from a Medical Standpoint*) 637
Christian Burial for Catholics who have Neglected their Easter Duty 640
The Blessing of Baptismal Water at Pentecost 642
Recent Changes and Additions in the Missal and Breviary . 644
Liturgical Breviary—The Sacrament of Penance 646

VIII. BOOK REVIEW:
SEMINARY PROFESSOR: Exposition of Christian Doctrine . 651
MERCIER: Critériologie Générale 652
BRIGGS: General Introduction to the Study of Holy Scripture 654
GREEN: General Introduction to the Old Testament 654
SCHULZE: Manual of Pastoral Theology 660
MELATA: Manuale Theologiae Moralis 661

IX. RECENT POPULAR BOOKS 662

X. BOOKS RECEIVED 667

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. X.—(XX.)—JANUARY, 1899.—NO. 1.

THE APOSTLE ST. THOMAS IN AMERICA.

THERE is current among the Mormons an interesting story regarding the mission of Christ. According to the tradition related by Bancroft,[1] the Lost Tribes of Israel found their way at an early date to America. Almost immediately upon their arrival in the strange land they separated so as to become in time two distinct nations. The Nephites, so called from the prophet Nephi, who had conducted them, were persecuted on account of their righteousness, by their faithless brethren, the Lamanites, named after Laman, their wicked chief. In spite of the numerous marks of divine protection which the Nephites had received from God, they too eventually fell from grace, thus bringing upon themselves the divine chastisement for their ingratitude. A thick darkness covered all their lands; earthquakes turned mountains into valleys; human habitations were destroyed by torrents and landslides or by lightning. Thus perished the most perverse among the Nephites and Lamanites. Those who survived these judgments received tokens of the birth and death of Christ, by certain strange phenomena which appeared in the heavens and in nature on earth. These were such as had been foretold by their prophets. Tradition has it that they actually received a visit from Christ, who, before His Ascension, appeared in the midst of the Nephites, in the northern part of South America. His instructions, the foundation of the

[1] *The Native Races of North America*, Vol. V, p. 98, seq.

New Law, were afterwards graven on plates of gold, and some are to be found in the "Book of Mormon;" but by far the greater number will be revealed to the saints at some future time. After Christ had ended His mission to the Nephites, it is said, He went up into heaven; and the apostles designated by Him set about preaching the gospel throughout the continent of America. Conversions to the religion of Christ took place everywhere among the Nephites and the Lamanites, and for three centuries they remained a godly people. But towards the end of the fourth century of the Christian era they returned to evil ways and once more were smitten by the arm of the Almighty. A terrible war was waged between the descendants of the Nephites and those of the Lamanites, which resulted in the almost entire destruction of the former. Driven by their enemies towards the North and Northeast, they were vanquished in a final struggle near the hill of Cumorah, in New York State, where historical tablets establishing these traditions have since been found by the Mormon leader, Joseph Smith.

There exists another ancient legend which has it that during the forty days between our Lord's Resurrection and His Ascension, He traversed the whole earth with giant strides, and that all His footprints were to be marked at some future time by the erection of a Christian church. If this pious tradition were true, the sites of numberless Catholic churches in North and South America would prove that Christ had traversed the western hemisphere in many directions.

Whilst there is no historical evidence to show that our Lord extended His mission on earth by a visit in His human form to our continent, we know that America is part of that universal world which He sent His Apostles to evangelize. The question, whether any of the Apostles actually preached the Gospel in America, has long been discussed, according to the rules of historical criticism, as has been witnessed by the learned members of the different Americanist Congresses, notably those held at Copenhagen and Luxemburg.[2]

[2] Gaffarel: *Histoire de la Découverte de l'Amérique*, t. I, p. 428, n. 1.

The first man seriously to assert the evangelization of America by the Apostle St. Thomas was probably the learned and famous scientist and lapidary, Jaime Ferrer de Blanes, who wrote to the discoverer Columbus from Bruges, under date of August 5, 1495: "I, Señor, meditate upon the mysterious fact that God's infallible Providence sent the great Apostle Thomas from the West to the East, to promulgate in the Indies the sacred law of the Catholic faith; and that same Providence has urged you, Señor, to take an opposite way, from the East to the West; so that by God's will you have reached the extreme parts of Upper India; thus you make known to the descendants of the former inhabitants what these have neglected of the preaching of Thomas; in order that the word may be fulfilled: 'their sound hath gone forth into all the earth;' and very soon you will reach, under the divine guidance, the great gulf, on the shores of which the glorious Thomas has left his saintly body."[3] Blessed de las Casas, Bishop of Chiapa, states that even in those early days the belief was general that the Apostle St. Thomas had left certain traces of his sojourn in Portuguese Brazil.[4] Charlevoix[5] says that, according to Oviedo's confident assertion, the Apostles James and Paul preached the Gospel in the Antilles or ancient Hesperides. In a note, Prescott[6] states: "Piedrahita, the historian of the Muyscas, is satisfied that St. Bartholomew, whose travels are known to have been extensive, paid a visit to Peru, and scattered over it the seeds of religious truth. The Mexican antiquaries consider St. Thomas as having had charge of the mission to the people of Anahuac. These two Apostles, then, would seem to have divided among themselves the New World, at least the civilized portions of it. Velasco, a writer of the eighteenth century, has little doubt that they

[3] Navarette: *Coleccion de Viages y Descubrimientos*, Vol. II, p. 119; *American Cath. Quart. Review*, Vol. XVII, p. 50; *Ad Rom.*, 10: 18. De Blanes, however, had the East Indies in view.

[4] *Coleccion de Documentos ineditos para la Historia de España*, t. 66, Apend., C. CXXIII, p. 454.

[5] *Histoire de l'Ile Espagnole*, t. I, p. 90.

[6] *Conquest of Peru*, Vol. I, p. 109, n. 36.

really did come." Sahagun,[7] likewise, states that the famous Mexican lawgiver, Quetzalcoatl, was one of the many Yucatan prophets who at various times renewed the teachings of Chilam Cambal, whose name, according to the Chinese idiom, is identical with that of St. Thomas.

The space at our command would not suffice to record the names of all the authors who advocate the thesis of St. Thomas' mission in America. Besides Garcia, Torquemada, Siguenza, and a host of Spanish writers, many modern authors, such as Kingsborough, Gleeson, De Costa, might be quoted. But these, one and all, may easily be traced as having drawn their conclusions from a few common sources, such as early Christian legends, resting in part on certain interpretations of Holy Writ, and the traditions current among the descendants of the aborigines.

One of the leading witnesses among the early Christian writers, cited as authority for the belief of the evangelization of our hemisphere by St. Thomas, is St. Clement. Being a contemporary of the Apostles, he is supposed to have obtained from St. Thomas his knowledge of the existence of "the other world," of which he speaks in one of his letters to the Corinthians.[8]

Solorzano[9] states that there appear to be unmistakable traces of early Gospel preaching in the New World; and adds that Tertullian, in Chapter VII, of his *Contra Judaeos*, after asserting that the voice of the Apostles and the doctrine of Christ had been heard by all the peoples of the earth, specially enumerates the Parthians, Medes, Elamites, the people of Mesopotamia, the Armenians, Phrygians, Cappadocians, the inhabitants of Pontus, Asia Minor and Pamphylia, the Egyptians, Africans, Romans, Jews, the Getuli, the Moors, Spanish, Gauls, Britons, Sarmatians, Dacians, Germans, and the Scythians; and that the same voice and teaching had been heard by the inhabitants of many strange countries and lands unknown

[7] Ap. de Mier, *A Memoir to the Historia General de las Cosas de Nueva España of Sahagun*, p. iv.

[8] Cfr. Sahagun, *Historia General*, I, p. xviii.

[9] *De Indiarum Jure*, p. 185, n. 52–53.

to us, and which, he says, we could not enumerate; yet these peoples know the name of Christ, who has come and reigns, before whom the gates of all cities have been opened and none are closed; before whom all iron chains have been broken and steel locks unbarred. Does he not, asks Solorzano, point out, as it were, with his finger the distant regions of which we have no knowledge—of America? Tertullian applies to the Apostles personally the words of Psalm 18:5—"Their sound hath gone forth into all the earth, and their words unto the ends of the whole world."[10] Oviedo[11] and others refer to the learned Pope St. Gregory, who plainly affirms[12] that the mystery of our Redemption has been announced in every part of the universe. The great continent of America might well be included in the meaning of such an expression.

These ancient Doctors of the Church relied in their assumption mainly upon the words of Holy Scripture, and in particular on the commission given the Apostles by our Lord Jesus Christ, to go and teach all nations, and on the statements of the Apostles themselves. "And Jesus coming spoke to them, saying: All power is given to Me, in heaven and on earth. Going, therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28: 18, 19); and, according to St. Mark 16: 15, 16, "He said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." This command might be understood to apply, not solely to the Apostles personally, but as well to all their successors; all the more so, as there is added in St. Matthew 28: 20: "And behold I am with you all days, even to the consummation of the world;" but it accords in some way with the idea of the mercy of Almighty God, "who will have all men to be saved, and to come to the knowledge of truth" (1. Tim. 2: 4), to interpret the words as directly and

[10] *Ad Rom.*, 10: 18; *Adversus Marcion*, l. IV, cap. 43.

[11] *Historia General de las Indias Occidentales*, fo. IX, l. II, cap. vii.

[12] *Moralia*, ad cap. 16, Job.

personally regarding those to whom they were spoken, who themselves seem to have so understood them. For, before separating at Jerusalem, the Apostles apportioned the world amongst them, and went forth in different directions in obedience to the divine mandate. Collateral texts would appear in a measure to support and confirm this interpretation. The same commission is related by St. Luke, as follows (24: 46–48): "And He said to them: Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead on the third day; and that penance and remission of sins should be preached in His Name unto all nations, beginning at Jerusalem. And you are witnesses of these things." There can be no doubt but that the Apostles are meant personally here, as they alone had personally heard and seen "these things," and should now, starting from Jerusalem, go and testify to them before "all nations." The same injunction is again made in the Acts of the Apostles, which are a partial history of its fulfilment: "But He said to them: You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth."

That the Apostles were faithful servants and carried out their Master's command is seen from their own testimony. St. Mark closes his Gospel with the words: "But they (the Apostles), going forth, preached everywhere, the Lord working withal, and confirming the word with signs that followed." St. Paul, too, testifies, in several places, that he and his colleagues evangelized the whole world. Writing to the Romans (10: 13–18), he tersely argues about the responsibility of all who do not believe in the teaching of our Lord. He acknowledges that those who have not the Gospel preached to them cannot be held responsible or as guilty; but, says he, where are they to be found at this day; in all the world, who can allege invincible ignorance as an excuse? "Whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on Him in whom they have not believed? Or how shall they believe Him of whom they have not heard? And

how shall they hear without a preacher? And how shall they preach unless they be sent? As it is written: 'How beautiful are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things!' But all do not obey the Gospel, for Isaias saith: 'Lord, who hath believed our report?' Faith, then, cometh by hearing, and hearing by the word of Christ. But I say: Have they not heard? Yes, verily their sound hath gone forth into all the earth, and their words unto the ends of the whole world." St. Paul had already said to the Romans that the Christian faith in which they believed "was spoken of in the whole world" (1: 8), and consequently had already then been preached in every country of the earth.

Equally strong, if not more conclusive, are the words of the Apostle to the Colossians (1: 3–6): "We give thanks to God and the Father of our Lord Jesus Christ . . . hearing your faith in Jesus Christ . . . which is come unto you, as also it is in the whole world; and bringeth forth fruit, and groweth, even as it doth in you." And further on in the same chapter (21–23), he says: "He (Christ) hath reconciled you . . . if so ye continue in the faith . . . which you have heard, and which is preached in all the creation that is under heaven."

It is certain that many of the great Christian writers interpreted St. Paul's words and the other kindred passages of the Sacred Text in this sense. Don Juan de Solorzano Pereira, a celebrated Spanish writer of the sixteenth century, who himself opposes this interpretation,[13] believing that the Spanish had first introduced Christianity into America, cites as against his own view the names of SS. Hilary, Chrysostom, Jerome, Thomas, and Euthymius, Theophylactus, Tostatus, Gagnaeius, Jansenius, Maldonatus, and other commentators of the twenty-fourth and twenty-fifth chapters of St. Matthew's Gospel; also St. Ambrose, interpreting the tenth chapter of St. Luke; Bede, on the thirteenth chapter of St. Mark; Adrian Finaeus, in his work, *Flagelli*, l. 2, c. 12; Pinstus, commenting on the second chapter of Daniel; Leo Castrensis,

[13] *De Indiarum Jure*, l. I, cap. xiv, p. 177, n. 2, 3.

in the first book of his Apologetics; Genebrardus, in the second book of his Chronography. He adds that the opinion of the Apostles' personal preaching in America is especially upheld by Fr. Stephen de Salazar, in the third chapter of his sixteenth discourse on the symbol of the Apostles; as also by Acosta, in his *History of the Indies*, l. 5, c. 25; by John a Ponte, *Utriusque Monarchiae*, l. 2, c. 2; by Fr. John a Torquemada, in his *Indian Monarchy*, l. 15, c. 4, 7, 48, 49; by Malvenda, in his third book on the Anti-Christ, c. 2, 25, seq.; and by John del Cano, in his commentary on Psalm 18. It is but fair to add that Solorzano objects, on grammatical grounds, though, I think, not conclusively, to the interpretation of the various Scriptural expressions which I have cited.

Now, it would not seem quite an unreasonable induction to assume that St. James, St. Paul, or St. Thomas found either in the Phœnician ports, or in those of the Red Sea, vessels waiting to transport them to the American shores. Our relatively defective knowledge of the history of our ancestors prevents us probably from sufficiently realizing that the messengers of the Almighty did sail to those Polynesian Islands and to the adjoining continental shores, to which the savage tribes who inhabit them to this day must have navigated at some distant epoch. But suppose that, for the sake of argument, it be granted that human means of transportation from Palestine or from European coasts to America were unknown during the lifetime of the Apostle St. Thomas, there are writers who maintain that the assumption of a miraculous intervention of God for the purpose of spreading the true faith need by no means be excluded. Solorzano, whom I have already cited as opposed to the theory that St. Thomas visited the American continent,[14] readily admits the possibility that the true faith may have been carried by a miracle over all the regions of the earth, how distant soever and unknown, and that in a shorter space of time than intervened between the wondrous transport of the prophet Habacuc from Judea to Babylon and back again, related in Daniel 14: 32–38, or that of the deacon Philip, from the desert to Azotus.[15]

[14] *Op. cit.*, l. I, C. XIV, par. 67, p. 188.

[15] Acts of the Apostles, 8 : *in fine.*

There are records to indicate that St. Thomas travelled through Parthia, Media, Persia, Hircania, and Bactria, and thence proceeded further east to India proper.[16] Greek-speaking Christian congregations still exist at Socotera, the place in which the missionary Theophilus was preaching at the time of Emperor Constantine. It is well known that an entire Christian population was found here by Kosmas Indicopleustes in the sixth century, by Arabian freighters in the ninth, and finally by the Portuguese in the year 1507. According to the traditions of the Syrian Christians, the Apostle passed by Socotera and landed at Cranganor, where took place the first conversions of the Indian people. He established Christian communities all over the coasts of Coromandel and Malabar, until he shed his blood for the doctrine he was preaching—in a place, since called *Beit-Tuma*, or house of Thomas. This tradition is related by St. Gregory of Nazianzen, and by a merchant of Alexandria who found Christians also in Ceylon.[17] Nicephorus, of Constantinople, and nearly all the authors referred to by Solorzano, state, moreover, that St. Thomas preached to the Chinese and the easternmost peoples of India. It would not, therefore, have been such an extraordinary matter to have followed these nations in their migrations eastward to Polynesia, and even as far as the Americas.

We come now to some prehistoric vestiges found in America, that would seem to indicate the actual presence of the Apostle St. Thomas on this continent.

The most ancient traditions of the Peruvians tell of a white-bearded man, named "Thonapa Arnava," religiously honored in Callao, who arrived in Peru from a southern direction, clothed with a long violet garment and red mantle. He taught the people to worship Pachacamac, the Supreme God and Creator, instead of the sun and moon; who healed the sick and restored sight to the blind. At his approach, wherever he went, the demons took to flight. With the chief of Peccari-tampu he left his notched stick, to remind him of the commandments. Having pronounced a

[16] *Breviarium Romanum*, ad. XXI Dec.

[17] Peschel: *Geschichte des Zeitalters der Entdeckungen*, S. 5.

judgment against the city of Yamquerupa, which was afterwards engulfed in the ocean, because it had persecuted him, he was taken prisoner in Caravaya, and led to the adjoining hill, to the top of which he had carried a cross. Set free by a beautiful youth, who, appearing to him, touched his bonds, he escaped and sailed away with his young deliverer on his mantle spread open on the waters of the lake. He at length came to Copacabana, on Lake Titicaca, and there suffered death; and his dead body was placed on a canoe, which drifted into the open sea.[18] Horn[19] aptly remarks that proper names frequently undergo slight variations in their passage from language to language, so that Thonapa might easily represent Thoma-Papas. The surname "Arnava" is not unreasonably interpreted from the Peruvian Quechua dialect, in which *arma* or *arna* signifies to bathe or pour water, referring probably to the ceremonies of baptism administered by St. Thomas in Peru; and this assumption receives illustration from the use of the two names combined among the South American tribes, namely, Mahanarva, or Thomas the Baptist.

Sahagun tells the curious fact that the Peruvians gave to their missionaries, after the Spanish conquest, the name of Paytumes, or Padres Tomés.[20]

The Chilians likewise have a tradition of a bearded and shod man, who had appeared to their forefathers, healing the sick and procuring for them, when their land was parched, abundant rains.[21]

It is especially amongst the oldest nations of Brazil that the memory of the Apostle has been religiously kept. They have preserved the tradition that he preached to them. Nieremberg[22] writes: "The East Indians still show a path followed by St. Thomas on his way to the kingdoms of Peru. The Apostle's preaching is also remembered by the people of

[18] Bastian: *Die Culturländer des Alten Amerika*, b. II, s. 58–67.

[19] *De Originibus Americanis*, l. 3, c. 19, p. 219.

[20] *Historia General*, p. iv.

[21] Bastian: *loc. cit.*

[22] Nieremberg: *Historiae Naturae*, l. XIV, c. cxvii; cfr. Bancroft: *Native Races*, Vol. V, p. 26, n. 61.

Brazil, and a similar tradition exists among other savage tribes of America. It is related in particular that St. Thomas had gone to Paraguay along the Iguazu River; and afterwards to Parana on the Uruguay, on the bank of which is pointed out a spot where he sat down to rest. According to the ancient reports he foretold the later coming of men who would announce to their descendants the faith of the true God. This tradition is indeed a great consolation and encouragement to the preachers of our holy religion who suffer much in their labors for the faith among those barbarous nations." Lescarbot[23] relates as follows: The great missionary of the Brazilians, John de Leri, explained one day to them the origin of the world, and how they should believe in the Creator. They followed him with the greatest attention and evident signs of astonishment. But when he had finished his discourse, one of the elders rose up to answer. "You have told us wonderful things," he said, "that have brought back to our minds what we have often heard from our forefathers; namely, that very long since a certain *Mair*, a bearded and clothed stranger, had been amongst them, and had sought to turn them to the God whom he announced to them; and he spoke as you speak now to us; but they would not be led. When he departed another came, who, to punish them, distributed arms amongst them, with which they have ever since been killing one another. Nevertheless, neither will we change our manner of life, because if we should do so our neighbors would deride us."

Horn, in the place mentioned above, writes that St. Thomas preached to the people of Brazil, or at least was known to them. For, as it appears from their legends, they still remembered the saintly man, whom they called *Meyre Humam*. He believes that this personage was the Apostle St. Thomas. In the first place, *Meyre*, in their language, means a stranger with beard and clothes, and *Humam* is easily converted to the Apostle's name. Furthermore, the particulars related of him in Brazil correspond with those recounted of their Apostle by the Indians on the coast of

[23] *Histoire de la Nouvelle France*, p. 722.

Malabar. Sahagun[24] assures us that anyone reading the chronicles of Brazil, especially those written by Padre Manuel de Nobrega, must be impressed with the fact that in that country, down from ancient times, besides the names of Jesus and Mary, the name of St. Thomas, who preached there, is preserved.

As a result of careful research, Bastian has lately published the following interesting particulars:[25] A white-bearded man, Sumé by name, came from the East, to teach agriculture, and to introduce corn into Brazil, where he opened roads by making the trees of the forest move back, while the wild animals cowered before him. He turned into boomerangs the missiles of the Cablocos who assailed him. When he departed, sailing down the river, he left his footprints on the neighboring rocks, and these traces of Tzumé are to be found in Eastern Brazil, in the province of San Paolo, on the "Praya de Embare," between Santos and San Vincente, and on the mountain tops of Serra do Mar, in Spiritu Santo and Bahia, near Gorjahu, where Emanuel Nobrega, S.J., saw them, as he writes in a letter, dated 1552.[26] It will be noticed that Sumé or Tzumé bears a striking resemblance to the Apostle's name.

It is also stated that St. Thomas entered Paraguay[27] and the neighboring provinces. Sahagun relates that the Commissary of the Franciscans, who, with four other religious, had been sent to La Plata, wrote on the first of May, 1533, from Port Don Rodrigo, to one of the members of the Council for the Indies a most remarkable letter, in which he states that the Christians had been received like angels by the natives, from whom he had learned that, four years before, a certain prophet, called Eguiara, had been there and had announced to them that ere long Christians, brothers of St. Thomas, would come to baptize them, and that the newcomers would not harm them, but, on the contrary, do them

[24] *Loc. cit.*

[25] *Op. cit.*, b. II, s. 60, 879.

[26] Solorzano: *op. cit.*, l. I, c. XIV, par. 59.

[27] See Nieremberg; Bancroft, *loc. cit.*

great services. The writer had also seen from their songs, which the prophet had taught them, that he had enjoined them to keep the Commandments and many other Christian teachings. This report is hardly more surprising than the extract made by Gaffarel[28] from the *History of Paraguay* by Charlevoix, from whom we glean the following: When, in the year 1609, the Fathers Cataldino and Moceta penetrated into the wilderness of America, to convert the Guaranis, the Cacique Maracana and some other chiefs of the tribe assured them that long ago, according to their ancestral traditions, a learned man, named Pay Zuma or Pay Tuma, had preached in their country the faith of heaven and had made many conversions amongst them. Yet, in leaving he had foretold them that they and their descendants would abandon the worship of the true God, whom he had made known to them; but that, after the lapse of centuries other messengers of the same God would come with a cross, like the one they saw him carrying, and would restore among their posterity the faith he was preaching. Some years later, when Fathers Montoya and Mendoza were in the district of Taiati, in the province of Santa Crux, the Indians, seeing them approach with crosses in their hands, received them with great demonstrations of joy. The missionaries, manifesting their astonishment, were told the same story as was told Cataldino and Moceta. These natives designated their ancient Apostle also by the name of *Pay Abara*, or the Celibate Father. Pay Zuma seems, however, to have been the more common appellation. In all these regions the first Christian missionaries of the sixteenth century were called Payzumas, by the aborigines.[29]

Traditions similar to these are reported in other parts of South America, such as those of the Tupinambas, and along the Uruguay, where is shown still the resting-place of the Apostle during his sojourn among the tribe.[30] But it is a remarkable fact that there seems to be no remembrance of

[28] *Histoire de la Découverte de l'Amérique*, p. 429.

[29] *Cfr.* Horn, *De Originibus Americanis*, l. III, c. 19, p. 218; also Bastian: *ib.*

[30] Nieremberg; John Eusebius: *Historiae Naturae*, l. XIV, c. cxvii, ap. Bancroft, Vol. V, p. 26, n. 61.

him in the northern half of our continent; although Sahagun, commented by Dr. de Mier,[31] assures us that the famous Mexican high priest and civilizer, Quetzalcoatl, was none other than St. Thomas. "Cohuatl," he says, means not serpent, as it is often mistranslated, but "twin," that is, the name of the Apostle, who was called Didumos, which means "twin;" an interpretation confirmed by the fact that in Mexico there was no serpent-worship, and no serpent is represented on any altar. He adds that so learned a man as Siguenza was of the same belief.[32] Sahagun goes further and makes the confident though hazardous assertion that we must abandon ourselves to the blindest pyrrhonism if we refuse to admit that "a venerable white man, with long hair and beard, and walking with a staff, preached a holy law and the fast of forty days all over America, and erected crosses revered by the Indians, to whom he announced that other men of his creed would come from the East to instruct and rule over them. This fact, he says, is established by all histories written by Spaniards, as well as by the hieroglyphics of Mexico and the quipos of Peru;" and in support of this broad statement[33] he says: "Father Calancha, born in the city of La Plata, fills the whole of the second book of his *Chronicle of St. Augustine of Peru* with arguments in favor of the position that the Gospel was preached in all the Indies by the Apostle St. Thomas, who is the only Apostle declared by the Fathers of the Church to have gone to barbarian and unknown nations. In that work the reader will notice the great number of Spanish and of foreign authors who have upheld the theory, such as Father Alonso Ramos, in his history of Copacavana; Ribadeneira, in his *Flower of Saints* and *Life of St. Thomas*, and many others. It is also noteworthy that while over-zealous missionaries pounded out ancient inscriptions on rocks, venerated by the Indians as precious relics or souvenirs of the venerable man who preached them a holy law, St. Toribius, Archbishop of Lima,

[31] *A Memoir to the Historia General*, Vol. I, p. xiv or 291.
[32] Vol. I, p. xix or 296.
[33] *Historia General*, p. viii.

gave orders to cover all such places with chapels, being convinced that the old traditions were deserving of religious respect. It will be remarked, too, how these traditions are confirmed by the ancient songs of the Peruvians, and by their quipos or strong-knotted records."

Whilst these authorities bring evidence of the general belief of historical writers that St. Thomas preached in America, Gaffarel, at page 429 of his history, though he admits the fact of the South American tradition of St. Thomas having actually taught the faith on this continent, is at pains to explain it away by assuming that the records are in reality only the pious inventions of missionaries who wished thus to render their preaching more efficacious. We are moved to believe, he says in effect, that during the first days of the conquest of the sixteenth century, some Spanish priest had spent himself in trying to evangelize the American nations, and partly succeeding, his memory has been handed down among the natives, who, in their indifference to chronology, have made centuries out of years, and turned the facts of yesterday into events of long ago. But Gaffarel is in error in supposing that the people of Peru and of Mexico had no chronological records. There are extant quite authentic annals of the missionaries who began and succeeded in the work of evangelization during the sixteenth century and ever since. Gaffarel's unworthy explanation simply assumes that the first missionaries were untruthful, and that the first Spanish priests who sought and found in Brazil and Paraguay a martyr's death conspired to deceive the people whom they strove so courageously to convert.

Solorzano, who had set himself the task of showing that the Spanish were the first missionaries of America (which fact would constitute in his eyes a sort of title to possession), appeals to the authority of Herrera,[34] who thinks that none of the Apostles ever set foot on American soil. He cites also Davalos,[35] who states that Ramirez, Bishop of La Plata in Peru,

[34] *Historia General de los Hechos de los Castelanos en las Islas i tierra firme del Mar Oceano*, Dec. 5, l. 3, c. 6, *in fine*.

[35] *Miscel. Austr. Colloq.*, 23, fo. 164, seq.

had made inquiries into the particulars of the cross of Carabuco and other such legends, and had found them to be unreliable. But all this cannot undo the remaining evidence, which is clearly in favor of the assumption that the Christian religion was known in Central America before the discovery of Columbus.

It has been urged that St. Thomas was known to the tribes of America only indirectly, through the Tartars and Scythians. It is indeed most likely that the Apostle preached to the Scythians in Asia; but it is not, according to the ordinary laws of nature, probable that their migratory children would have kept, in such comparative purity, the ancient teachings of their mother country, which fell back into the most abject barbarism. Moreover, the Tartar migrations seem to be rather pre- than post-Christian; and, if they were imported only, the prints of the Apostle's departing feet could not have been impressed upon the rocks of the Brazilian Andes. The same may be said as regards the name of, and the veneration for, the Brazilian *Meyre Humam* being introduced by the migrating disciples of *Mar Thomas*, who, about the year 600, restored, in the East Indies, the Catholic faith, which had fallen into neglect in those parts.

Sahagun, as has been pointed out before, and a few other authors have erred in another direction, in identifying the first Apostle of America with the Mexican, Quetzalcoatl, concerning whom there is good reason for believing that he belonged to a later period. Bancroft[36] has a passage which, if correct, ought to settle this question to the entire satisfaction of the learned dissidents, and reconcile Sahagun with himself. He says: "During the Olmec period, that is, the earliest period of Nahua power, the great Quetzalcoatl appeared. His teachings, according to the traditions, had much in common with those of Christ in the Old World; and most of the Spanish writers firmly believed him to be identical with one of the Christian Apostles, probably St. Thomas. We shall find very similar traditions of another Quetzalcoatl, who appeared much later, during the Toltec period. . . . As we shall see, the

[36] *Ibid.*, Vol. V, pp. 200-202.

evidence is tolerably conclusive that the two are not the same; yet it is more than likely that the traditions respecting them have been considerably mixed both in native and in European hands." No better arguments to prove the personal difference between the Apostle St. Thomas and the famous Mexican, Quetzalcoatl, could possibly be adduced than those held out by Sahagun himself. Quetzalcoatl, says the author very correctly, at page 297 of his history, established in Spain monachal institutions, where were made the usual three religious vows of poverty, chastity, obedience; and the members of the communities went about asking for the necessaries of life, clad in white tunics, their arms crossed over their breasts, their heads bowed humbly to the ground. The first community of monks, at least of this kind, is certainly not anterior to the fourth century. The bright garments of Quetzalcoatl were probably those of Oriental bishops, but never worn by the Apostles themselves; and the Papas of New Spain were vested as are our bishops, not even the mitre excepted, which was of dainty design, fashioned in feathers; and the priests in all religious services wore rochets and surplices.[37] But these were all unknown at the time of the Apostles.

The bishops of ancient Anahuac were, it is true, elected in Oaxaca by popular vote, as were the first bishops of the Church; nevertheless, they were consecrated with holy oil, as was the emperor of Mexico, whereas at the time of the Apostles the Order was conferred by the imposition of hands only. The constant psalmody that resounded night and day in the Mexican monasteries, and the offices of archdeacons, chanters, treasurers, and school-directors, in all the cathedrals of New Spain, are not of Apostolic institution. The bishops of the primitive church were styled "elders," but those of Mexico bore the same title as our Catholic bishops of later times, namely, Papas, Pope, or Father—a name evidently imported, as it is without meaning in the native tongue of Mexico. The explanation of the name, of the facts just mentioned, and of many more of like nature were easy enough, if Quetzalcoatl had been an abbot or bishop of a later period; but not so on

[37] He refers to Torquemada, *Monarchia Indiana*, t. 2, l. 1, c. 28.

the supposition that St. Thomas and the famous and holy civilizer of Central America are one and the same person. Sahagun, who seems to have no idea of St. Brendan, finally concludes that the traces of Catholic teaching and worship found in America, at the beginning of the sixteenth century, had their origin in the teachings, not of the Apostle St. Thomas, but of some other bishop of the Oriental or Asiatic Church; perhaps, he says, of the homonymous St. Thomas, who worked many prodigies in East India during the fifth and sixth centuries, and is highly celebrated in the Syriac liturgy.

Veytia[38] is of the opinion that two great Apostles preached in America: the former twelve years after the death of our Lord; the other during the fifth or the sixth century of the Christian era.

Thus the belief that some of the Apostles, most likely St. Thomas, penetrated as far as America, in the desire to propagate the teaching of Jesus Christ, is not devoid of foundation. The words of Scripture, the interpretations and suggestions found in the ancient Fathers of the Church, and the old American traditions, so singularly consistent by their agreement, whilst originating in many different parts of this extensive continent, cannot be wholly overlooked by the serious student. St. Thomas, and the disciples whom he ordained to assist and later to succeed him, as did all the other Apostles of Christ, had not the lasting success of the Apostles of Rome; but other Catholic missionaries followed in the course of time to renew the work, and to teach Catholic doctrine, morality, and worship, of which the Spaniards found so many clear vestiges in South America at the time of its discovery and conquest.

The early period of America's evangelization belongs, in all likelihood, to the era of its primordial and unsurpassed glory; since we find in one of its most magnificent ruins, in the temple of the cross of Palenque, artistic relics, which many learned antiquarians have considered as unmistakable records of the early possession of the Catholic faith.

Centreville, Oregon. P. De Roo.

[38] Sahagun: *Memoir of Dr. de Mier*, p. xix.

CHRISTMAS DAY AND THE CHRISTIAN CALENDAR.

(SECOND PART.)

SYNOPSIS:—*"The first Yule day"—Divergence of East and West—Causes suggested—Mutual borrowings and subsequent differentiation—Epiphany and Theophany—The Magi and the Baptism of Christ—The three Christmas Masses—Christmas in Palestine before St. Jerome—The Church of Bethlehem—The Martyrium or Golgotha—The Anastasis—St. Cyril's Christmas Sermon—The Roman counterparts—Sta. Maria ad Præsepe the Lateran Basilica, the Church of "St. Anastasia"—The Christmas Liturgy in our Mass Books—The Station of St. Anastasia, the Roman "Chapel Royal"—The Crib.*

TO SAY that our present Calendar contains two Christmas days may sound rather a startling assertion, and yet the statement is substantially true. The fact that the commemoration is repeated seems to have been clear even to the compiler of our Anglo-Saxon Martyr-Book, for he talks quite simply of the *first* and the *second* "Yule day," terming the latter also "twelfth day,"[1] a phrase which has survived even to the present time. Of the two Christmas feasts, I fancy that we must pronounce the Epiphany, as far at least as our written records go, to be somewhat the older.

St. Clement of Alexandria mentions an observance of the Basilidians, that they celebrated the feast of the baptism of Christ with great solemnity, fasting and watching the day before. The same father gives, in the chronology familiar to him, the date of these celebrations, which he said some celebrated on the 15th and others on the 11th of the month Tubi, in other words on the 10th or 6th of January. This is the earliest mention of the feast; but we have abundant evidence to show that it was celebrated all through the East in the fourth and fifth centuries as the festival not only of the baptism, but of the birth of our Lord. In Jerusalem we might have thought, where all the traditions concerning our Saviour were so jealously preserved, and where, as we shall see, an

[1] "That is se drihtnes halga twelfta dæg"—that is the Lord's holy twelfth day.

annual pilgrimage was made to the Church of Bethlehem on the night of the feast on which the birth of our Saviour was kept;—in Jerusalem we should, above all, expect to find some definite information about the true date of our Saviour's coming into the world, if any such existed. None the less it is certain that down to the middle of the seventh century it was not the 25th of December, but the 6th of January, which was kept in Jerusalem as the annual commemoration of the Nativity. In the separated Armenian Church at this moment the only Christmas Day is kept upon the 6th of January. When for a time they came into union with Rome they accepted the feast of December 25th; but they repudiated it again after the separation, even though it is retained by the Orthodox Greeks.

Why the East and West should have been so divided in early times between these two dates it is not easy to say. Probably here again we have the resultant of more than one set of causes. There is certainly some evidence to show that in some parts of the East there was a different view held of the date of the creation of the world, and consequently of the true day upon which our Lord died. Duchesne quotes from the historian Sozomen a reference to a sect of Montanists who kept the Pasch on April 6th instead of March 25th. The world, they maintained, was created at the equinox, which they calculated to be the 24th of March; but it was created not at the time of the full, but of the new moon, so that the full moon would not have occurred until the 6th of April. This must have been the time of the corresponding Pasch in the year our Saviour suffered, and the 6th of April, being adopted as the day of His death, will also have been the day of His Incarnation, and will require us to keep His birth on January 6th. It is of course possible that this method of calculation was not confined to one particular corner of Asia Minor; but I must confess, for my own part, that I am more inclined to believe that the divergence was due, as Father Strassmaier has suggested to me, to an attempt to translate a date expressed according to the lunar months of some Eastern system, into the calendar months, which generally were accepted throughout the Empire of the West. There are, so I understand from him, many instances of chronological anomalies arising from a

similar cause, but the subject is too intricate to permit a discussion of it here.

Any way, the fact is clear that throughout the East the birth of our Lord was commemorated universally on the 6th of January, and throughout the West on the 25th of December. Towards the end of the fourth century, the respect felt in the East for the practice of Rome as the Mistress and Mother-Church of the Christian world, led to the introduction of the Latin feast of December 25th; and I may quote here an interesting passage from a sermon of St. John Chrysostom, preached in Antioch probably in 382, which makes clear reference to the time of its introduction. After saying how earnestly he had wished to see on the day of the Nativity a congregation like that which was then met together, St. Chrysostom proceeds: "Nevertheless it is not yet the tenth year since this day has been made manifest and plain to us; still, as though it had been handed down to us from the beginning and many years ago, it has flourished thus through your zeal. And so a man would not err who should call it at once new and ancient,—new, in that it has recently been made known to us; but old and ancient, in that it has speedily won an equality with older festivals. . . . And as plants of good stock speedily grow up and produce fruit, so this day, too, known from the beginning to those who inhabit the West, but brought to us not many years ago. . . ." The change, however, at first seems to have met with opposition. "I know well," he adds, "that many even yet dispute with one another about it, some finding fault with it, and some defending it." Again he refers his hearers to the archives at Rome as a source whence certain evidence on the point could be obtained, and adds: "From those who have an accurate knowledge of things and inhabit that city have we received this day. For they who dwell there, observing it *from the beginning* and by old tradition, themselves sent to us now the knowledge of it." Again, after fixing April as the time of the Annunciation, he arrives for the Nativity at the month of Apellaeus (December), "this present month in which we celebrate this day.[2]" Combining then Chrysostom's definite testi-

[2] Migne, *P. G.*, tom. XLIX, p. 351. I have borrowed here the translation of Mr. Sinkey in his *Dictionary of Christian Antiquities*, with some of his comments.

mony with the fact that Epiphanius had perhaps a little before his time concurred with the old Eastern view, we may fairly argue that the Western plan was being gradually adopted in the period which we may roughly define as the last quarter of the fourth and the first quarter of the fifth century.

Of a similar process of borrowing between East and West we have many examples, which need not detain us now. I will only say here that with the feast of Christmas the East has also borrowed, for instance, the feast of St. John the Baptist, on June 24th, and that of SS. Peter and Paul on June 29th. On the other hand, the present festival of the Epiphany[3] and the feasts of the Nativity of our Lady and the Assumption seem to have come to Rome from Constantinople.[4] It need hardly be pointed out that the very names by which the two Christmas feasts are known, Nativitas and Epiphania, sufficiently indicate that one is of Latin, the other of Greek origin. Once they had been acclimatized, so to speak, it was natural to make a distinction between them. In the West the birth of our Saviour was exclusively commemorated on December 25th. On the 6th of January, owing probably to the signification of the Greek work Epiphania, *i. e.*, the showing forth, there was celebrated the revelation of our Lord to the Gentiles, personified by the Three Kings, though it is true that an infusion of Greek ideas introduced some reference to other manifestations as well, as is sufficiently apparent in the Mass and Office of the day. In the East the feast of the 6th of January had always included a very distinct commemoration of the baptism of our Saviour. This seems to have been due not only to the "manifestation" of Christ as the Son of God, made known in the solemn words heard by the bystanders, and in the

[3] There is no evidence that the feast of the Epiphany was known in Rome in the first half of the fourth century. There is indeed a homily of St. Hippolytus which bears the heading *εἰς τὰ ἅγια θεοφάνεια*, but everything would lead us to believe that heading is a later interpolation. It is, it should be noted, *θεοφάνεια* and not *ἐπιφάνεια*, which alone would point to a later date. The sermon is simply a discourse for the ceremony of baptism. See Achelis, *Hippolytstudien*, 1897, in *Texte und Untersuchungen*, Vol. XVI, Part IV, p. 197.

[4] Among the *Spuria* of St. John Chrysostom is a homily on the Conception of St. John the Baptist. It is probable that that feast (referred to above) and the Conception of our Lady were both borrowed from the East.

Dove which descended from heaven, but also to a curious misreading in the text of the Gospel of St. Luke. In many of the most ancient manuscripts, notably, for instance, in the celebrated bilingual Codex Bezæ preserved at Cambridge, the words of the Eternal Father are given as: "This is my beloved son, this day have I begotten thee"—ἐγὼ σήμερον γεγένηκά σε, a misapplication of a familiar passage in the Psalms, instead of: "This is my beloved son in whom I am well pleased."[5] Oddly enough this same misreading is not infrequently found in the Fathers from an early date; it occurs twice in St. Justin Martyr, about A. D. 150. St. Hilary quotes it in this form more than once, with Methodius, Lactantius, Clemens Alexandrinus, and many more. It clearly is closely connected with the celebration of the Nativity of our Lord on the same day as His baptism. Hence the 6th of January was considered not only the feast of the appearances of our Saviour, His revelation to the eyes of men, an idea which belongs rather to His coming into the world as a little child whom all might look upon, but also as the *Theophany*, the manifestation of His divine origin as seen in the miracle of the baptism, and in that of the change of water into wine at Cana, and we may add, perhaps, the multiplication of the loaves, also sometimes commemorated on the same occasion. In the modern Greek Church the Epiphany has become exclusively a theophany, and serves to commemorate only the facts last mentioned. On the other hand the Greeks have converted the feast of December 25th into what is strictly an Epiphany, His manifestation to the eyes of men, including under that idea the adoration of the Magi, which we reserve for the 6th of January.

Much might be said about these Magi and their legendary history, but we must not stray too far afield. Still, there is one curious work to which some reference must be made, on account of what seems to be its extreme antiquity and also its interest. This is the apocryphal book known by the title of the *Conflict of Adam and Eve*, in which, among sundry

[5] See Usener, *Das Weihnachtsfest*, p. 45, sq.; cfr. Lagarde, *Altes und Neues über das Weihnachtsfest*, p. 306, sq., who shows that Usener considerably exaggerates the prevalence and importance of the reading, "this day have I begotten thee."

other matters, a very marvellous account is given of the life of our first parents after the fall. The date cannot be accurately determined, but much of its materials seem to go back to the early Christian centuries, if not to times earlier still. There can be no doubt of its Eastern and probably Syrian origin, and the various limitations and developments to which it has given rise in the West as well as the East prove its very wide diffusion. In this book it is narrated how, after the fall, Adam and Eve were permitted to dwell in the "Cave of Treasures," under the western boundary of the Garden of Eden.[6] Though they have to endure a series of trials from the elements and from Satan, yet God from the first makes known to them His covenant, promising that in due season they shall be redeemed by His "Word" which created them, and against which they offended; and from time to time in their worst extremity He visits them either by His Word or by His angels, to give them comfort or enlightenment. Soon He promises to take upon Himself human trouble and death; and when Adam and Eve offer on a hastily constructed altar their own blood, gathered up from the sharp rocks, He announces that He will one day offer His own Blood on the altar and "blot out the debts." At His command, gold, frankincense, and myrrh are brought by angels, dipped in the water by the tree of life, and given to Adam as "tokens" out of the garden. These are the sacred "treasures" of the cave, where they are deposited one on each side, the gold to give light by day and night, the frankincense for perfume, and the myrrh for consolation.[7] Then follow in order various events, all pointing back to the Fall, and yet marking steps in the new life; the beginning of clothing, of food, of marriage, of agriculture (and with it of an eucharistic offering of which Adam and Eve communicate), of birth,

[6] In the account here given I have closely followed the synopsis of Dr. Hort in the *Dictionary of Christian Biography*.

[7] Dillmann, *Das Christliche Adambuch des Morgenlandes*, pp. 31, 81. We are told even the exact quantity: there were seventy ingots of gold, nineteen pounds of incense, and three pounds of myrrh. These tokens of paradise, carefully preserved according to Adam's dying instructions, were saved in the Ark together with Adam's own body, next deposited in Judea, then stolen by plunderers they were carried off to the East and thence brought back by the Magi.

of rivalry, of love, and of murder. When Adam dies, Seth embalms the body and places it in the cave with a light burning before it, and then receives a renewal of the covenant.

These "tokens" of paradise, the gold, the frankincense, and the myrrh, undergo marvellous adventures. They are buried with Adam's body beneath the spot where the Cross was afterwards set up on Calvary; later on they were dug up and preserved as treasures in the temple, and, finally, they were carried off to Babylon, whence they were never restored. But they were not lost or destroyed all the same, and when the Magi came from the East they brought these very tokens of gold, frankincense, and myrrh with them, and offered them in sign of homage to the new-born Saviour.

I have already made reference to the fact that the Church in Jerusalem in the fourth century, and apparently for two centuries later, kept the Christmas feast on the 6th of January. We possess, as it happens, a singularly interesting account—unfortunately *lacunæ* in the manuscript have robbed us of some of it—of the liturgical observances in that holy city at the end of the fourth century, just before the time of St. Jerome, from the pen of a noble lady of Gaul, who has left an account of her long pilgrimage in the East. She tells us of the Christmas celebration upon the Epiphany, and describes how, on the eve of the festival, the bishop of the holy city, accompanied by all the clergy, the monks, and many of the laity, went out to Bethlehem after the sixth hour of the day, in order to pass the night in religious observances, and celebrate especially the midnight Mass in the grotto of the Nativity. On the festival itself, the presence of the bishop was required in the holy city. Long before day, therefore, the visitors, or more truly pilgrims, returned home, while the monks of the little neighboring town continued the service by singing psalms and antiphons until the morning. Very slowly the procession moved along in the gray dawn, but still before daybreak entered Jerusalem, and at once went to the Church of the Resurrection, which shone with an unusual blaze of light. After the singing of a psalm, a prayer, and the accustomed blessing, all, even to the monks, sought their dwellings for a short rest. Then again, at the

second hour of the day (about 8 A.M.), the service, at which all assembled, began in the great church on Golgotha. At the close of this the crowd proceeded, while hymns were sung, to the Church of the Resurrection, where, at the sixth hour, consequently at noon, came the close and the dismissal of the people. Our pilgrim from Aquitaine is full of astonishment at the pomp and magnificence which, during these days, were displayed at the principal churches of Jerusalem (the great one on Golgotha and the Church of the Resurrection), and also not less at the basilica built by Helena over the cave of the Nativity at Bethlehem, and these shrines are described in detail. "It is superfluous," she says to her spiritual sisters, "to write of decorations, where one sees nothing but gold and precious stones and silk. Canopies and curtains entirely of silk and striped with gold; all the church vessels of gold, adorned with precious stones; a countless number of candelabras, tapers, and lamps, and also the imperial magnificence of the holy edifice itself."[8] Both feasts, the Epiphany as well as Easter, continued the whole week until the octave, and the same pomp and rejoicing were kept up; and during these festival weeks the service was held each day at a particular church.

How long the tradition lasted, and how earnestly the people of Jerusalem clung to this midnight visit to Bethlehem and the Mass there, we may gather from a sermon of St. Sophronius, Bishop of Jerusalem in the seventh century, which has been lately recovered, preached in a year when the Saracens, invading Palestine, prevented the Christians of Jerusalem from sallying forth upon their pious errand. The infidels swarmed over the face of the country, and some of them had occupied Bethlehem; the gates of Jerusalem were closed, and on the birth-feast of Christ the assembly of the faithful turned their eyes sadly towards the birthplace of Christ, like Adam, as the preacher said, when he was thrust out of paradise. The similtars of the Saracens barred all the exits, just as the flaming sword of the Angel guarded the gate of Eden. The preacher

[8] Silvia's Pilgrimage was originally published by Signor Gamurrini in 1885. The greater part of it is also printed in Duchesne's *Origines du Culte Chrétien*. *Cfr.* also the excellent commentary by Dom Cabrol.

draws continually fresh images from the Bible to describe their condition of yearning. He seems to look out like Moses at the land of promise, which he shall only see and never reach. He longs after the spring of living waters, as David did for a draught from the cistern at the gate of Bethlehem. "God has assumed the veil of human flesh on our account. We, however, by reason of our numberless sins and offences, have become unworthy of this sight; we are hindered from hastening thither, and against our will compelled to remain at home; not bound in bodily fetters, but daunted by the Saracens. Yes, if only we were worthy of such good things, then we would hasten with the shepherds, bring gifts with the Magi, and sing with the angels: 'Glory to God in the Highest.' These words we may now utter, but to look upon the cave and the manger, and in them the King of heaven and earth; to behold these heavenly and soul-inspiring things, of this we are hindered as being unworthy of the sight."[9]

Now from other parts of Silvia's narrative we learn that within the area at Jerusalem, which is at present covered by the Church of the Holy Sepulchre, Constantine had erected two churches or basilicas close to each other, one over the spot where our Lord was crucified, and this was called the Church of the Martyrium or Golgotha, the other over the tomb in the rock wherein He was laid, and from which He rose on Easter Day, and this latter was called the Church of the Anastasis, the word *anastasis* meaning resurrection. These two churches, with the Basilica of the Nativity at Bethlehem, formed a trio which naturally were celebrated far and wide, as the most sacred of all the holy sites to be visited in Palestine; and just as in modern times we set up all over the world shrines of our Lady of Lourdes, imitating more or less closely the external features of the Massabielle grotto, so there seems to have existed in quite early ages a wish to reproduce in such centres of civilization as Constantinople and Rome, churches which, by their dedication or construction, would recall one or other of those favored spots in and about Jerusalem. In Constantinople a church was built in this way with the dedication

[9] Usener, *Religionsgeschichtliche Untersuchungen*, p. 326.

of the Anastasis (Resurrection), and for some time its purport and object were well known and fully understood. It happened, however, that the body of a martyr named Anastasia was transported to Constantinople from Sirmium, where she had suffered. To the minds of that age there seemed a singular appropriateness in enshrining the body of St. Anastasia in the Church of the Anastasis. This was done, and her feast was kept there on the 25th of December, apparently the day of her martyrdom. But before very long the original history was forgotten, the first dedication was lost sight of, and the church, by a curious confusion, became universally known as that of St. Anastasia. These are well-ascertained facts,[10] which I mention here to lead you up to another similar story in the case of the Roman church, the history of which is not quite so certain. If any of my readers will take the trouble to open a missal, they will find as a heading to each of the Masses for Christmas Day a note of the Roman Station, the church in Rome, at which the service was to take place. *Statio ad S^m^ Mariam Majorem ad Præsepe* is the heading for the midnight Mass; and it means that at the time when the missal was first framed (and in most cases the tradition in some form is observed to this day) the Roman clergy, in company with the Pope, were accustomed to betake themselves in procession to that particular church or shrine at which the Station was held and assist at the Solemn Mass which the Pontiff or some other in his place offered in that spot. There would be a great deal to say about the Roman Stations if we once embarked upon the subject. I had better restrict myself here to what is of bare necessity.

Now, it would seem that in Rome as early as the fourth century there existed the same desire of which I was just now speaking in the case of Constantinople, to reproduce in some manner the holy shrines of Jerusalem. When towards the close of the fourth century the basilica was built which we now call St. Mary Major, there seems to have been a wish to assimilate it to the Basilica of Bethlehem, and at a later epoch, when the holy

[10] I would refer the reader particularly to the valuable archæological articles of Fr. Grisar in the *Civiltà Cattolica*, Sept. 21, 1895; Nov. 16, 1895; Sept. 18, 1897; Nov. 20, 1897; Jan. 15, 1898.

crib was brought from the East, it was deposited most fittingly at the church, which was regarded as a kind of second Bethlehem. Carrying out further this idea of reproducing the observances of the Holy City, it soon became a received practice, if indeed it did not exist still earlier, for the Pope himself to hold station at the crib in St. Mary Major on Christmas night, thus reproducing in some sort the night-watch at Bethlehem, of which Silvia speaks in her pilgrimage. This midnight or very early Mass, with the ordinary daily Mass sung at the Lateran Basilica, or at the high-altar of St. Mary Major, seemed to call for special recognition in the liturgy, and we have the two separate sets of prayers which St. Gregory retained in his missal for the first and third Masses of Christmas Day.

But how about the second Mass—the one for the Aurora? I cannot speak quite so positively on this head, but the explanation which Father Grisar has developed and improved out of a paper of the Abbé Duchesne's, seems to have the merit of high probability. We note that in our missal the *Station* for the Mass at the dawn of the day is *ad S^m^ Anastasiam.* This Church of St. Anastasia was a very old church in Rome, and Father Grisar contends that it was originally built, like the Anastasis in Constantinople, to represent the Church of the Anastasis or Resurrection, in Jerusalem. Curiously enough a fate seems to have befallen it exactly similar[11] to that which attended its namesake in Constantinople. It was in a very special way connected with Constantinople, and it would seem that after the body of St. Anastasia was translated to the Constantinople Anastasis, the Roman Anastasis must have received a considerable relic. In this way St. Anastasia was honored there, and it also in time came to be called the Church of St. Anastasia and no longer the Church of the Anastasis.[12] Now this church, though taking high precedence amongst the other Roman churches, as we learn from contemporary lists, was not

[11] Strange to say, our Anglo-Saxon Martyr-Book declares that the body of St. Anastasia rests in Rome.

[12] Duchesne believes (*Mélanges d'Archéologie*, vii, p. 405, sq.) that the church owed its name to that of some lady, Anastasia, who built it. I am following Father Grisar's view.

very large or imposing, but derived an adventitious importance from its situation. It was on the Palatine, close to the seat of government, where all the officials who represented the Byzantine Court in Rome congregated and often resided. It became, as it were, the parish church of the Imperial Government, a sort of Chapel Royal, and under the favor of these officials it no doubt obtained many special privileges. Foremost amongst these would seem to be that which we are now considering. When formally asked by the representatives of the Emperor to do honor to their master by celebrating a special Mass in their church on its patronal feast, which happens to be December 25th, it was difficult for the Pontiff to refuse.[13] But he was unwilling to surrender the public and principal Mass in his own basilica, and so on that great day three Masses were said, and three separate liturgical suits of prayers and lessons provided, one for the shrine *ad Præsepe*, commemorative of the nocturnal pilgrimage from Jerusalem to Bethlehem, one for the papal Mass of the festival at the high-altar of the basilica, and between these the Mass yielded as a compliment to the imperial officials for the patronal feast of their Chapel Royal, and which, though in its earliest form concerned only with St. Anastasia, was soon so modified as to speak chiefly of the Christmas celebration with a bare commemoration of the holy martyr. It is this form we find in our missal now.

Before we conclude, one word should be added about the devout practice of honoring the crib at Christmas time. It is commonly said that this devotion was introduced into the Church by St. Francis of Assisi, and allusion is made to the wonderful ceremony at Greccio in 1223, three years before his death, when midnight Mass was celebrated before a crib constructed in the forest, and a marvellous vision of the Divine Infant was manifested to the saint. Giotto has reproduced the scene in one of his frescoes at Assisi. There can be no reasonable doubt that St. Francis and his zealous followers did much to popularize this devotion and to make it known to the faithful in all parts of the world. But it is not certain that it originated with them; on the contrary, it seems certain that it

[13] Grisar, in the *Civiltà Cattolica*, Sept. 19, 1896, p. 739.

was known before St. Francis' time.[14] We must remember that as early as the fifth century the Liberian Basilica, best known as S. Maria Maggiore, claimed to possess, not indeed the crib in which Christ our Lord was laid by His Blessed Mother, but a chapel of the crib, which was probably simply an imitation of the chamber in the Basilica of Constantine at Bethlehem, in which the true crib was enshrined.[15] We know that even as early as the time of Origen (before A. D. 248) the cave where Christ our Lord was born was honored by Christians and pointed out even by pagans, and that in the cave was a manger or trough in which He had lain wrapped in swaddling clothes.[16] To judge from the expressions of some early writers we should have to conclude that its material was clay or mud, which is so far an argument against the genuineness of the wooden crib now venerated in S. Maria Maggiore. However, the five pieces of board of which the relic seems to consist may have been merely the substructure upon which the clay was moulded. In any case, Father Grisar and with him Monsignor Cozza Luzi is satisfied that there is no solid argument for assigning the presence of the crib itself in Rome to an earlier date than the twelfth century. The earliest mention of such a representation of the scene in the cave of Bethlehem as is familiar in our churches at the present day, seems to be found in some of the liturgical dramas of the Middle Ages. Coussemaker, in editing such a play from a twelfth century MS. in the public library at Orleans, which formerly belonged to the Abbey of St. Benedict-sur-Loire, prints the following stage direction,—or should we call it a rubric?—relating to the coming of the Three Kings: "Et sic procedunt ad præsepe quod ad januas monasterii paratum erit"—and so they move forward to the crib which will have been constructed at the gate of the monastery.[17] It may be added that the presence of the ox and

[14] *Cf.* Tille, *Die Geschichte der deutschen Weihnacht*, p. 55, who, despite his blatant agnosticism, has compiled a very interesting book about Christmas observances. Like Usener (p. 281), however, he assumes incorrectly that *præsepium* was the crib itself.

[15] Grisar, in *Civiltà Cattolica*, Nov. 16, 1895, p. 468.

[16] Origen, *Contra Celsum*, I, 51. Migne, *P. G.*, Vol. XI, p. 755.

[17] E. de Coussemaker, *Drâmes Liturgiques du Moyen Age*, p. 144.

ass in such representations rests upon very ancient tradition, which may be traced in some of the earliest monuments of Christian art. The idea was suggested no doubt by an over-literal interpretation of the words of Isaiah 1 : 3—"The ox knoweth his owner, and the ass his master's crib,"—together with an incorrectly rendered passage of Habacuc, 3 : 2, the Itala version of which is still quoted by the *Missale Romanum* on Good Friday in this form: In medio duorum animalium innotesceris—"Thou shalt be made known in the midst of two animals."

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MY NEW CURATE.

XV.—HOLLY AND IVY.

THE progress of my curate and myself in our study of the Greek authors is not so steady or so successful as we had anticipated. Somehow or other we drift away from the subject-matter of our evening lessons, and I am beginning to perceive that his tastes are more modern, or, to speak more correctly, they tend to less archaic and more interesting studies. Then again I have read somewhere that the Hebrew characters, with their minute vowel-points, have driven blind many an enthusiastic scholar, and I fear these black Greek letters are becoming too much for my old sight. There now, dear reader, don't rush to the conclusion that this is just what you anticipated; you knew, of course, how it would be. You never had much faith in these transcendental enterprises of reviving Greek at the age of seventy-five, and you shook your incredulous head at the thought of an Academia of two honorary members at Kilronan. Now we *have* done a little. If you could only see the "Dream of Atossa" done into English pentameters by my curate, and my own "Prometheus"—well, there, this won't do—*vanity of vanities*, said the preacher.

But this much I shall be pardoned. I cannot help feeling

very solemn and almost sad at the approach of Christmas-time. Whether it is the long, gloomy tunnel that runs through the year from November to April,—these dark, sad days are ever weeping,—or whether it is the tender associations that are linked with the hallowed time and the remembrance of the departed I know not; but one indescribable melancholy seems to hover around and hang down on my spirits at this holy season; and it is emphasized by a foreboding that somewhere in the future this great Christian festival will degenerate into a mere bank holiday, and lose its sacred and tender and thrice-sanctified associations. By the way, is it not curious that our governments are steadily increasing the number of secular holidays, whilst the hands of Pharisees are still uplifted in horror at the idleness and demoralization produced amongst Catholics by the eight or ten days that are given in the year to the honor of God's elect?

Well, we shall stand by the old traditions to the end. And one of my oldest habits has been to read up at Christmas-time every scrap of literature that had any bearing whatever on the most touching and the most important event in all human history. And so, on the Sunday evening preceding the celebration of Father Letheby's first Christmas in Kilronan, I spoke to him at length on my ideas and principles in connection with this great day; and we went back, in that rambling, desultory way that conversation drifts into,—back to ancient prophecies and forecastings, down to modern times,—tales of travellers about Bethlehem, the sacrilegious possession of holy places by Moslems, etc., etc., until the eyes of my curate began to kindle, and I saw a possible Bernard or Peter in his fine, clear-cut face, and a "Deus vult" in the trembling of his lips. Ah, me! what a glorious thing is this enthusiasm of the young—this noble idealism, that spurns the thought of consequences, only sees the finger of God beckoning and cares not whither!

"Hand me down that Virgil," I said, to avert an explosion, for when he does break out on modern degeneracy he is not pleasant to hear.

"Now spare my old eyes, and read for me, with dellber-

ation, those lines of the Fourth Eclogue which forecast the coming of our Lord!"

He read in his fine sonorous voice, and he did full justice to the noble lines:

> Ultima Cumaei venit jam carminis aetas;
> Magnus ab integro saeclorum nascitur ordo.
> Jam redit et Virgo, redeunt Saturnia regna;
> Jam nova progenies caelo demittitur alto.—

down to the two lines which I repeated as a prayer:

> O mihi tam longae maneat pars ultima vitae
> Spiritus et, quantum sat erit tua dicere facta.

"No wonder," he said, at length, "that the world of the Middle Ages, which, by the way, were *the* ages of enlightenment, should have regarded Virgil as a magician and even as a saint."

"But," he said, after a pause, "the 'Dream of the Dead Christ' would be almost more appropriate nowadays. It is terrible to think how men are drifting away from Him. There's Ormsby now, a calm, professed infidel; and absolutely nothing in the way to prevent his marriage with Miss Campion but his faith, or want of faith."

"Ormsby!" I cried. "Infidel! Marriage with Miss Campion!—want of faith!!! What in the world is this sudden discharge of fireworks and Catherine-wheels upon your pastor? Or where has all this gunpowder been hitherto stored?"

"I thought I had told you, sir," he said, timidly, "but I have so many irons in the fire. You know that Ormsby's marriage is only a question of weeks but for one thing."

"And, if I am not trespassing too much on the secrecy of your confidential intercourse with these young people," I said (I suppose I was a little huffed), "may I ask how long is all this matrimonial enterprise in progress, and how does Campion regard it?"

"I am afraid you are offended, sir," he said, "and indeed quite naturally, because I have not spoken about this matter to you before; but really it appears so hopeless, and I hate speaking of things that are only conjectural. I suppose you had set your heart on Miss Campion's becoming a nun?"

"God forbid!" I said fervently. "We don't want to see all our best girls running into convents. I had set my heart on her being married to some good, excellent Catholic Irishman, like the Chief over at Kilkeel."

"Neil Cullen? Campion wouldn't listen to it. His name is a red rag to a bull. He never forgave Cullen for not firing on the people at that eviction over at Labbawally, some two or three years ago."

"And what does the person most interested think of the matter?" I asked.

"Well, I think she is quite in favor of it," he said. "Her father likes him, he will live in the old house, and she likes him—at least, she asked me to do all in my power to bring him into the Church."

"The little puss," I could not help saying. "Who would ever have thought it? And yet, would it not be best? I pity her living with that old seadog—that Viking in everything but his black mane of hair. But now, look here; this matter is important; let us talk it over quietly. Who or what is Ormsby? You have met him?"

"Several times. He is a young Trinity man, good-looking, gentlemanly, correct, moral. He has a pension of two hundred a year, his salary as Inspector of Coast Guards, and great expectations. But he has no faith."

"And never had any, I suppose. That's the way with all these fellows—"

"On the contrary, he was brought up a strict Evangelical, almost a Calvinist. Then he began to read, and like so many others, he has drifted into unfaith."

"Well, lend him some books. He knows nothing, of course, about us. Let him see the faith, and he'll embrace it."

"Unfortunately, there's the rub. He has read everything. He has travelled the world; and reversing the venerable maxim, *Caelum, non animum mutant*, he has taken his faith from his climate. He has been a Theosophist in London, a 'New Light' in 'Frisco, as he calls it, a Moslem in Cairo (by the way, he thinks a lot of these Mussulmans;—fine, manly, dignified fellows, he says, whose eloquence would

bring a blush almost to the cheek of a Member of Parliament); then, he has been hand in glove with Buddhist priests in the forests of Ceylon, and has been awfully impressed with their secret power, and still more with their calm philosophy. I believe," said my curate, sinking his voice to a whisper of awe and mystery, "*I believe—he has kissed—the—tooth—of—Buddha!*"

"Indeed," I replied, "and what good did that operation do him?"

"Not much, I suppose, except to confirm him in that gospel of the sceptic: 'There are more things in heaven and earth, Horatio, than are dreamt of in our philosophy!'"

"Humph! Here, then, stands the case. Our most interesting little parishioner has set her heart on this globe-trotter. There is a big wall in the way, and it won't do to repeat the tragedy of Pyramus and Thisbe. Now, what is to be done to make the young fellow a Catholic? Has he any prejudices against us?"

"Not one! On the contrary, he rather likes us. He has received all kinds of hospitality from Catholic priests the wide world over; and he thinks us a right honest, jolly lot of fellows."

"H'm! I'm not sure that that is exactly what St. Liguori or Charles Borromeo would fancy. But never mind! Now, does he know what we hold and believe?"

"Accurately. He has read our best books."

"Has he had any intercourse with Catholics?"

"A good deal. They have not impressed him. Look at Campion now. Would any man become a Catholic with his example before him?"

"Hardly indeed, though we must speak kindly of him now since you converted him. Had you any chat with him about his difficulties?"

"Yes, several. I walked home with him a few evenings from Campion's. You know that path over the cliff and down to the coast-guard station?"

"Well. And what is his special trouble? Does he think he has an immortal soul?"

"There you struck it. That's his trouble; and how to convince him of that beats me. I asked him again and again whether he was not self-conscious, that is, perfectly cognizant of the fact that there was a something, an Ego, outside and beyond the brain and inferior powers that commanded both? Was there not some intellectual entity that called up memory, and bade it unseal its tablets? And did he not feel and know that he could command and control the action of his brain, and even of every part of it? Now, I said, if the brain is only dumb matter, which you admit, and cannot create thought, where is this volition, or what is it? It is not cerebral, for then matter would create thought; that is, be the creator and the created at the same time."

"Well?"

"He listened attentively, and then said quietly:—'Quite true. But if the Ego is different from the brain and is self-conscious, where does the self-consciousness go when the brain becomes anæmic and sleeps, or when the faculties are chloroformed?' 'Oh,' I said, 'the organ is shut down, the stops are closed.' 'Yes,' he said, 'but where goes the performer?' By Jove, I was stranded. I tell you what it is, Father Dan, though you'll call it treason, I'll pitch Æschylus to the mischief, and study what is of human and vital interest to us, priests."

"That little objection needn't alarm you," I said, "you'll find the answer in every handbook of Catholic philosophy."

"What manual of Catholic philosophy in English could I get for Ormsby?" asked my curate.

"Alas! my dear young friend, I don't know. There is the great hiatus. You cannot put a folio, calf-bound volume of Suarez in his hands,—he may not understand Latin. I know absolutely no book that you can put into the hands of an educated non-Catholic, except Balmez' *Letters to a Sceptic*."

"*He has read it*," said my curate.

We were both silent.

"Now, you know," he continued, after a long pause, "I don't attach the least importance to these objections and arguments. I lived long enough in England to know that faith

is a pure, absolutely pure gift of the Almighty, not to be acquired by learning or study, but, possibly, by prayer. I see, therefore, only one hope, and that is, in our Lord and His Blessed Mother."

"A profound and true remark," I replied, as he rose up to depart. "Get these mites of children to pray, and to say the Rosary for that particular purpose. I can't understand how God can refuse them anything."

"By the way," he said, as he put on his great coat, "it is a curious fact that, with all his incredulity, he is exceedingly superstitious. You can hardly believe how troubled he is about some gibberish of that old hag that sets charms for lame horses, etc. I'm not at all sure but that she set charms in the other way for my little mare."

"Well, what has she told Ormsby?"

"Her language was slightly oracular. Out of a joke, he crossed her palm with sixpence. She looked him all over, though she knew well what he had in his mind, examined the lines of his hand minutely, and then delivered three Sibylline sentences:

Set a stout heart to a steep brae.

That did not disconcert him. Then she said:

He that tholes, overcomes.

He quite agreed with her. It was a naval simile, and it pleased him.

But a white cloth and a stain never agree.

He was struck as if by a blow. 'Mind you,' he said, 'I am very candid. I have had my own faults and human weaknesses; but I never did anything immoral or dishonorable. What did she mean?' 'She meant,' I said, to reassure him, 'that you have kept her carefully out of the coast-guard station; that you have not allowed her to interfere with the men, or their wives, or their servants; that, therefore, you have put many a sixpence out of her pocket; and that she must have her revenge. Dismiss her jargon from your mind as soon as you can.' 'More easily said than done, Father,' he replied,

and he then began to mutter: 'A white cloth and a stain never agree. What *does* she mean?'"

"The old story of Voltaire," I said, when my curate had finished. "Don't forget the children's prayers."

On Christmas eve he called at noonday, just as we were going out to the midday confessional. He had nothing new to tell. He was rather gloomy.

"You'll meet Miss Campion in the church," he said; "she'll tell you all."

"I don't think," I said, to cheer him—for where is the use of fretting in this queer world?—"there was so much need for Ormsby to go as far as Ceylon to find Buddha and the Nirvana. Look there."

Leaning against the blank wall opposite my house were three silent figures. They were a little distance apart, and they leaned against their support with the composure of three cabinet ministers on their green benches on the night of a great debate. Their feet were slightly parted, and they gazed on the road with a solemn, placid expression, as of men to whom the Atlantean weight of this weary world was as the down on a feather. Calmly and judicially, as if seeing nothing, yet weighing all things, they looked on pebble and broken limestone, never raising their heads, never removing their hands from their pockets. They had been there since breakfast-time that morning, and it was now past noon.

"My God," said Father Letheby, when I told him, "'tis awful!"

"'Tis the sublime," I said.

"And do you mean to tell me that they have never stirred from that posture for two long hours?"

"You have my word for it," I replied; "and you know the opinion entertained about my veracity—'he'd no more tell a lie than the parish priest.'"

"I notice it everywhere," he said, in his impetuous way. "If I drive along the roads, my mare's head is right over the car or butt, before the fellow wakes up to see me; and then the exasperating coolness and deliberation with which he

draws the reins to pull aside. My boy, too, when waiting on the road for a few minutes whilst I am attending a patient, falls fast asleep, like the fat boy in Pickwick; down there, under the cliffs, the men sleep all day in, or under, their boats. Why does not Charcot send all his nervous patients to Ireland? The air is not only a sedative, but a soporific. 'Tis the calm of the eternal gods—the sleep of the immortals."

"'Tis the sleep of Enceladus in Etna," I replied. "When they wake up and turn, 'tis hot lava and ashes."

"That's true, too," he said, musingly; "we are a strange people."

My own voice again echoing out of the dead past.

Miss Campion and "her friend from Dublin," Miss Leslie, were very busy about the Christmas decorations. Mrs. Darcy helped in her own way. I am afraid she did not approve of all that was being done. Miss Campion's and Mrs. Darcy's ideas of "the beautiful" were not exactly alike. Miss Campion's art is reticent and economical. Mrs. Darcy's is loud and pronounced. Miss Campion affects mosaics and miniatures. Mrs. Darcy wants a circus-poster, or the canvas of a diorama. Where Mrs. Darcy, on former occasions, put huge limbs of holly and a tangled wilderness of ivy, Miss Campion puts three or four dainty glistening leaves with a heart of red coral berries in the centre. Mrs. Darcy does not like it, and she thinks it her duty to art and religion to remonstrate.

"Wisha, Miss, I wouldn't be sparin' the holly if I was you. Sure 'tis chape."

"Ah, well, now, Mrs. Darcy, don't you think this looks neat and pretty?"

"As nate and purty as yourself, Miss; but sure the parish priest won't mind the expinse. 'Tis Christmas times, and his heart is open."

This wasn't too kind of Mrs. Darcy; but it does not matter. She looked ruefully at the fallen forest of greenery that strewed the chapel floor.

Miss Campion saw her distress, and said, kindly:—"Now, Mrs. Darcy, is there any improvement you would kindly suggest before we conclude?"

"Wisha, Miss, there isn't much, indeed. You have made it lovely. But I'd like to see a little bit of holly in the Blessed Virgin's crown, and just a weeshy little bit in her Child's fingers. Sure, whatever is going these Christmas times, them have the best right to it."

Miss Campion smiled, and yielded to the pious wishes of the chapel-woman, and then said:

"Now, Mrs. Darcy, we'll put a few noble branches around the front porch, and whatever is left you must take it home, and let Jemmy decorate the dresser."

The first suggestion met Mrs. Darcy's tastes to perfection; the second went straight to her mother's heart.

"May God bless you, Miss; and may it be many a long day till throuble or sorrow crass the thrishol' of your dure."

The neighbors flocked in on Christmas eve to see Mrs. Darcy's cabin. Jemmy had risen to the occasion. The polished pewter vessels and the brass candlesticks shone resplendent from the background of black holly and veined ivy and the red pearls of the berries. The comments, like all human criticisms, varied according to the subjectivity and prejudices of the visitors.

"Wisha, 'tis purty, indeed. God bless those that gave it to the poor widow."

"Wisha, Jemmy, agra, there's no knowing what you'll be when you grows up."

"Wisha, thin, Mrs. Darcy, you wor always the good nabor. Would it be asking too much, ma'am, to give us thim few kippeens on the floor? Sure Abby says she'd like to have a little bit of holly to stick round the Infant Jesus this holy and blessed night."

"'Tis aisy for some people to be proud. Aisy got, aisy gone. But 'tis quare to be taking what ought to go to the house of God to make a babby-show for ourselves."

"Yerra, whisht, 'uman, we must hould our heads as high as we can while we have it. It may go soon, and Mary Darcy may wish to be no betther thin her nabors."

Ah me! Here is the great world in miniature.

"There is not a word of news going?" I said to Miss Campion, as we walked up and down the moss-covered walk that lay to the south side of the little church.

"Nothing, Father," she said, "except, indeed, that father makes his Christmas Communion in the morning; and oh! I am so thankful to God and to Father Letheby."

"It is really good news, Beata," I replied. I always called her Beata, for Bittra sounds horrid. I intend to compromise on her wedding-morn by calling her Beatrix. "Really good news. It will add considerably to the happiness of one, whose only object in life appears to be to make everyone around her happy. But there is no other news that may be supposed to interest in a far-off way the old pastor, who gave Beata her First Communion, and ? —"

She blushed crimson, and held down her head.

"Now," I said, "give your old parish priest your arm, for I am getting more and more feeble every day, and tell him all. Perhaps, he could help you too."

"Oh, Father, if you could; but it is almost too much to expect from God. Perhaps I'd forget Him."

"Not much fear of that," I exclaimed fervently; "but now let us calculate the chances."

"But oh, Father, if you only knew Rex—he is so good, so gentle, he takes so kindly to the poor ("the clever rascal," I ejaculated under my breath), and he likes us so much, I'm sure it needs but little to make him an excellent Catholic."

Well, now, what is a poor old man to do? Here am I, prepared to calculate and balance chances of this young man's conversion—the *pros* and *cons* of a serious matter; and here this young lady branches off into a magnificent apotheosis of her young demigod! What has the cold, yellow light of reason to do in the *camera obscura* of the human heart? Let us fling open the shutters, and let in the golden sunshine.

"So I've heard," I said. "And I also know this, Beata, that is, I've read something like it in good books, written by holy and thoughtful men, that the gift of faith is given freely by the Holy Spirit to those who, like your fiancé, have led pure and unsullied lives."

She started at the word *fiancé*, and the smile on her face was a study. Poor old Dante! no wonder you walked on air, and lightly spurned the stars, when your lady beckoned.

Beatrice in suso, ed io in lei guardava.

So shall it be to the end.

Well, we talked the whole thing over; debated all possibilities, laughed at difficulties, cut through obstacles, leaped over obstructions, and, at last, saw in imagination, written on the cold, frosty air of December, the mystic legend—I WILL, surrounded by a gorgeous corona of orange blossoms.

Then, of course, the superb unreason of women. Beata began to cry as I handed her over to Miss Leslie, who looked daggers at me, and I am quite sure called me, in her own mind, "A horrid old thing!"

Father Letheby, after his unusually heavy confessional, was jubilant. Nothing exhilarates him like work. Given a scanty confessional, and he is as gloomy as Sisyphus; given a hard, laborious day, and he is as bright as Ariel. He was in uncommonly good spirits to-day.

"By Jove, Father Dan," he said, as we walked home together to our little bit of fish, "I have it. I'll try him with the *Kampaner Thal!*"

"The very thing," I replied.

"Don't you think it would do? You know he regards all our arguments as so much special pleading, and he discounts them accordingly."

"Of course," I said. "Wonder you never thought of it before!"

"That is curious now. But you always find things in unexpected quarters. But you're sure 'twill do?"

"Quite sure. By the way, what *is* the *Kampaner Thal?*"

He looked squarely at me.

"'Pon my word, Father Dan, I confess I sometimes think you are rather fond of a joke."

"Come along, never mind," I replied. "After air and water, the power of a pleasant and kind word is the best and cheapest thing God gives us, His children."

XVI.—Violent Contrasts.

Christmas Day was a day of undiluted triumph for Father Letheby. There were great surprises in store for me. That is one of my curate's few faults—is it a fault?—that he is inclined to be dramatic. As he says, he hates to speak of a thing until it is beyond the reach of failure. Of all criticisms, the one he most dreads is, "I told you so." And so, on this Christmas morning, I had a series of mild, pleasant shocks, that made the bright, crisp, frosty, sunny morning all the more pleasant. It was a slight, because expected, surprise to see Captain Campion at the altar rails. He appeared at eight o'clock Mass. Thanks be to God! I manage still to use the sublime privilege given by the Church that morning, of being allowed to celebrate three times. I have not omitted it for fifty years. When I shall fail to say my three Christmas Masses, then you may take up your *Exequiae*, and practise the *Requiem aeternam* for poor Daddy Dan.

Well, I had said the two first Masses, commencing at seven o'clock. It is a curious experience, that of seven o'clock Mass on Christmas morning. The groping through the dark, with just the faintest aurora on the horizon, the smell of the frost in the air, the crunching of icicles under one's feet, the shadowy figures, making their way with some difficulty to the church, the salutations of the people: "Is that you, Mick?" "'Tis, Mrs. Grady; a happy Christmas to you, ma'am." "The same to you, Mick, and manny of them." "Good-morning, Mrs. Mulcahy; 'tis a fine Christmas morning, glory be to God." "'Tis indeed, ma'am, glory to be His Holy Name." "Hurry up, Bess, you'll never catch the priest at the altar." "Yerra, sure, haven't we three Masses to-day." The more polite people said: "The compliments of the saison to you, ma'am." "The same to you, sir; may we be all alive and happy this time twelve-month."

Well, just as I commenced the hymn of the angels at my first Mass, there was a crash of music and singing from the gallery over the door, that made my old heart leap with joy and pride. I never expected it; and the soft tones of the harmonium, and the blending of the children's voices, float-

ing out there in the dark of the little chapel, made tears of delight stream down the wrinkles of my cheeks. And what was the *Gloria*, do you think? From Mozart's "Twelfth Mass," if you please. Nothing else would do. The pride of Kilronan is gone so high, since that famous concert, that I am almost sure they would challenge the seraphim to a fair contest, that is, if the latter would put aside their golden viols and sambucæ, and compete only with their voices against the "new choir of Kilronan." I violated egregiously one strict rubric at the *Dominus vobiscum*. I raised my eyes and took a good long look at choir and people. I couldn't help it. If Martinucci and Baruffaldi, Gavantus, and Merati, Gardellini and Bauldry, and the whole Congregation of Sacred Rites were there in the front bench, I couldn't help myself. I kept my hands open for at least a quarter of a minute, whilst I surveyed my little congregation. It was a pathetic sight. The lights from the altar shone on the faces of Captain Campion and Bittra, and one or two of the better-class parishioners on the front bench; but all behind were buried in a deep well of darkness. I could barely distinguish the pale faces of the confused mass that stretched in the deep gloom towards the door; but overhead, about a dozen dark figures were outlined against the light of the two wax candles on the harmonium, over which, on this eventful morning, Father Letheby presided. And this was the object of the concert at last. I should have known that there was some supernatural object behind it. This young man does not care much to develop or elicit the dormant energies of the people, unless he can turn therewith the mills of God. But what trouble it must have given him! How many a cold night did he leave his room, and there, on that gallery, contend with the rough and irregular voices, until he brought them into that stream of perfect unison. I can imagine what patience he exercised, what subtle flatteries he administered, what gentle sarcasm he applied, before he succeeded in modulating the hoarse thunders of Dave Olden's voice, that rose like a fog-horn over the winds and waves whenever he ventured upon the high seas; and how he cut off remorselessly the grace-notes of Abby Lyden, who has begun to think

herself an Albani; and how he overcame the shyness of the fisher-lads, and brought clear to the front the sweet tenors of the schoolboys, on whom, he said, all his hopes depended. And how his own rich baritone ascended strongly and softly over all, blending into perfect harmony all discordance, and gently smothering the vagrant and rebellious tones that would sometimes break ambitiously through discipline, and try to assert their own individuality. He sang an Offertory solo, accompanying himself on the harmonium. Who will say it was not sweet? Who will say it was not appropriate?

O Vergine bella!
Del ciel Regina,
A cui s'inchina
La terra ed el mar.

O Tu che sei stella
Del mare si bella,
Ci guido nal porta
Col tuo splendor.

And then when Bethlehem was repeated, with all its lowliness and humility, there in that humble chapel; and the Divine Babe lay white and spotless on the corporal, the glorious *Adeste* broke forth. Ah me! what a new experience for myself and people. Ah me! what a sting of compunction in all the honeyed delights of that glorious morning, to think that for all these years I had been pastor there—well, never mind; *meâ maximâ culpâ! Ignosce, Domine!*

I placed the Sacred Host on Captain Campion's tongue, and most heartily forgave him his unflattering epithets. Tears of joy streamed down Bittra's face as she knelt beside him at the altar-rails. I was wearied and tired from the large number of Communions I administered that morning. The last communicant was poor Nance. She was hidden away in the deep gloom; but I am not at all sure that the Child Jesus did not nestle as comfortably in the arms of the poor penitent as in those of His virgins and spotless ones. And there were many such, thank God, amongst my Christmas congregation that morning.

But the great surprise of all was in store. For, after

Mass was over, there was a great rush to St. Joseph's chapel; and I am afraid I cut my own thanksgiving short, to move with silent dignity in the same direction. I heard gasps of surprise and delight, exclamations of wonder, suppressed hallelujahs of joy; I saw adoration and tenderness, awe and love on the dimly lighted faces of the people. No wonder! For there, under a rough, rustic roof of pines and shingles, was the Bethlehem of our imaginations in miniature. Rough rocks lined the interior, wet, green mosses and lichens covering them here and there; in front of the cave a light hoar-frost lay on the ground; and straw and stubble littered the palace floor of Him who walks on the jasper and chalcedony parquetting of the floors of heaven. And there was the gentle Joseph, with a reverent, wondering look on his worn features; and there the conscious, self-possessed, but adoring expression on the sweet face of the Child-Mother; and there the helpless form and pleading hands of Him, whose omnipotence stretches through infinity, and in whose fingers colossal suns and their systems are but the playthings of this moment in His eternal existence, which we call Time. Three shepherds stood around, dazed at some sudden light that shone from the face of the Infant; one, a boy, leaned forward as if to raise in his arms that sweet, helpless Babe; his hands were stretched towards the manger, and a string held the broad hat that fell between his shoulders. And aloft an angel held in his hand a starry scroll, on which was inscribed *Gloria in excelsis Deo.* I stood amongst my awestruck congregation for a few minutes. Some were kneeling, and uttering half-frantic ejaculations of adoration, pity, and love; some leaned against a pillar, silent, but with tearful eyes; little children pointed out to each other the different features of this new wonder-world; but all around, the fervid Celtic imagination translated these terra-cotta figures into living and breathing personalities. It was as if God had carried them back over the gulf of nineteen centuries, and brought them to the stable-door of Bethlehem that ever-memorable night. I think it is this realization of the Incarnation that constitutes the distinguishing feature of Catholicity.

It is the Sacred Humanity of our Lord that brings Him so nigh to us, and makes us so familiar with Him; that makes the Blessed Eucharist a necessity, and makes the hierarchy of Bethlehem, Jerusalem, and Calvary so beloved—beloved above all by the poor, and the humble, and the lowly. Listen to this!

"Oh, dear, dear, and to think of our Lord with the straw under Him, and His feet covered with the frost of that cowld night!"

"And the poor child! Look at her; why, she's only a little girl, like Norah; and not a woman near to help her in her throuble."

"Look at His little hands stretched out, like any ordinary child. Glory be to His Holy Name. Sure, only for Him where 'ud we be?"

"And poor St. Joseph! No wondher he's fretting. To think of thim two cratures in his hands, and he not having house or home to shelter thim!"

"Wisha, Mary, 'twas a pity we worn't there that blessed night. Sure, 'tis we'd give 'em the best we had in the world, an' our hearts' blood."

I shared to the full this feeling about St. Joseph. And when, after Father Letheby's Mass I came down, and brought over my old armchair, and placed it in front of the crib, and put down my snuff-box, and my breviary, and my spectacles, and gave myself up to the contemplation of that wonderful and pathetic drama, St. Joseph would insist on claiming the largest share of my pity and sympathy. Somehow I felt that mother and child understood each other perfectly—that she saw everything through the eyes of God, and that therefore there was not much room for wonderment; but that to St. Joseph the whole thing was an unspeakable mystery of humiliation and love, infinite abasement and infinite dignity; and I thought I saw him looking from the child-face of his spouse to the child-face of the Infant, and somehow asking himself: "What is it all?" even though he explicitly understood the meaning and magnitude of the mighty mystery.

Father Letheby has a new series of pictures of the Life

of our Lord, painted by a French artist, whose name I can never recall except when I sneeze—Tissot. I do not like them at all. They are too realistic—and after all, the ideal is the real. I have a special, undiluted dislike of one picture—the *Magnificat.* I'd have torn it up and put the fragments in the fire but that it was not mine. But how in the world any Catholic could paint my beautiful child-prophetess of Hebron as Tissot has done, baffles comprehension. But he has one lovely picture—"Because there was no room." The narrow lane of the Jewish city—the steep stairs to the rooms—the blank walls perforated by a solitary, narrow window—the rough stones, and the gentle animal that bore Mary, treading carefully over them—the Jewish women, regretfully refusing admission—the sweet, gentle face of the maiden-mother—and the pathetic, anxious, despairing look on the features of St. Joseph—make this a touching and beautiful picture. Poor St. Joseph! "Come, take the reins of the patient animal, and lead him and his sacred burden out into the night! There is no room in the City of David for the children of David. Out under the stars, shining brilliantly through the frosty atmosphere, over the white, rugged road, into an unknown country, and 'Whither, O my God?' on thy lips, as the child at thy side shuddered, and no finger from heaven nor voice from earth directed thee; unless, indeed, that faint flashes of light athwart the net of stars told thee that the angels were cutting their way down through the darkness, and into the spheres of men, and that all heaven was in a tumult of expectation, whilst in yonder city men slept, as they always sleep unconscious when God is near. And then when the feeble plaint broke from Mary's lips: I cannot go further, and the gentle beast turned aside into the rocks and whins, and called to his companions of the stable, and the meek-eyed ox looked calmly at the intruders, and there—there—dear God! to think of it all—*In mundo erat, et mundus eum non cognovit.*"

I sat quietly there until Benediction at three o'clock, and then I remained rolling my beads through my fingers, and singing in my heart the grand majestic O's of the preceding

day's offices, at the end of every decade, until five o'clock struck. From time to time my little children would come, and leaning on my knee, would gaze with wonder and affection at the Child of Bethlehem; and then, looking up into my face, put wonderful questions about deep mysteries to their old Father. For all day long, a stream of visitors passed before the crib; and the next day, and the next, crowds trooped over from Moydore and the neighboring parishes, for the fame of it had gone abroad over the land; and men and women came, jealous of their own pastors, and wondering at the sudden uprise of Kilronan. Then the climax was reached on the twelfth day, when the Kings appeared, and the group in the stable was complete. The "black man" from Nubia came in for more than his share of honors; and it was admitted all round that Kilronan was immortalized, and the other parishes were forever in the background.

"May God bless the man that gave us such a sight," said an old woman fervently, as I left the wondering crowd and went home to dinner.

"May God bless all our priests," said another, fearing that I might be offended.

"Wisha, thin, Father Dan," said a third, "what a wondher you never tould us what you had in store for us. Wisha, thin, it wasn't worth while keeping it such a grate sacret."

There is no end to the ingenious charity of these people. On my plate at the dinner table, amidst a pile of Christmas cards, was a dainty little duodecimo. I took it up. It was from Father Letheby. And what was it? The *Imitation* in Greek, by a certain George Mayr, S.J. Wasn't this nice? My pet book done into my favorite language! It was the happiest Christmas I ever spent. *Quam bonus Israel Deus!* So too said Father Letheby. But I had some dim presentiment that all his well-merited pleasure would not be quite unalloyed —that some secret hand, perhaps a merciful one, would pluck a laurel leaf or two from his crown. We had a pleasant academic discussion after dinner about the honorable retention of ancient Irish customs—he quite enthusiastic about them—I rather disposed to think that the abuses which invariably accom-

panied them made their final extinction altogether advisable. We put our respective theories in practice next morning with the most perfect consistency; for Hannah drove indignantly from the door the wren-boys, just as they were commencing:

> A thrate, a thrate, if of the best,
> We hope in heaven your sowl will rest;
> But if you give it of the small
> It won't agree with our boys at all.

And, on his part, Father Letheby listened with intense delight to this dithyrambic, which ushers in St. Stephen's day all over Ireland; and he dispensed sundry sixpences to the boys with the injunction to be always good Irishmen and to buy sweets.

That night, just as I was thinking of retiring, for I am an early riser, I heard a gentle tap at the hall-door, then a hurried colloguing in the hall; and Hannah put in her head and whispered:

"Lizzie is afraid, sir, that the priest is sick. Would you mind coming down to see him?"

"God bless me! no," I said, quite alarmed. I followed the servant rapidly and was ushered into Father Letheby's parlor, unexpected and almost unannounced.

"What's the matter, sir?" he cried; "what's the matter?"

"Nothing particular," I replied. "'Tis a rather fine night, is it not?"

"Lizzie must have sent for you?" he answered.

"Yes," I said, "she did. She thought you were unwell. Are you?"

He looked ill enough, poor fellow, and at these words he sank wearily into a chair.

"I am afraid you're unwell," I repeated.

"I'm not unwell," he said, blubbering like a child, "but —but—my heart is broken."

"Oh," I cried, "if that's all, it's easily mended. Come now, let's hear all, and see if we can't put the pieces together."

"I wouldn't mind," he cried, standing up and striding along the little room, his hands tightly clasped behind his back, "but the poor little altar-boys—the poor little beggars—they looked so nice yesterday, and oh! to think of it. Good God!"

"Very dramatic, very dramatic," I said, "but not the quiet

narrative and consecutive style that I affect. Now, supposing you told me the story. There's balm in Gilead yet."

And this was the story, told with much impressiveness, a fair amount of gesticulation, and one or two little profane expressions, which made the Recording Angel cough and look away to see how was the weather.

It appears that about seven o'clock Father Letheby had a sick-call outside the village. There are generally a fair share of sick-calls on the day succeeding the great festivity, for obvious reasons. He was returning home through the village, when the sound of singing arrested his steps just outside Mrs. Haley's public-house. His heart gave a bound of delight as he heard the familiar lines and notes of the *Adeste.* "Thank God!" he said, "at last, the people are beginning to bring our Catholic hymns into their own homes." As he listened intently there was a slight reaction as he recognized the sweet liquid notes, with all the curls and quavers that are the copyright and strictly legal and exclusive possession of Jem Deady.

"Good heavens!" said the young priest, in a frenzy of indignation, "has that ruffian dared to introduce into the taproom our Christmas melodies and to degrade them into a public-house chorus?"

He stepped into the shop. There was no one there. He turned softly the handle of the door, and was in the taproom for several minutes before he was recognized. What he witnessed was this. Leaning in a tipsy, maudlin way against the wall were the holly bushes, which, decorated with pink ribbons, and supposed to conceal in their dim recesses the "wren, the wren, the king of all birds," had been the great attraction of the morning. Leaning on the deal table, with glasses and pints of porter before them, as they sat and lounged or fell in various stages of intoxication, were the wren-boys; and near the fire, with his back turned to the door, and his fingers beating time to the music in pools of dirty porter, was Jem Deady. As Father Letheby entered he was singing:

Deum de Deo, Lumen de Lumine,
Gestant puellae viscera—

the most awful and tender lines of the glorious hymn.

He was unconscious of the priest's presence, and quite unconscious of his horrible sacrilege. Father Letheby continued gazing on the sad scene for a few minutes, with mingled feelings of anger, horror, and disgust. Then, closing the door softly after him, he strode through the street, and knocking peremptorily at all the doors, he soon had a procession of the fathers and mothers of the children following him to the public-house. What occurred then has passed into the historical annals of Kilronan. It is enough to say here that its good people heard that night certain things which made their ears tingle for many a day. Mrs. Haley came up to my house the following morning to give up her license; and there was a general feeling abroad that every man, woman, and child in Kilronan should become total abstainers for life.

"But that's all," said Father Letheby; "and now I am really sick of the entire business; and to-morrow I shall write to the bishop for my *exeat*, and return to England or go to Australia, where I have been promised a mission."

It was rather late, and I should have been long ago in my comfortable bed; but the text was too good to miss.

"My dear Father Letheby," I said, "it is clear to me that you are working not for God's honor, but for your own *kudos*."

He started at these strong words, and stared at me.

"Because," I continued calmly, "if it was the honor of God you had at heart, this calamity, the intensity of which I have no idea of minimizing, would have stimulated you to fresh efforts instead of plunging you into despair. But your pride is touched and your honor is tarnished, and you dread the criticism of men. Tell me honestly, are you grieved because God has been offended, or because all your fine plans have *ganged aglee?* There! Dear St. Bonaventure, what a burden you laid on the shoulders of poor humanity when you said: *Ama nesciri, et pro nihilo reputari.*

"You did not know, in the depths of your humility, that each of us has a pretty little gilded code which is labelled, *Self!* And that each of us is a fanatic in seeking to make conversions to our own little god. And I am not at all sure

but that education only helps us to put on a little more gilding and a little more tawdry finery on our hidden deity; and that even when we sit in judgment upon him, as we do when preparing for Confession, it is often as a gentle and doting mother, not as an inflexible and impartial judge. Here are you now (turning to Father Letheby), a good, estimable, zealous, and successful priest; and because you have been touched in a sore point, lo! the voice from the inner shrine demanding compensation and future immunity. Everything has prospered with you. Religion has progressed, with leaps and bounds, since you came to the parish; and people adore you, and you have the satisfaction of knowing that you are that most difficult of heroic successes, a conqueror because a reformer; and because you have met one reverse, you are going to turn your back on your work, and seek the curse of those who put pillows under their armpits and garlands of roses in their hair. Did you imagine that Satan, a living, personal, and highly intelligent force, was going to allow you to have everything your own way here—to fold his arms while you were driving back his forces in utter rout and confusion? If you did, you were greatly mistaken. You have met a slight reverse, and it has become a panic. *Sauve qui peut!* And the commander—the successful general—is the first to turn his back, throw down his sword and flee."

"Say no more, Father Dan, for God's sake. I am heartily ashamed of myself."

A good scolding is almost equal to a cold bath as a tonic for disordered nerves.

I went home with a satisfied conscience, murmuring: *Per la impacciata via, retro al suo duce.* I think I know whither he is tending.

A demoralized, woe-begone, wilted, helpless figure was before me in the hall. If he had been under Niagara for the last few hours he could not be more hopelessly washed out. It was Jem Deady in the custody of his wife, who was now in the ascendant.

"Here he is, your reverence—a misfortunate angashore! For the love of God make him now a patthern to the

parish! Clive him to the ground, or turn him into somethin'; make him an example forever, for my heart is broke with him."

Whilst I was turning in my mind into which of the lower animals it would be advisable to cause the immortal soul of Jem to transmigrate and take up a temporary residence, I thought I saw a glance upwards from his eye, visibly pleading for mercy.

"It is quite clear, Jem," I said, "that your Christmas dinner disagreed with you."

"Begor, thin, your reverence," broke in Mrs. Deady, setting herself in a rather defiant attitude, "he had as good a dinner as any poor man in your parish. He had a roast goose, stuffed by thim two hands with praties and onions, until the tears ran down my face; and he had a pig's cheek, and lashins of cabbage"

"And why don't you tell his reverence about the rice-puddin'" said Jem, in a tone of honest indignation. "'Tis a shame for you, Bess! She made a rice-puddin', your reverence, that was fit for the grate house; and begor, your reverence might sit down to worse yourself. Sich raisons and currans!"

"Begor, I'm thinking you're thrying to put the comedher on me, you blagard, with your blarney," said Mrs. Deady with angry suspicion, drawing back and scrutinizing his face.

"Thrying to put the comedher on *you*, Bess? Begor, I'd like to see the man that could do it. But I'll say this, in the presence of his reverence, and wid yerself to the fore, that there isn't in this parish, nor in the nex', nor in the nex' again, nor widin the four walls of Ireland, a betther wife nor a betther housekeeper den you, Bess Clancy." And to emphasize this panegyric, Jem threw his battered hat on the floor and brushed away a tear.

It was a pity not to come to the aid of such a superb diplomatist. No wonder the British diplomatic service is manned by Irishmen from Singapore to Halifax. What would Melikoff, and von Schaffterhausen, and de Laborie be in the hands of Jem Deady? He'd twist them around his little finger.

I saw the angry wrinkles smoothing themselves on the brow of Mrs. Deady, as she melted under the gentle rain of flattery.

"I'd forgive you a good deal, Deady," I said; "your repeated violations of solemn pledges, your sacrilege in bringing down to a public-house the most sacred melodies of the church—"

"They were *at* me," said Jem. "They said as how I couldn't get my tongue around the Latin, and that Father Letheby—"

"I understand," I interrupted; "but even that I'd forgive. But to take the innocent lambs of my flock, my choir-boys and altar-boys, the children of sober and religious parents, whose hearts are broken by your misconduct—"

"Childre' of sober and religious parents—whose hearts are broken," chimed in Mrs. Deady. "Wisha, thin, without manin' any disrespect to your riverence, would you be plazed to mintion these dacent people? An' if these religious parents wor mindin' their childre' insted of colloguing and placin' their nabors, their religious childre' wouldn't be lying drunk in Mrs. Haley's public-house. But of coorse 'tis Jim Deady here and Jim Deady there; and if the thruth wos towld, he's as good as any of 'em, though I shouldn't say it to his face. Come along, you poor fool."

"I must do what I came for," said Jem, solemnly. Then, with an air of awful determination, as if he were building iron bars and padlocks on his thirsty lips, Jem took the pledge. Mrs. Deady, in high dudgeon, had gone down the street. Jem and I were alone.

"Tell me, yer reverence," he whispered, "did that mane scut of a tailor insult ye the other night?"

"Oh, not at all, Jem," I cried, fearing the consequences to the tailor.

"I have an eye on him this long time," said Jem, "and faith, he'll come to grief soon."

"Now, Jem," I warned emphatically, "no violence, mind. The unfortunate fellow is sorry."

"All right, your reverence; we are not going to waste violence on the likes of him. But"—

Here Jem fell into a profound reverie.

"Begor, your reverence, ye did that little job nately," he cried, waking up. "That woman's tongue didn't lave me worth tuppence. God bless yer reverence, and spare ye long to us."

He took my hand, and kissed it till it was blistered by the sharp bristles of his unshaven lips. Poor fellows! how they warm to us; and how, with all their faults, we fling around them something more than maternal love!

CONFLICTUS INTER DONATIONEM ET DISPOSITIONEM TESTAMENTARIAM.

(*Casus Conscientiae.*)

Casus.—Julia, femina caelebs, non mediocriter dives, Amaliam pauperem neptem pro pia sollicitudine, qua veteres parentes curaverat, remuneratura, promittit ei 2,000 dollarium. Brevi post, quum eam summam tenet, Amaliam vocat atque ita alloquitur: "Ecce summa, quam tuam fore dixi, collocabo eam apud nummularium eique mandabo, ut annuum censum tibi mittat, nolo enim ut ante meam mortem ipsam summam repetas." Post multos annos facit testamentum. Quum haeredes necessarios non habeat, consilio capto cum parocho, nosocomio omnia sua bona relinquit: inter quae quum enumeret etiam illam summam 2,000 dollarium, adjecta conditione ut, quamdiu Amalia vixerit, huic annui cederent fructus. Parochus animadvertit, id sibi videri fieri non posse, eo quod Amaliae ista summa jam donata sit. Cui Julia: "Amaliae conditio longe melior facta est; annuos fructus volo ei relinquere; sed quoad ipsam summam videor tamen mihi servasse dispositionem neque recordor meae intentionis fuisse, illo jure me abdicare."

Mortua igitur Julia, lis oritur inter Amaliam et procuratorem nosocomii: hic nititur testamento, illa provocat ad donationem sibi longe antea factam. Cui parochus strenue adstipulatur, ratus illam donationem non minus piam causam

esse quam liberalitatem erga nosocomium, maxime quum melior quidem Amaliae conditio facta sit, nequaquam tamen ita abundans, ut non illa summa ad honestam sustentationem commodam indigeat: per prudentem autem administrationem longe majores fructus ex ea pecunia percipi posse quam censum annuum consuetum. Quare nosocomii procuratori etiam minatur, se ad forum civile tracturum esse causam, etiam cum periculo, ne nosocomium omni haereditate excidat propter legum formalitates non impletas, nisi Amalia, quod ipsius sit, recipiat.

Auctores Consulendi.

S. Alphons. lib. 3, n. 922 sq.; lib. 4, n. 210; Ballerini-Palmieri, *Opus morale*, tract. 8, p. 3, cap. 3, n. 703 sqq., tract. 9, cap. 3, n. 48 sqq.; Lehmkuhl, *Theologia mor.*, I. n. 808, n. 1148; D'Annibale, *Summula*, II. n. 353; Aertnys, *Theol. mor.*, lib. III. n. 416; Laymann, *Theol. mor.*, lib. 3, tr. 5, cap. 2; Lessius, *De just. et jure*, lib. 2, cap. 19, dub. 2.

Discussio et Solutio.

Quaeritur, quomodo in foro conscientiae res componi debeat. Respondeo, in nostro casu occurrere duas quaestiones, unam quae sit praecipue quaestio *juris*, alteram quam potius *facti* quaestionem voces; nimirum—

I. Quid *juris* generatim sit in ejusmodi dispositione ad causas pias, qualis est Juliae dispositio, possitne debeatve haec dispositio regi et dijudicari secundum leges civiles loci, an secundum leges ecclesiasticas. II. Quaerendum est: Quid *de facto* Julia fecerit, atque hic imprimis quaeri debet, quid fecerit re vera circa donationem erga Amaliam, seu quomodo haec donatio sit interpretanda: unde deduci debet, quid juris Julia sibi retinuerit circa summam Amaliae destinatam.

Prior quaestio generalis est.

Communis igitur sententia est, causas pias regi et dijudicari debere secundum leges ecclesiasticas, ita ut valor dispositionis vel donationis in favorem causarum piarum et ecclesiasticarum factae sustinendus sit in conscientia, quam primum secundum canonicas leges valida exstiterit, etiamsi civiles leges eam nullam vel infirmam esse statuant. Ratio est,

quia Ecclesia est societas publica perfecta et independens, quae jure divino instructa est potestate sibi providendi in omnibus quae necessaria sunt ad suum finem prosequendum. *Suo* igitur jure, non jure civiliter sibi dato, acquirit ea, quae ad ecclesiastica instituta sustinenda atque fovenda sunt necessaria; in temporalibus bonis acquirendis suis legibus utitur, non necessario civilibus: neque enim minore facultate condendarum legum utitur in bonum publicum ecclesiasticum, quam quâ in bonum publicum civicum utitur auctoritas civilis. De qua potestate Ecclesiae insita nemo catholicus dubitari potest. Potest summum dubitari, quousque Ecclesia hac in re leges proprias tulerit easque etiam nunc in vi sua retineat. Itaque ultimas voluntates in favorem Ecclesiae seu piarum causarum lege sua regere, de earum valore decernere Ecclesia potest aequo jure ac publica auctoritas civilis dispositiones ultimae voluntatis in causis profanis legibus variis circumscribere et adstringere potest.

De qua re egregie inter alios tractat Palmieri S.J., in Ant. Ballerini S.J., *Opus theologicum morale*, tr. 8, p. 3, n. 703 sqq.: "Haec," ait, "est certa doctrina theologis et canonistis. Auctoritas Ecclesiae est plena et independens atque in iis, quae ad religionem animarumque salutem spectant, subordinat sibi civilem potestatem ejusque leges corrigit et, si opus est, irritat. Dices: testamenta vim obtinent a lege civili; Ecclesia proinde valorem testamentorum *supponit;* si ergo jus civile valorem negat ultimis voluntatibus certa forma destitutis, eae nec pro Ecclesia valebunt.—Resp. 1 illud principium non esse certum ideoque argumentum vi carere contra eos, qui facultatem testandi volunt esse simpliciter a jure naturae. 2. Etsi lex civilis vim testamentis conferat, propter subordinationem tamen potestatis civilis potestati ecclesiasticae in iis, quae ad bonum animarum et cultum Dei spectant, jus est in Ecclesia, cum in iis rebus agitur, temperandi leges civiles Principum Christianorum, jus quoque certas eorum leges irritandi aut jubendi, ut certae ferantur leges."

Et revera, si quis putaverit, testamentum, ut firmum habeat valorem, id repeti debere ex lege positiva per publicam auctoritatem lata, ut in causis profanis civilis potestas, ita

in causis sacris potestas ecclesiastica publica illa auctoritas est, quae invocetur et quae conditiones, quibus valor adnectatur, constituat. Si quis vero testamentum ex solo jure naturali vim habere dixerit, hunc valorem subsistere fatebitur, nisi in causis profanis civilis auctoritas, ecclesiastica in causis sacris seu piis certam apposuerit restrictionem. (Cf. Lehmkuhl, *Theol. mor.* I, n. 1143 sqq.)

Negari autem nequit, Ecclesiam, si velit, posse etiam in causis piis omnes illas dispositiones omnesque valoris conditiones recipiendo comprobare, iisque contentam esse, quae legi civili statuantur. Quare praeter *potestatem* Ecclesiae in genere assertam constare etiam debet de hujus *potestatis usu*, utrum videlicet Ecclesia hac in re suas leges proprias condiderit atque etiamnunc sustineat, an leges universales in hac re vel nunquam condiderit vel in desuetudinem abire permiserit.

Solemne statutum habemus cap. XI, t. 3, 26 ex litteris Alex. III, ad judices Velletren., quod constans doctrina theologorum et tot saeculorum praxis pro universali lege recepit: "Relatum est, quod, quum ad vestrum examen super relictis Ecclesiae causa deducitur, vos nisi septem vel quinque idonei testes intervenerint [ita enim jus civile Romanum disponebat], inde postponitis judicare. Mandamus, quatenus cum aliqua causa talis ad vestrum fuerit examen deducta, eam non secundum leges [i. e. civiles], sed secundum decretorum statuta [i. e. decreta juris canonici] tractetis, tribus aut duobus legitimis testibus requisitis; quoniam scriptum est: in ore duorum vel trium testium stat omne verbum."

Recenter quidem difficultas mota est, quasi non constaret, Alexandrum III hanc legem tulisse ut Romanum Pontificem pro Ecclesia, sed fortasse tulisse ut principem saecularem pro suo territorio: quod videri posse suaderi ex cap. praecedenti ejusdem tituli, quo severe praecipitur, ut *quaelibet* ultima voluntas firma habeatur et exsecutioni detur, quam parochianus coram presbytero suo et duobus vel tribus testibus declaraverit; qua dispositione nuspiam unquam varias leges civiles correctas esse, sed intactas mansisse varias pro variis regionibus. Ad quod facile respondetur, longissimum usum et consuetudinem satis declarasse hanc legem posteriorem pro ter-

ritoriali, priorem vero pro universali. Imo eâdem consuetudine constat, canonem illum (cap. XI) ita semper fuisse intellectum, ut ne praesentia quidem duorum vel trium testium exprimat conditionem essentialem, sed indicet solam probationem factae dispositionis ultimae; quam si alia via certa fiat, ad valorem ultimae voluntatis sustinendum et urgendum id sufficere. Hinc factum est etiam, cur S. Poenitentiaria in responso d.d. 23 Junii 1844 nihil requireret nisi *voluntatem certo cognitam*, ut in favorem causae piae exsecutioni dari deberet. Est responsum saepe citatum: "Eudorius caelibatarius, haeredibus necessariis destitutus, graviter decumbens, ut animae suae consulat, statuit partem bonorum in pia opera erogare. Ad hunc finem Bonifacium legatarium universalem instituit per testamentum debitis vestitum formis. Scriptum autem privatum Bonifacio tradit, in quo piam manifestat voluntatem postulatque ab ipso ut eandem fideliter exsequatur. Bonifacius vero, mortuo Eudorio, haereditatem integram servat, eo quod ex testamento valido eam teneat. Quaeritur, an in conscientia tutus esse possit.—S. Poenit. respondit: in casu proposito Bonifacium *teneri in conscientia ad implendam voluntatem Eudorii certo cognitam* pro foro conscientiae."

Ex disputatis igitur concludi debet, improbabilem esse opinionem recenter a doctissimo quidem viro Card. d'Annibale propositam (*Summula Theol.* v. 2, n. 353): "Quamdiu S. Sedes locuta non fuerit, existimo non oportere inquietari eos, qui *extra ditionem pontificiam* non praestant relicta ad causas pias in testamento irrito ex jure civili." Nam ex prudentia quidem pastorali in tali casu confessarius interdum silere potest vel debet, ne *frustra* ex bona fide fidem malam faciat; sed, re objective spectata, obligatio tanquam ex universali lege Ecclesiae orta legata quae ex ultima voluntate defuncti certe cognita piis causis relicta sunt, re ipsa solvendi moraliter saltem est certa neque in dubium vocari potest.

Quae sufficiant ad Iam. quaestionem supra propositam, quam dixi potissimum esse quaestionem juris.

Dicendum nunc est de IIa. quaestione, videlicet quid Julia de facto circa res suas disposuerit, seu quomodo ejus dispositiones recte debeamus interpretari.

In qua quaestione extra dubium est, quid Julia in postrema dispositione *voluerit*. Clarum est enim, eam voluisse etiam summam illam antea Amaliae assignatam nosocomio relinquere. Unde sequitur, hanc dispositionem etiam in foro conscientiae exsecutioni dandam esse, si Julia ita disponendi jus habuerit. Cui juri obstare nihil potest nisi prior illa dispositio circa 2,000 dollarium in favorem Amaliae facta. Illa igitur discutienda est: fuitne jure donatio et dominii translatio perfecta, an promissio tantum vel dispositio revocabilis.

Revocabilis esse potest dispositio vel donatio aut ex natura sua, aut ex lege tantum ositiva. Ex natura sua revocabiles sunt omnes dispositiones, quae dicuntur *ultimae voluntatis*, scilicet testamentariae dispositiones et donationes mortis causa: hae enim non valent nisi ex *ultima* voluntate, seu nisi ultima voluntas disponentis eadem manserit.—Similiter promissiones et donationes revocabiles sunt, antequam a promissario vel donatario sint acceptatae.

Ex positiva lege civili donationes multis in regionibus nullae vel revocabiles declarantur nisi fuerint juridice vel scripto cum certis formalitatibus factae, vel nisi manuales donationes re ipsa tradita fuerint perfectae. Aliquando etiam propter mutatas circumstantias statuuntur donationes esse revocabiles.—Quae ex naturali jure solo facultatem revocandi non secum ferunt, neque ex jure canonico, quando de donationibus piis agitur; sed ibi ejusmodi dispositiones subsistere censentur, quam primum constiterit de voluntate donantis, qua se dominio rei abdicaverit et de voluntate donatarii vel ejus qui illius curam agit, qua rem ita sibi oblatam acceptaverit.

Quod quidem quoad casum nostrum non omnino absque causa animadvertitur, eo quod videri possit sublevatio pauperis cognatae pia esse causa, cujus valor ex jure canonico, non ex jure civili dijudicetur. Cujus rei auctorem habes inter alios Laymann, *Theol. mor.* lib. 3, tr. 5, cap. 2, n. 1. ubi *pias causas* explicat: "puta, quae ecclesiis aliisve piis locis, vel in captivorum redemptionem, *in pauperum vel religiosorum, quamvis consanguineorum, sustentationem* . . . relicta sunt." Si igitur sumere licet, sublevationem Amaliae

fuisse causam piam, excluditur revocabilitas ex eo titulo fortasse oriunda, quod donatio, si donatio inter vivos fuerit, sit formalitatibus legalibus destituta: nam jure canonico valida et ex se irrevocabilis est donatio libere facta et acceptata; sed revocabilitas ex solo hoc capite derivari potest, quod fuerit non donatio inter vivos, sed donatio mortis causa, quae utpote ultima voluntas, *naturâ suâ* est revocabilis.

Quapropter id est, quod potissimum quaeritur, fueritne donatio erga Amaliam primitus facta donatio inter vivos, an donatio mortis causa. Juliam eam circa finem vitae habuisse pro donatione mortis causa, ex eo patet, quod sibi videbatur non habuisse unquam intentionem facultate liberae dispositionis sese abdicandi. Verum haec circa finem vitae exsistens persuasio nondum certa probat, ita re vera fuisse, neque adimit jus Amaliae rem aliter considerandi, si *externa actio* talis fuerit, quae speciem donationis inter vivos satis certe prae se tulit.

Atque id ita esse, videtur ex verbis, quibus Julia usa est, satis erui. Nam quum implens promissionem diceret: "Ecce summa, quam tuam fore dixi," quid aliter verba naturali sensu significant, nisi: "Quae antea tibi promisi, haec nunc tibi do." Quod vero nolit, ut Amalia ante donatricis mortem repetat, idque illi imponat, tantum abest, ut donationem perfectam impediat, ut potius eam confirmet. Nisi enim donatio fuerit ex se perfecta, necesse non erit, hanc conditionem addere, quo jus Amaliae restringeretur. In donatione mortis causa Amalia ne cogitare quidem poterat summam sibi a nummulario petere; supervacaneum, ne dicam stultum fuisset, id vetare. Sed si donatio inter vivos perfecta erat atque dominium summae in Amaliam translata, causa erat, cur Julia, si voluit, hanc restrictionem non repetendae summae adderet: nisi enim addidisset, Amalia quovis tempore poterat summam repetere.

Accedit, quod etiam parochus semper in ea persuasione erat, dispositionem primitus factam donationem irrevocabilem fuisse.

Videri alicui poterit accessisse etiam praescriptionem acquisitivam, siquidem per annorum seriem Amalia sese ut dominam et proprietariam consideravit, idque, si forte titulo

non vero, saltem colorato. Attamen haec ratio infirma evadet, si defuerit possessio civilis; eam defuisse, ex casu concludere debemus. Nam apud nummularium si pecunia sub nomine Amaliae inscripta fuisset, litem movere Amaliae necesse non esset; ipsa scilicet reclamante, nummularius certe summam ei traderet, alteri nemini: sed si inscripta mansit pecunia sub nomine Juliae, possibilitas litis potest intelligi. Adeoque res non ex *ulla* lege *civili*, ne praescriptionis quidem, componi potest, sed sola lege naturali et canonica in foro conscientiae. Sufficit autem moralis certitudo de donatione re ipsa inter vivos facta, ut Amalia in foro conscientiae jus suum prosequi possit, atque summam illam 2,000 dollarium, si tenet, retinere, si non tenet, reclamare.

Ultimo vero videndum est, num liceat ei ad jus suum vindicandum uti illo medio, quod parochus se adhibiturum esse nomine Amaliae minatur. Aliis verbis: licetne, si leges civiles obstant, quominus causa pia haereditatem accipiat sine consensu auctoritatis civilis, judicialiter postulare, ut ille consensus negetur, totaque haereditas ad legales haeredes transeat. In quo casu, ut conjectare ex casu licet, Amalia neptis vel sola, vel cum aliis cognatis totam haereditatem adiret. Quod non licere, dicendum est. Nam qui ita agit, rem ecclesiasticam defert ad tribunal civile: quod ex se, nisi in causis exceptis, illicitam est. Insuper damnum injustum infert causae piae seu ecclesiasticae, quum ex ultima voluntate defunctae Juliae in foro conscientiae nosocomium illud jus habet ad haereditatem detracta summa 2,000 dollarium. Ideoque etiamsi res ad judicem delata atque haereditas nosocomio negata esset: nihilominus ea in conscientia illi esset reddenda.

Hoc autem *modo* minas intentare, ut nosocomii administratori exponatur ab Amalia, in sua potestate esse apud judicem civilem periculum creare, ne tota haereditas abjudicetur, ut hoc modo ille urgeatur ad tradendam summam 2,000 dollarium, illicitum quidem eatenus fuerit, quatenus ostendatur animi promptitudo committendi re ipsa recursûs ad judicem civilem; aliter non erit, minus etiam injustum, si modo *certum* est jus Amaliae contra nosocomium vel adeo saltem probabilius, ut judex ecclesiasticus debeat pro ea pronuntiare. Atque ita re ipsa

esse, censeo. Nam ex una parte factum externum promissionis et traditionis a Julia olim peractae cogit, ut illud factum habeatur pro donatione inter vivos ; verum animus internus concordari debet cum facto externo et secundum hoc dijudicari ; neque opinio post annos in mente Juliae exorta probat quidquam satis pro parte contraria. Hinc rationes, nisi velis dicere certas et convincentes, saltem longe fortiores exsistunt in favorem Amaliae, quam contra eam seu in favorem nosocomii. Ex altera parte pro nosocomio tamquam pro causa pia contra profanam favor juris nequit invocari, secundum quem in dubiis aequalibus causa pia vincere debeat. Nam praeterquam quod non simus in vero dubio, in nostro casu est causa pia contra causam piam. Donationem enim Amaliae factam num pro causa pia sumamus, ex conditione puellae non actuali, sed illius temporis, quo facta est donatio, debet dijudicari. Quamvis igitur, actuali Amaliae conditione considerata, dubitare quis possit de charactere causae piae: ex conditione prioris illius temporis res est indubia.

Hinc censeo, Amaliam tuta conscientia petere posse atque urgendo petere a rectore nosocomii illam summam integram ; rectorem debere eam dare, vel saltem, etsi nonnihil dubitet de juris certitudine, eum posse dare, non obstante ejus obligatione defendendi et protegendi jura nosocomii.

Quodsi noluerit vel dubitaverit ipse subjective, num causa Amaliae pro causa pia haberi *debeat:* nihil relinquitur, nisi ut deferat rem ad ecclesiasticum judicem ; cujus sententiae standum est, relicta in foro conscientiae sola facultate appellandi ad altiorem judicem *Ecclesiae.*

Exaeten, Holland. AUG. LEHMKUHL, S.J.

P. A. SABETTI, S.J.

IN · PACE · XPI · QVIEVIT · VI · KAL · DEC · MDCCCXCVIII

IN the death of Father Sabetti, Professor of Moral Theology at the Jesuit House of Novices, Woodstock, Maryland, one of the most efficient servants of the Church in America leaves the ranks of our clergy. The fact that, in entering the

Society of Jesus, he had renounced, once for all, the honors of the world and merged his individuality in that of the sacred militia which gives but one name to all its members, cannot make us forget that a whole generation of the Sons of St. Ignatius has been trained by this master in the science and art of guiding souls. To the possession of a motherly heart, with its careful providence, he joined the eager simplicity of the child which attracts, and by this twofold element of his priestly disposition he drew to himself the confidence of the younger generation. His knowledge of the special branch of theology which he professed grew with years; and as he was under the constant necessity of keeping himself equipped for the position of advocate and judge in countless cases of conscience which were referred to him for solution and decision, he attained that superior aptness in the adjusting of principles to facts which constitutes the main safety of the moral theologian.

From the very first, we learned to value him as a contributor to the ECCLESIASTICAL REVIEW, not only because of his knowledge and prudence, but also for the gentle readiness with which he ever responded—often amid most trying labors—to the call for work in the interests of our clergy. No single man gave more whole-hearted encouragement than Father Sabetti to the REVIEW in the earlier periods of its growth, when there were still doubts whether it could survive the changes of a somewhat untried climate. He ever predicted success for the REVIEW, as though it were a foregone conclusion; and we now realize that his forecastings, by reason of the cheerfulness and confidence which they imparted, became a most potent factor in the accomplishment of the work.

What the REVIEW owes to Father Sabetti, numberless clerics, secular as well as religious, bishops and pastors, and students of theology in our seminaries, owe him in different measure. He instructed by his writings, by his conferences to the clergy, by his retreats to religious communities, most of all by his simple gentle ways of life, full ever of joyous sympathy for others, big-hearted, yet with the prudence begotten of heavenly wisdom.

We hope to bring, later on in these pages, a fuller history of his activity, as known to those who conversed with him in the closer relations of daily community life. For the present it is our task to record his going home to the Master, leaving us the duty of a grateful remembrance of what he did for the common cause of holy truth.

A · M · D · G
Christi · Ecclesiae
Dictis · Scriptis · Precibus · Exemplo
Incomparabile · Propugnaculum
Artem · Regiminis · Animarum
Etiam · Posteris · Concionari · non · Desinens
Summa · Sapientia · in · Agendis
Assidua · Pietate · in · Deum
Religiosa · Largitate · in · Egenos
Rara · Amoenitate · in · Suos
Charitate · in · Omnes
Laboribus · Studiisque · Perpetuis · Exhaustus
Hinc · Migravit · ad · Aureolam · Coelestem

Disce · Lector · et · Aemulare

ECCLESIASTICAL CHRONOLOGY—June 15–December 15, 1898.

June, 1898.

15. The Most Rev. Adelard Langevin, D.D., Archbishop of St. Boniface, Canada, received in papal audience.

15–16. Golden Jubilee of St. Charles' College, Ellicott City, Maryland.

17. Laying of the corner-stone of the Cathedral of the Sacred Heart, Dallas, Texas, by the Right Rev. E. J. Dunne, D.D.

20. Cardinal Macchi named Protector of the Archconfraternity of the Apostolate of the Cross in Mexico.

Golden Jubilee of Villanova College, Pennsylvania (Anniversary of its Incorporation).

26. The Right Rev. Sebastian G. Messmer, D.D., Bishop of Green Bay, received in papal audience.

28. Ordinary Session of the S. Congregation of Rites to examine the following questions:

(1) The *non-cultus* in the Beatification Process of the Ven. John Nepomucene Neumann, C.SS.R., Bishop of Philadelphia.

(2) The same in the case of the Ven. Sister Mary Magdalene Postel, Foundress of the Sisters of the Christian Schools of Mercy.

(3) The validity of the Ordinary and Apostolical Processes conducted in the Court of Trent, for the Beatification of the Ven. John Nepomucene de Tschiderer, Prince and Bishop of Trent.

(4) The same in the case of the Paris Court, for the Beatification of the Ven. Magdalene Sophia Barat, Foundress of the Society of the Sisters of the Sacred Heart.

(5) The validity of the Apostolical Process in the Orleans (France) Court regarding the virtue and miracles *in specie*, for the Beatification of the Ven. Joan of Arc.

29. Consecration of the Right Rev. Alexander Christie, D.D., Bishop of Vancouver's Island, in the Cathedral of St. Paul, Minn.

The Very Rev. John J. Fedigan, O.S.A., elected Provincial of the Order of St. Augustine in America.

The Rev. John D. Whitney, S.J., appointed Rector of Georgetown University, to succeed the Rev. J. Havens Richards, S.J.

Passage of bill in the National House of Representatives to give the Secretary of War the discretion of permitting any Church or Religious Sect to erect house of worship on the military reservation at West Point. Votes, 133 to 25. Subsequently (July 7), passed by the Senate of the United States.

JULY.

3. Consecration of the Right Rev. Prior Murray, O.S.A., Bishop of Issus and Vicar Apostolic of Northern Queensland, Australia.

5. Ordinary Session of the S. Congregation of Rites to examine the following questions:

(1) Confirmation of ancient *cultus* in Scotland of the Servants of God, Adamnan, *Abbot;* Bean, Blane, and Colman, *Bishops* and *Confessors;* Comgan, *Abbot;* Constantine, *King* and *Martyr;* Donnan and Companions, *Martyrs;* Drostan, *Abbot;* Duthac and Fergus, *Bishops* and *Confessors;* Finnan, *Priest* and *Confessor;* Fillan, *Abbot;* Luan (or Moluoq) and Machar, *Bishops* and *Confessors;* Malrubius, *Martyr;* Nathalan, *Bishop* and *Confessor;* Magnus, *Martyr;* Palladius, *Confessor;* and Talarican, *Bishop* and *Confessor.*

(2) Revision of the writings of the Servants of God, Paul Cafaro and Cæsar Sportelli, Redemptorist Fathers.

6. Opening of the Fourth Annual Session of the Columbian Catholic Summer School, at Madison, Wis.

Decree (dated April 26th) of major excommunication against Anthony Kozlowski, a Polish priest, formerly affiliated with the Archdiocese of Chicago.

The Very Rev. Dom Lawrence Janssens, O.S.B., Rector of the College of St. Anselm, Rome, and the Right Rev. Monsignor Merry del Val, Cam. Seg., named Consultors of the Congregation of the Index.

10. Erection of the Vicariate Apostolic of Pontiac into the Diocese of Pembroke (Decree dated May 4th), and appointment of the Right Rev. Vicar Apostolic Narcissus Zephirinus Lorrain, D.D., first Bishop of the See (Brief dated May 6th).

Opening Session of the Seventh Annual Term of the Catholic Summer School of America, Cliff Haven, N. Y.

14. Death of the Right Rev. Francis Louis Laflèche, D.D., Bishop of Three Rivers, Canada.

16. Death of the Most Rev. J. B. Salpointe, D.D., Archbishop of Sante Fé, New Mexico, at Tucson, Arizona.

25. Encyclical addressed to the Archbishops and Bishops of Scotland, regarding the interpretation of Holy Scripture, and the erroneous doctrines on the Holy Eucharist prevalent in England.

21. The Right Rev. Monsignor Fox, Vicar-General of Green Bay, Wis., appointed Domestic Prelate to the Pope.

25. Death of the Right Rev. Thomas McGovern, D.D., Bishop of Harrisburg.

27. The Rev. Dr. William Stang, of the American College, appointed Regular Professor to the University of Louvain.

28. The Right Rev. Monsignor Kelly, Rector of the Irish College, Rome, received in papal audience.

Death of Mr. Joseph Banigan, Trustee of the Catholic University of America.

30–Aug. 1. The Twenty-seventh Annual Conference of the Catholic Young Men's Societies of Great Britain, at Sheffield.

31. Death of the Most Rev. John Walsh, D.D., Archbishop of Toronto, Canada.

The Very Rev. A. Canon Hebbelynck appointed Rector Magnificus of Louvain University, to succeed the Right Rev. Monsignor Abbeloos, resigned.

AUGUST.

2–4. The First Indian Eucharistic Congress in session at Madras.

4. Death of Cardinal Sylvester Sembratowicz, Greek-Ruthenian Archbishop of Lemberg. Born October 3, 1836; created Cardinal, November 29, 1895.

5. Encyclical, addressed to the clergy and people of Italy protesting against the suppression of Catholic Societies by the Italian Government.

Formal opening of St. John's Protectory of the Archdiocese of Philadelphia.

8. The Most Rev. Paul Bruchési, D.D., Archbishop of Montreal, invested with the pallium.

ST. MICHAEL'S COLLEGE LIBRARY

The Very Rev. Dr. Zahm elected Provincial of the Congregation of the Holy Cross for the United States and Canada.

10. The Twenty-eighth National Convention of the Catholic Total Abstinence Union of America meets at Boston and elects the Right Rev. Michael Tierney, D.D., Bishop of Hartford, Conn., President of the Union.

12. The Most Rev. Placid Louis Chapelle, D.D., Archbishop of New Orleans, received in papal audience.

21. The Fathers of the Redemptorist Congregation are solemnly placed in charge of St. Joachim's Church, Rome, erected by contributions from Catholics in all parts of the world as a memorial of the Golden Jubilee (1893) of His Holiness Pope Leo XIII.

26. Closing of the Seventh Annual Session of the Catholic Summer School of America, Cliff Haven, N. Y.

29–31. Conference of the Catholic Truth Society of Great Britain in session at Nottingham, England.

30. Preparatory Session of the Congregation of Rites to examine into miracles proposed for the Canonization of the Blessed John Baptist de la Salle, Founder of the Brothers of the Christian Schools.

By Decree of the S. Congregation of Propaganda confirming the choice of the Board of American Bishops, Canon Jules De Becker is appointed President of the American College, Louvain, vice Monsignor Willemsen, resigned.

September.

5. Encyclical on the Rosary, announcing a new Constitution to define the rights, privileges, and indulgences of the Confraternity of the Rosary.

8. Consecration of St. Mary's Cathedral, Ogdensburg, N. Y.

11. Monsignor Sbarretti, Auditor of the Apostolic Delegation at Washington, received in papal audience.

The Most Rev. Charles H. Gauthier, D.D., named Archbishop of Kingston, Canada, to succeed the Most Rev. James Vincent Cleary, D.D., deceased.

20. Opening of St. Patrick's Seminary, Menlo Park, Cal., by the Most. Rev. Patrick William Riordan, D.D., Archbishop of San Francisco.

21. Consecration of the Right Rev. John F. Cunningham, D.D., Bishop of Concordia, Kansas.

29. Silver Jubilee of the episcopate of the Right Rev. J. C. Hedley, O.S.B., D.D., Bishop of Newport.

OCTOBER.

2. The Right Rev. Monsignor Magennis, formally invested as Domestic Prelate of His Holiness, by the Most Rev. John Joseph Williams, D.D., Archbishop of Boston.

Apostolic Letter, issuing the new Constitution of the Confraternity of the Rosary.

3. The Right Rev. Joseph Emile Legal, D.D., Titular Bishop of Poglia, Coadjutor of St. Albert, Canada, received in papal audience.

5. Consecration of St. Patrick's Cathedral, Rochester, N. Y.; Celebration of the Fiftieth Anniversary of the Priesthood (January 16th) and the Thirtieth of the Episcopate (July 12th) of the Right Rev. B. J. McQuaid, D.D., Bishop of Rochester, N. Y.

The Very Rev. Joseph Caratelli, recently reëlected Minister General of the Order of Franciscan Friars, received in papal audience.

11. Annual Meeting of the Board of Trustees of the Catholic University of America. The Rev. Thomas S. Lee resigns from Board of Trustees; the Right Rev. Monsignor Conaty elected to vacancy. The Rev. Edmund T. Shanahan, D.D., of Boston, takes the Chair of Dogmatic Theology, and Daniel W. Shea, Ph.D., is elected General Secretary of the University. The Rev. Dr. Henebry opens his lectures on the Gaelic language and literature. Dr. J. J. Dunn, Ph.D. (Yale) is temporarily appointed Instructor in Latin. Mr. James A. McDonald, LL.B., a graduate of Harvard University, is appointed Instructor in the School of Law. Monsignor Conaty presents to the Board, in the name of the Mitchell Memorial Committee, the sum of $5,000 for the establishment of "the Rev. James H. Mitchell Scholarship for the Diocese of Brooklyn." Records a bequest of $5,000 by the will of the Rev. Thomas Carroll, of Oil City, Pa., for a Scholarship for the Diocese of Erie,

Pa., and the gift of $10,000 from Miss Hudson, of Washington, D. C., establishing "the Anna Hope Hudson Fellowship." The Marquise de Merinville (Mary Gwendoline Byrd Caldwell) and her sister, the Baroness von Zedtwitz (Elizabeth Breckenridge Caldwell), add to their previous gifts the sum of $10,000 to establish a Fellowship in Theology as a perpetual memorial of their deceased parents. The Marquise de Merinville founds a Theological Scholarship, to be known as "the Waldemar Conrad Baron von Zedtwitz Scholarship," for the Diocese of Peoria.

12. The Most Rev. Placid Louis Chapelle, D.D., Archbishop of New Orleans, appointed Apostolic Delegate Extraordinary for Cuba and Puerto Rico, and Chargé d'Affaires for the Philippine Islands. The Rev. James H. Blenk, S.M., is appointed Auditor of the Delegation.

13. Committee of Archbishops on Indian Affairs, in session at St. Joseph's Seminary, Dunwoodie, N. Y., appropriate $67,000 for the Indian Missions and Schools.

14. The Very Rev. J. Bannin, S.M., and a group of one hundred English pilgrims received in papal audience.

17. The Congregation of the Holy Cross secures, through Thomas E. Waggamann, Esq., a tract of land (Rosemont), near the Catholic University, Washington, for the site of a college.

18. Consecration of the Most Rev. C. H. Gauthier, D.D., Archbishop of Kingston, Canada.

The Right Rev. E. Grouard, O.M.I., D.D., Titular Archbishop of Ibora, Vicar Apostolic of Athabasca Mackenzie, received in papal audience.

28. The Right Rev. Edmund M. Obrecht, D.D., consecrated Abbot of the Trappist Monastery at Gethsemane, Ky.

November.

1. The Building Committee of the Catholic Cathedral, Westminster, England, receives a bequest of $100,000 from an anonymous layman.

2. Celebration in different countries of the 900th anniversary of the institution of the Commemoration of All Souls.

8. The Right Rev. Francis J. MacCormack, D.D., Bishop of Galway and Kilmacduagh, received in papal audience.

13. Death of the Most Rev. William Hickley Gross, C.SS.R., D.D., Archbishop of Oregon.

26. Death of the Rev. Aloysius Sabetti, S.J., Professor of Moral Theology, Woodstock College, Maryland.

28. Secret Consistory at the Vatican. The following English-speaking prelates were preconized: Mgr. Charles Gauthier, Vicar-General of the Diocese of Kingston, appointed to the Metropolitan Church of Kingston; Mgr. Lorraine, to the Cathedral of Pembroke; Rev. Father Alexander Christie, to the Cathedral of Vancouver; Rev. Father John Cunningham, to the Cathedral of Concordia; Rev. Father Bernard Kelly, to the Cathedral of Geraldton.

DECEMBER.

1. Mr. Daniel T. Leahy bequeaths the sum of $10,000 to the Catholic University of America. (Will probated November 28.) No specific instructions accompany the legacy.

8. The Most Rev. E. Tovar, D.D., Archbishop of Peru, invested with the pallium by Monsignor Gaspardi, Papal Nuncio.

15. Walter George Smith, elected President of the American Catholic Historical Society (Philadelphia) in place of the Rev. Hugh T. Henry, who resigned after a second term.

Death of the Very Rev. Mgr. William Walsh, St. Louis, Mo.

Analecta.

E SECRETARIA BREVIUM.

Constitutio Apostolica.

De Legibus, Iuribus ac Privilegiis Sodalitatis a SS. Rosario.

Leo Episcopus Servus Servorum Dei ad Perpetuam Rei Memoriam.

Ubi primum, arcano divinae providentiae consilio, ad supremam Petri Cathedram fuimus evecti, oblato conspectu ingruentium in dies malorum, Apostolici muneris esse duximus expediendae salutis agitare consilia ac studere, quibus maxime modis Ecclesiae tutelae et catholicae fidei incolumitati prospici posset. Inter haec ad magnam Dei Matrem eamdemque reparandi humani generis consortem ultro animus convolavit, ad quam trepidis in rebus confugere catholicis hominibus praecipuum semper ac solemne fuit. Cuius fidei quam tuto sese crediderint, praeclara testantur ab ipsa collata beneficia, inter quae plura constat fuisse impetrata per probatissimam illam precandi formulam titulo *Rosarii* ab eadem invectam et Dominici Patris ministerio promulgatam. Solemnes autem honores eo ritu Virgini habendos summi Pontifices decessores

Nostri haud semel decrevere. Quorum Nos etiam aemulati studia, de Rosarii Marialis dignitate ac virtute satis egimus copiose, Encyclicis Litteris pluries datis, vel inde a kalendis Septembribus anni MDCCCLXXXIII, cohortantes fideles, ut, sive publice sive suis in domibus, saluberrimum hoc pietatis officium augustissimae Matri persolverent et Marianis ab eo titulo Sodalitatibus sese aggregarent. Ea vero omnia nuperrime, datis litteris die v Septembris huius anni, veluti in unum collecta, paucis memoravimus; simulque consilium Nostrum patefecimus edendae *Constitutionis* de iuribus, privilegiis, indulgentiis, quibus gaudent qui piae isti Sodalitati dederint nomina. Nunc vero ut rem absolvamus, votis obsecundantes Magistri generalis Ordinis Praedicatorum, Constitutionem ipsam edimus, qua leges de huiusmodi Sodalitate latas, itemque beneficia recensentes a summis Pontificibus eidem concessa, modum decernimus quo in perpetuum salutifera haec institutio regatur.

I.

Sacratissimi Rosarii Sodalitas in eum finem est instituta, ut multos fraterna caritate coniunctos per piissimam illam precandi formulam, unde ipsa consociatio nomen mutuatur, ad beatae Virginis laudationem et eiusdem patrocinium unanimi oratione impetrandum alliciat. Quapropter, nullo quaesito lucro aut imperata pecunia, cuiusvis conditionis excipit homines, eosque per solam Rosarii Marialis recitationem mutuo devincit. Quo fit, ut pauca singuli ad communem thesaurum conferentes multa inde recipiant. Actu igitur vel habitu dum ex instituto Sodalitii suum quisque pensum recitandi Rosarii persolvit, sodales omnes eiusdem societatis mentis intentione complectitur, qui idem caritatis officium ipsi multiplicatum reddunt.

II.

Sodalium Dominicanorum Ordo, qui, vel inde ab sui initio beatae Virginis cultui maxime addictus, instituendae ac provehendae Sodalitatis a sacratissimo Rosario auctor fuit, omnia, quae ad hoc genus religionis pertinent, veluti hereditario iure sibi vindicat.

Uni igitur Magistro generali ius esto instituendi Sodali-

tates sacratissimi Rosarii: ipso a Curia absente, subeat Vicarius eius generalis; mortuo vel amoto, Vicarius generalis Ordinis. Quamobrem quaevis Sodalitas in posterum instituenda, nullis gaudeat beneficiis, privilegiis, indulgentiis, quibus Romani Pontifices legitimam verique nominis Sodalitatem auxerunt, nisi diploma institutionis a Magistro generali vel a memoratis Vicariis obtineat.

III.

Quae anteacto tempore Sodalitates sacratissimi Rosarii ad hanc usque diem sine Magistri generalis patentibus litteris institutae sunt, litteras huiusmodi intra anni spatium expediendas curent; interim vero (dummodo hoc uno tantum defectu laborent) sodalitates ipsas, donec eaedem litterae expediantur, tamquam ratas et legitimas, ac privilegiorum, beneficiorum et indulgentiarum omnium participes, auctoritate apostolica benigne declaramus.

IV.

Instituendae Sodalitati in designata aliqua ecclesia Magister generalis deputet per consuetas litteras sacerdotem sui Ordinis: ubi Conventus Sodalium Dominicanorum desint, alium sacerdotem episcopo acceptum. Eidem Magistro generali ne liceat facultates, quibus pollet, in universum et absque limitatione committere Provincialibus, aliisve aut sui aut alieni Ordinis vel Instituti sacerdotibus.

Facultatem revocamus a fel. rec. Benedicto XIII Magistris Ordinis concessam,[1] delegandi generatim Provinciales *transmarinos*. Indulgemus tamen, rei utilitate perspecta, ut earumdem provinciarum prioribus, vicariis, praepositis missionalibus potestatem faciant instituendi certum Sodalitatum numerum, quarum accuratam rationem iis reddere teneantur.

V.

Sodalitas a sacratissimo Rosario in omnibus ecclesiis publicisque aediculis institui potest, ad quas fidelibus accessus libere pateat, exceptis monialium aliarumque piarum mulierum

[1] Constit. *Pretiosus*, die 26 Maii 1727.

vitam communiter agentium ecclesiis, prout sacrae romanae Congregationes saepe declararunt.

Quum iam ab Apostolica Sede cautum sit ne in uno eodemque loco plures existant sacratissimi Rosarii Sodalitates, Nos eiusmodi legem iterum inculcamus, et ubique observari iubemus. In praesenti tamen, si quo in loco plures forte existant, rite constitutae, sodalitates; facultas sit Magistro generali Ordinis ea de re pro aequitate iudicandi. Ad magnas vero urbes quod attinet, plures in iis, uti iam ex indulgentia provisum est, haberi possunt titulo Rosarii Sodalitates, ab Ordinariis pro legitima institutione Magistro generali proponendae.[2]

VI.

Quum nulla habeatur sacratissimi Rosarii Sodalitas princeps, cui aliae minores aggregentur, hinc nova quaevis huiusmodi consociatio, per ipsam sui canonicam institutionem particeps fit indulgentiarum omnium ac privilegiorum, quae ab hac Apostolica Sede aliis per orbem sodalitatibus eiusdem nominis concessa sunt. Eadem ecclesiae adhaeret, in qua est instituta. Quamvis enim Sodalitatis privilegia homines spectent, tamen indulgentiae complures, eius sacellum vel altare adeuntibus concessae, uti etiam privilegium altaris, loco adhaerent, ideoque sine speciali Apostolico indulto neque avelli possunt neque transferri. Quoties igitur Sodalitas, quavis de causa, in aliam ecclesiam deduci contigerit, ad id novae litterae a Magistro generali expetantur. Si autem, destructâ ecclesiâ, nova ibidem aut in vicinia aedificetur eodem titulo, ad hanc, quum idem esse censeatur locus, privilegia omnia atque indulgentiae transeunt, nullâ requisita novae sodalitatis institutione. Sicubi vero, post institutam canonice in aliqua ecclesia Sodalitatem, Conventus cum ecclesia Praedicatorum fuerit extructus, ad ecclesiam eius Conventus Sodalitas ipsa, prout de iure, transferatur. Quod si, peculiari aliquo in casu, de hac lege remittendum videatur, facultas esto Magistro generali Ordinis pro sua aequitate et prudentia opportune providendi; integro tamen sui Ordinis iure.

[2] S. C. Indulg., die 20 Maii 1896.

VII.

Ad ea, quae supra decreta sunt, quaeque naturam ipsam et constitutionem Sodalitatis attingunt, quaedam accedere poterunt, quae ad bonum societatis regimen conferre videantur. Integrum est enim sodalibus *statuta* sibi condere, sive quibus tota regatur societas, sive quibus aliqui ad peculiaria quaedam christianae pietatis officia, collatâ etiam pecuniâ, si placuerit, saccis assumptis vel secus, excitentur. Ceterum quaevis horum varietas non obest quominus indulgentiae possint acquiri a sodalibus, dummodo ea praestent, quae iis lucrandis ab Apostolica Sede praecepta sunt. Addita tamen huiusmodi statuta episcopo dioecesano probentur, eiusque moderationi maneant obnoxia; quod Constitutione Clementis VIII *Quaecumque* sancitum est.

VIII.

Rectorum electio, qui nempe Sodalitatis membra in piam societatem recipiant, eorum rosariis benedicant, omnibus denique fungantur muneribus praecipuis, ad Magistrum generalem vel eius Vicarium, uti antea, spectet; de consensu tamen Ordinarii loci, pro ecclesiis clero saeculari concreditis.

Quo autem Sodalitati conservandae melius prospiciatur, Magistri generales ei rectorem praeficiant sacerdotem aliquem, in ecclesia, ubi est instituenda Sodalitas, certo munere fungentem vel certo fruentem beneficio, illiusque in hoc sive beneficio sive munere in posterum successores. Si, qualibet ex causa, desint; Episcopis, uti iam est ab hac Apostolica Sede sancitum,[3] facultas esto ad id muneris deputandi parochos *pro tempore*.

IX.

Quum haud raro peropportunum, quin etiam necessarium videatur, ut sacerdos alius legitimi rectoris loco nomina inscribat, coronis benedicat aliaque praestet, quae ad ipsius rectoris officium pertinent, Ordinis Magister rectori facultatem tribuat subdelegandi, non generatim quidem, sed in singulis casibus, alium idoneum sacerdotem, qui eius vices gerat, quoties iusta de causa id opportunum iudicaverit.

[3] S. C. Indulg., die 8 Ian. 1861.

X.

Item, ubi Rosarii Sodalitas eiusque rector institui nequit, Magistro generali facultas esto designandi alios sacerdotes, qui fideles, indulgentias lucrari cupidos, Sodalitati propinquiori aggregent, et Rosariis benedicant.

XI.

Formula benedicendi Rosarii, seu Coronae, usu sacrata, inde a remotis temporibus in Ordine Sodalium Dominicanorum praescripta et in appendice romani Ritualis inserta, retineatur.

XII.

Etsi quovis tempore nomina possint legitime inscribi, optandum tamen ut solemnior illa receptio, quae, sive primis cuiusque mensis dominicis, sive in festis maioribus Deiparae haberi solet, apprime servetur.

XIII.

Unicum sodalibus impositum onus, citra tamen culpam, est Rosarium unaquaque hebdomada cum quindecim mysteriorum meditatione recitandum.

Ceterum sua Rosario genuina forma servetur, ita ut coronae non aliter quam ex quinque aut decem aut quindecim granorum decadibus coalescant: item ne aliae cuiusvis formae rosarii nomine appellentur; denique ne humanae reparationis mysteriis contemplandis, usu receptis, meditationes aliae sufficiantur, contra ea quae iamdiu ab hac Apostolica Sede decreta sunt, id est, qui ab his consuetis mysteriis meditandis recesserint, eos Rosarii indulgentias nullas lucrari.[4]

Sodalitatum rectores sedulo curent ut, si fieri possit, quotidie, vel saltem quam saepissime, maxime in festis beatae Virginis, ad altare eiusdem Sodalitatis, etiam publice Rosarium recitetur; retenta consuetudine huic Sanctae Sedi probata, ut per gyrum cuiuslibet hebdomadae singula mysteria ita recolantur: *gaudiosa* in secunda et quinta feria; *dolorosa* in tertia et sexta; *gloriosa* tandem in dominica, quarta feria et sabbato.[5]

[4] S. C. Indulg., die 13 Aug. 1726.
[5] S. C. Indulg., die 1 Iul. 1839 ad 5.

XIV.

Inter pios Sodalitatis usus merito primum obtinet locum pompa illa solemnis, qua, Deiparae honorandae causa, vicatim proceditur, prima cuiusque mensis dominica, praecipue vero prima Octobris; quem morem, a saeculis institutum, S. Pius V commendavit, Gregorius XIII inter *laudabilia instituta et consuetudines* Sodalitatis recensuit, multi denique summi Pontifices indulgentiis locupletarunt.[6]

Ne autem huiusmodi supplicatio, saltem intra ecclesiam, ubi temporum iniuria extra non liceat, unquam omittatur, privilegium a Benedicto XIII Ordini Praedicatorum concessum, eam transferendi in aliam dominicam, si forte ipso die festo aliqua causa impediatur,[7] ad omnes Sodalitatum sacratissimi Rosarii rectores extendimus.

Ubi autem propter loci angustiam et populi accursum ne per ecclesiam quidem possit ea pompa commode duci, indulgemus, ut, per interiorem ecclesiae ipsius ambitum, sacerdote cum clericis piae supplicationis causâ circumeunte, Sodales, qui adstant, indulgentiis omnibus frui possint eidem supplicationi adnexis.

XV.

Privilegium Missae votivae sacratissimi Rosarii, Ordini Praedicatorum toties confirmatum,[8] servari placet, atque ita quidem ut non solum Dominiciani sacerdotes, sed etiam Tertiarii a Poenitentia, quibus Magister generalis potestatem fecerit Missali Ordinis legitime utendi, Missam votivam "*Salve Radix Sancta*" celebrare possint bis in hebdomada, ad normam decretorum S. Rituum Congregationis.

Ceteris vero sacerdotibus in Sodalium album adscitis, ad altare Sodalitatis tantum Missae votivae celebrandae ius esto, quae in Missali romano pro diversitate temporum legitur, iisdem diebus ac supra et cum iisdem indulgentiis. Harum

[6] S. Pius V *Consueverunt, die 17 Sept. 1569;* Gregorius XIII *Monet Apostolatus,* die 1 Apr. 1573; Paulus V *Piorum hominum,* die 15 Apr. 1608.

[7] Constit. *Pretiosus,* die 26 Maii 1727, § 18.

[8] Decr. S. C. Rit., die 25 Iun. 1622; Clemens X *Caelestium munerum,* die 16 Febr. 1671; Innocentius XI *Nuper pro parte,* die 31 Iul. 1679, cap. X, nn. 6 et 7; Pius IX in Summarium Indulg., die 18 Sept. 1862, cap. VIII, nn. 1 et 2.

indulgentiarum sodales etiam e populo participes fiunt, si ei sacro adstiterint, culpisque rite expiatis vel ipsa confessione vel animi dolore cum confitendi proposito, pias ad Deum fuderint preces.

XVI.

Magistri generalis curâ et studio, absolutus atque accuratus, quamprimum fieri potest, conficiatur index Indulgentiarum omnium, quibus romani Pontifices Sodalitatem sacratissimi Rosarii, ceterosque fideles illud pie recitantes cumularunt, a sacra Congregatione Indulgentiis et SS. Reliquiis praeposita expendendus et Apostolica auctoritate confirmandus.

Quaecumque igitur in hac Apostolica Constitutione decreta, declarata, ac sancita sunt, ab omnibus ad quos pertinet servari volumus ac mandamus, nec ea notari, infringi et in controversiam vocari posse ex quavis, licet privilegiata causa, colore et nomine: sed plenarios et integros effectus suos habere, non obstantibus praemissis et, quatenus opus sit, Nostris et Cancellariae Apostolicae regulis, Urbani VIII aliisque apostolicis, etiam in provincialibus ac generalibus Conciliis editis Constitutionibus, nec non quibusvis etiam confirmatione apostolica vel quavis alia firmitate roboratis statutis, consuetudinibus ac praescriptionibus: quibus omnibus ad praemissorum effectum specialiter et expresse derogamus et derogatum esse volumus, ceterisque in contrarium facientibus quibuscumque.

Datum Romae apud Sanctum Petrum anno Incarnationis Dominicae millesimo octingentesimo nonagesimo octavo, sexto nonas Octobris, Pontificatus Nostri anno vicesimo primo.

C. *Card.* ALOISI-MASELLA, *Pro-Dat.*

A. *Card.* MACCHI,

Visa de Curia I. de Aquila E Vicecomitibus.

L. ✝ P.

I. CUGNONIUS, *Reg. in Secret. Brevium*

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

I.

DIMISSIO ALUMNORUM VOTORUM SIMPLICIUM PERPETUORUM, QUI NON ORDINATI SUNT IN SACRIS, SINE SUMMARIO PROCESSU FIERI NEQUIT.

Beatissime Pater:

N. N. ad S. V. pedes provolutus, ea qua par est reverentia exponit: Sunt infauste in hac Congregatione aliqui alumni Ordinibus Maioribus non insigniti, qui post repetitas admonitiones etiam in notabiles Regularum infractiones et gravia peccata contra vota religiosa relapsi sunt, non sine scandalo et seductione aliorum confratrum, murmurantes et calumnias spargentes contra Superiores, Institutum et vocationem religiosam. Istorum aliqui veniam petierunt cum promissione seu proposito non amplius delinquendi, nihilominus ad eumdem vomitum redierunt. Venia saepe relapsis concessa confirmat absque dubio sequaces in praepostera agendi ratione cum relaxationis periculo; et dubitatur de intelligentia recentis Decreti "*Auctis admodum*" super facultate expellendi alumnos votorum simplicium perpetuorum non ordinatos in sacris sine processus formatione, ad quod Constitutiones nostrae Superiori Generali auctoritatem conferunt. Hinc, ut tanto damno opportune occurrere possit, Orator, sequentis dubii solutionem humiliter postulat, scilicet: "An Superior Generalis suos alumnos inobservantes, ut in casu proposito, ab Instituto expellere queat. Et in casu affirmativo: An eadem potestate gaudeat Superior Provincialis respectu suorum alumnorum?" Et Deus . . .

Sacra Congregatio Emorum et Rmorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, super dubiis propositis respondendum censuit uti sequitur:—*Ad* 1^um^. Prout proponitur *negative;* sed Sacra Congregatio facultatem Superiori Generali una cum suo Consilio Generalitio benigne tribuit procedendi ad dimissionem Alumnorum de quibus agitur, quatenus enuntiati Alumni in Ordinibus Sacris constituti non fuerint, summario modo, constittuo de eorum incorrigibilitate, seu processu camerali cum descriptione criminum et aliqua probatione, nec non constituto

aliquo viro Religioso pro Defensore, firmo remanente perpetuo voto castitatis ab eisdem in dicto Instituto emisso.—*Ad* 2^um^. *Negative.*

Romae 4 Iulii 1898.

† S. *Card.* VANNUTELLI, *Praef.*
A. TROMBETTA, *Secret.*

II.

IN CONGREGATIONE TERTIARIORUM DOMINICANORUM, CONCEDITUR UT TITULUS MENSAE COMMUNIS, POSSIT TENERE LOCUM PATRIMONII, PRO S. ORDINATIONE.

Beatissime Pater:

Fr. Hyacinthus M^a^ Cormier Ordinis Praedicatorum Procurator Generalis, ad pedes Sanctitatis Vestrae humillime provolutus, exponit ea quae sequuntur. Existit in Gallia Congregatio Tertiariorum Dominicanorum collegialiter viventium, quam pro educanda iuventute condidit clarissimus P. Lacordaire et Reverendissimus P. Jandel Ordinis magister omnimodis curis fovit, sapienter sic providentibus his illuminatis viris ut, dum primi Ordinis Fratres, claustralibus observantiis instructi, ministerio verbi, lectionibus philosophiae et theologiae, operumque tam apologeticorum quam scripturalium aliorumve huiusmodi incumbunt, Tertii Ordinis alumni aliam agri Dominici portionem (et quidem hodie maximi momenti), specialibus ad hunc finem disciplinis informati excolant, adolescentulos scilicet vitae christianae moribus imbuendo, et ad omnia civilis consortii officia perite viriliterque obeunda praeparando. Tertiarii huic Congregationi addicti non iam solemnia vota, licet ipsis ex antiquo iure liceret, sed simplicia, primum triennalia dein perpetua sub obedientia et iurisdictione Magistri Ordinis emittunt, et sic constituti variis a S. Sedis munificentia favoribus sunt insigniti, inter quos facultas utendi ritu Ordinis, quippe qui eius vera pars, imo nobilis ramus sunt; et facultas pro determinatis casibus praesentandi ad Sacros Ordines iuvenes votorum etiam triennalium qui hoc pacto servitii militaris effugerent iniurias, eorum Congregationi incorporatione, licet imperfecta, computata ut *titulus mensae communis.* Ex hac profecto S. Sedis

postrema facultate, in gratiam professorum votorum triennalium indulta, patet professis perpetuis *titulum mensae communis* ad susceptionem S. Ordinum multo magis competere, sicuti de facto in praxi habetur. Attamen ut omnia recte et clare disposita, de bono in melius procedant, supradictus Procurator Generalis, postquam Magistro Generali, ex visitatione canonica domorum Congregationis recenter peracta constitit, statum eiusdem temporalem ad id superabundanter sufficere, suppliciter petit, a Sanctitate Vestra concedi et declarari alumnos laudatae Congregationis Tertiariorum collegialiter viventium, ad Sacros Ordines regulariter *titulo mensae communis* praesentari posse, servatis de cetero, tam circa praesentationem a competenti superiore regulari peragendam quam circa suspensionem *ipso facto* a relinquentibus Congregationem incurrendam, omnibus quae statuit et sancivit S. Sedes Apostolica pro modernis Institutis votorum simplicium.

Et Deus . . .

Vigore specialium facultatum a Sanctissimo Domino Nostro concessarum, Sacra Congregatio Emorum et Rmorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, attentis expositis, facultatem tribuit P. Superiori Generali enunciati pii Instituti indulgendi Alumnis suis, ut loco sacri patrimonii, ordinari valeant titulo mensae communis, quatenus alia omnia requisita concurrant, a Decreto *Auctis admodum* praescripta; ita tamen ut si ab Instituto dimittantur vel dispensationem super votis simplicibus obtineant, suspensi ab exercitio susceptorum Ordinum maneant, donec Episcopum benevolum receptorem invenerint, et sacrum patrimonium sibi constituerint. Contrariis quibuscumque non obstantibus.

Romae 22 Decembris 1897.

† S. *Card.* VANNUTELLI, *Praef.*

L. † S. A. TROMBETTA, *Secret.*

E S. CONGREGATIONE RITUUM.

I.

CONCEDITUR EX GRATIA USUS TELAE CUIUSDAM HIA-POU, CONFECTAE EX URTICIS NIVEIS.

Rmus D. Iulianus Maria Dunard Episcopus titularis Calaën. et Vicarius Apostolicus Se-Ciuensis Sept.-Occidentalis, Sanctissimo Domino Nostro LEONI Papae XIII humilime. exposuit in suo Vicariatu ex vetusta consuetudine adhiberi amictus, albas, tobaleas altarium, necnon corporalia et pallas tela quadam confectas, quae vulgo *Hia-pou* nuncupatur. Quamvis autem ob paupertatem missionarum et ob deficientiam telae ex lino compositae Apostolica Sedes aliqando indulserit pro sacris supellectilibus telam bombycinam seu ex gossypio, usus tamen invaluit alterius telae *Hia-pou*, quae ex planta a peritis historiae naturalis *Urtica nivea* et in lingua sinensi *Ho-ma* appellata, et ad familiam lini pertinente, provenit. Quare idem Rmus Orator ipsum SSmum Dominum Nostrum enixe rogavit ut usus praedictae telae, cuius exemplum subiecit, pro sacris suppellectilibus, in suo Vicariatu Apostolico continuari legitime possit.

Sanctitas porro Sua, referente infrascripto Cardinali Sacrae Rituum Congregationi Praefecto, audito etiam voto Commissionis liturgicae, attentis peculiaribus expositis adiunctis, iisque perdurantibus, de sepeciali gratia benigne precibus annuit, dispensando a lege et usu telae lineae adhibendae in casu et ad effectum de quo agitur, atque consuetudinem vigentem in memorato Vicariatu Apostolico ratam habendo et in posterum permittendo; servatis de cetero servandis. Contrariis non obstantibus quibuscumque.

Die 27 Iunii 1898.

C. *Card.* MAZZELLA, *S. R. C. Praef.*

L. † S. D. PANICI, *Secret.*

E SACRA CONGREGATIONE INDULGENTIARUM.

DE INDULGENTIIS AB EPISCOPO CONCESSIS.

Episcopus Montis Politiani huic Sacrae Congni Indulgentiis Sacrisque Reliquiis praepositae sequentia dubia enodanda proposuit.

I. An Indulgentiae, quas Episcopus concedit, valeant intra limites suae Dioeceseos tantum, an vero etiam extra?

II. An acquiri possint intra limites Dioecesis etiam a fidelibus, qui non sunt subditi Episcopi concedentis Indulgentias?

III. An subditi Episcopi concedentis Indulgentias has lucrari valeant etiam dum extra Dioecesim commorantur?

Et Emi Patres in Vaticano Palatio coadunati relatis dubiis responderunt die 5 Maii 1898:

Ad I. Affirmative ad 1^am^ partem, negative ad 2^am^, nisi agatur de subditis Episcopi concedentis et de Indulgentiis personalibus.

Ad II. Affirmative, dummodo Indulgentiae non sint concessae alicui peculiari coetui personarum.

Ad III. Provisum in I.

De quibus facta relatione SSmo Dno Nro Leoni Pp. XIII, in Audientia habita die 26 Maii 1898 ab infrascripto Cardinali Praefecto, eadem Sanctitas Sua Emorum Patrum resolutiones benigne approbavit.

Datum Romae ex Secria eiusdem S. C. die 26 Maii 1898.

Fr. Hieronimus *Card.* Gotti, *Praef.*
† A. A. Antinoen., *Secret.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Decrees for the month are:

I.—APOSTOLIC CONSTITUTION (Secretariate of Briefs), defining the rules, rights, and privileges of the Confraternity of the Rosary. This Constitution had been announced in the last Encyclical on Devotion to our Blessed Lady.

II.—S. CONGREGATION OF BISHOPS AND REGULARS:

1. Regulates the manner of dismissing clerics "non ordinati in sacris" belonging to religious communities whose members make simple perpetual vows.
2. Extends the *titulus mensae communis* to members of the Third Order of St. Dominic.

III.—S. CONGREGATION OF RITES:

Permits the use for the altar-cloths, in place of pure linen, of a quality of woof called *hia-pou*, made from a plant called *homa*.

IV.—S. CONGREGATION OF INDULGENCES:

Answers certain doubts about the extent and application of indulgences granted by bishops to their diocesans.

IMPEDIMENTUM DIRIMENS IN CASU NEO-CONVERSORUM.

Qu. Quid de matrimonio neo-conversorum, qui antea, quamquam inter se in tertio gradu consanguinitatis lineae collat. cognati erant

(second cousins), coram suo ministro matrimonium contraxerunt? Nonne hoc matrimonium invalidum censendum est? Theologi enim communiter docent subjectum impedimentorum dirimentium juris ecclesiastici esse omnes baptizatos, excepta sola clandestinitate in aliquibus casibus.

Resp. Matrimonium in casu certe invalidum est, quia, attenta hodierna ecclesiastica jurisprudentia practica, sententia contraria quacumque fere probabilitate est destituta.

Ut haec responsio rite intelligatur, oportet nonnulla et historice et juridice proponantur, quae quaestioni propositae intimo nexu colligantur. Saeculo praesertim XVI inter Canonistas et Theologos dubium fuit acriter agitatum—Utrum haeretici impedimentis juris ecclesiastici dirimentibus matrimonium subjicerentur. Haec quaestio celebritatem maximam assumpsit tum propter rei gravitatem, tum propter auctores magni nominis qui pro et contra strenue hac in re dimicarunt. Inter alios eluxit doctissimus Laymann qui sententiam negativam contra Lessium et Busembaum propugnavit, quamque saeculo XVII clarissimus Schmalzgrueber fusiori sustinuit calamo.

Ex argumentis hac in re ab auctoribus utrimque deductis certo constat omnes admittere generale principium—unumquemque baptizatum legibus ab Ecclesia latis ligari:—at in applicatione hujus principii matrimonio haereticorum, Doctores in diversam abierunt sententiam. Laymann lib. 5, tr. 10, p. 2, cap. iv, et Schmalzgrueber t. IV, p. 1, tit. i, n. 378, et seq. contendunt haereticos non teneri impedimentis dirimentibus juris ecclesiastici propter consuetudinem diuturnam inter protestantes vigentem, vi cujus unusquisque haereticus putat validas inire nuptias etsi impedimentum dirimens ecclesiasticum obstet. Huic consuetudini tacitum Ecclesiae consensum accessisse affirmant, quia Ecclesia illam consuetudinem cognovit et nullam tulit constitutionem, qua praedictae consuetudini vis leges abrogandi adimeretur. Hujusmodi autem Ecclesiae consensus est rationabiliter praesumendus pro bono pacis, prolis legitimitate, societatis tranquillitate, et haereticorum conversione.

E contra Lessius (*Achuar.* lib. 2) et Busembaum (*medull.* lib. 6) contendunt Ecclesiae consensum deesse consuetudini in themate, neque esse rationabiliter praesumendum, quia obstat

notissimum in jure adagium—nemo potest commodum habere ex propria iniquitate.

Ex his clare patet auctores oppositas tueri sententias, quia primi supponunt Pontificis consensum consuetudini ab haereticis introductae accessisse, alteri hoc negant. At quoniam hodiernis temporibus certo constat ex indubiis documentis Ecclesiam nunquam consensum praestasse huic consuetudini, sed e contra facto declarasse haereticos ligari impedimentis dirimentibus juris ecclesiastici, haud amplius est locus quaestioni.

Revera Benedictus XIV in declaratione lata quoad matrimonia in Hollandia contracta disertis verbis affirmat haereticorum matrimonia ibidem inita esse valida *dummodo aliud non obstet canonicum impedimentum.* Idque iterum atque iterum affirmat in Constitutione *Singulari Nobis* lata die 9 Februarii 1749, in qua nullum declarat matrimonium virum judaeum inter et mulierem haereticam initum ob impedimentum disparitatis cultus. Idque pariter colligitur ex litteris *Pii VII ad Emum Card. De Franckenberg anno 1782 et ad Archiep. Moguntinum.* (*Feye, Dissert de matrimoniis mixtis, et de impedimentis, 102.*) Sacra Congregatio Concilii nulla declaravit conjugia ab haereticis inita contra leges Ecclesiae in rescriptis latis die 26 Sept. 1602, die 19 Januarii 1605, et die 2 Augusti 1725. Et hoc firmatur praxi Ecclesiae quae dispensationem indulget in conjugiis haereticorum qui fidem amplectuntur. (Santi, *Praelec. Jur. Can.*, tit. i, lib. IV.)

At notandum est proposita argumenta haud tangere impedimentum clandestinitatis, neque attingere haereticos et schismaticos orientales diversorum rituum, sed respicere tantum haereticos qui per susceptionem baptismi subditi Ecclesiae facti sunt, ab ejus tamen communione divisi: valor autem rationum allatarum tanta est, ut nullam in contrarium admittat exceptionem.—*De Angelis*, lib. IV, tit. i; *De Becker*, De Sponsalibus Matrim., p. 39. C. N. S.

IS ST. BERNARD THE AUTHOR OF THE "MEMORARE"?

Qu. Will you please inform a reader of the ECCLESIASTICAL REVIEW whether St. Bernard of Clairvaux is the author of the familiar

prayer to our Blessed Lady which begins with the words *Memorare, o piissima Virgo*. The writer of *Outlines of Church History* states, at page 105, that the authorship is to be ascribed to a French priest, by name Claude Bernard. On the other hand, numerous prayer-books and leaflets assign it to the great preacher of the Second Crusade. Which is the correct view? And what are the merits of Claude Bernard that should have made a prayer formulated by him so widely popular?

Resp. According to Dr. Hefele, the Church historian, we owe the practice of reciting the *Memorare* to Father Claude Bernard, a secular priest, whose holy life and preaching aroused much enthusiasm in France during the first half of the seventeenth century. Son of a celebrated and wealthy lawyer, he also had taken up the study and practice of law; but warned in a dream by a vision of his deceased parent against the habit of worldliness to which he was addicted, he abandoned all for Christ, became a priest, and devoted himself to the conversion of sinners and the service of the poor. His biography (1588-1641), written by P. Lempereur (Paris, 1708), resembles much that of St. Francis of Assisi. The prayer *Memorare* was the favorite invocation of "poor Father Bernard," and those who learned it, without knowing the saintly priest, readily confounded the holy Father Bernard with the Saint of Clairvaux, who was longer and better known. The error once in print was promptly copied and propagated.

THE PURPLE COLOR FOR THE FEAST OF THE HOLY INNOCENTS.

Qu. Different writers assign different reasons for the liturgical practice of using purple vestments on the feast of the Holy Innocents. Last year, after the feast, we had a discussion in conference on the subject. Some argued that it was to express the lament of the mothers —since purple is the color of mourning in the Church. Others held that it indicated penance or expiation on the part of the children participating in the sacrifice of Christ, etc. Please state the reason which seems to make one or other of the two opinions the more likely.

Resp. The Church uses purple on the feast of the Holy

Innocents because, although they died for Christ, the act of redemption which was to remove the penalty of original sin had not been completed. Hence these children, as is generally believed, were detained in the limbo of the unbaptized until the descent of our Lord after His death. Thus they were actually in a state of penance, that is, deprived of the beatific vision during the thirty-three years of our Saviour's earthly life. This condition of penance is indicated by the purple garment of penance or mourning.

Durandus and other liturgical writers reject this reason and hold that the Church mourns to express her compassion with the Hebrew mothers who were bereft of their infants through the cruelty of Herod. They give as a reason for rejecting the former interpretation that it would apply to St. John the Baptist and other saints who died before Good Friday, and whose feasts are celebrated in red and white vestments.

But this reason appears hardly conclusive, since the Church celebrates the martyrdom of St. John the Baptist only as a victory of faith, solemnizing his entrance into heaven; whereas she makes a two-fold commemoration of the Holy Innocents,—the first day marking their death (as a sacrifice of penance—which could only be for original sin); the other as a victory, marking their entrance into heaven. St. John was sanctified before birth and had not to sustain the penalty of original sin; hence if he was actually detained from the beatific vision, it was not in the nature of penance.

CLARIFYING ALTAR WINE.

Qu. Could you answer for me the following question? The wine that I have been using for Mass is made by one of my farmers. It is as pure as it can be, without the slightest addition of water or of sugar. After fermentation, for some reason unknown to us, the wine does not become clear. When the 1896 vintage had been exhausted, my farmer, finding the new stock unclear as before, took the white of twelve eggs and beating to a foam added it to forty gallons of the juice of the grape to clarify it. In three days the wine was as clear as crystal. But now another trouble arises, as to whether this wine is valid and licit matter for the Sacrifice of the Mass. Will you please solve this difficulty for me? V. S.

Resp. The use of egg-white for clarifying Mass-wine is perfectly allowable, since it constitutes no addition to the grape-juice. The albumin coming in contact with the clouded wine, at a certain temperature (160° F.), simply coagulates, and gathering the particles of must floating in the liquid, settles, thus leaving the wine free from impurities.

THE RIGHT OF RELIGIOUS TO SEEK A SPECIAL CONFESSOR.

Qu. Have the members of Religious Orders (not cloistered) the right, under the provisions of the Decree *Quemadmodum*, to go out from their convents to an extraordinary confessor? As a matter of fact a great many do so, and nuns are to be seen among the laity awaiting their turns at the confessionals in parochial churches. One superior tells me she dare not question the *right*, although the convent is visited at the quarter tenses by an *extraordinarius* whom the bishop has appointed for the purpose.

Resp. Any religious may, for special and grave reasons, request the superior to grant her leave to consult a confessor different from the one who is appointed for the community. We say "for special and grave reasons." These reasons she need not make known to the superior, but they are assumed to exist in each case, whence it follows that the privilege of consulting a special confessor is exceptional and may be reasonably demanded only on rare occasions. This is clear from the words of the Bull *Pastoralis curae:* "Istarum quoque debilitas commiseranda est et sublevanda, adeoque ubi earum reluctantia superari nequeat, confessarius extra ordinem deputandus est qui earum confessiones peculiariter excipiat." In a similar tenor the Decree *Quemadmodum* states: "Sanctitas Sua praesules superioresque admonet ne extraordinarium denegent subditis confessarium *quoties ut propriae conscientiae consulant ad id adigantur, quin iidem superiores ullo modo petitionis rationem inquirant aut aegre id ferre demonstrent.*

Of course the privilege might be abused by individuals, and in such cases an appeal to their conscience is the only remedy which can be safely administered. A religious persisting in having habitually recourse to extraordinary confessors

renders herself liable to the suspicion that she lacks the vocation of her state, and the confessor whom she approaches would himself be obliged to remind her of the fact, that by making a rule of what the Church contemplates only as an exception, she goes counter to the spirit of religious perfection which she pretends to follow.

"MY NEW CURATE."

In answer to numerous questions as to *My New Curate* our readers will be pleased to know that the series is not only to be kept up for a good long time, but bids fair to become, in one form or other, a permanent feature of the REVIEW.

We are glad to note the universal appreciation with which this serial is being received by our readers, not only in America, but in England and Australia as well. Everybody seems to have realized by this time that it is not simply an entertaining story gathered from the leaves of an Irish parish priest's diary, but that it carries with it a high moral purpose. One of the many letters received from members of the hierarchy and clergy who dwell on these "story-leaves," expresses this purpose so well that we take the liberty of reproducing it. The writer, president of one of our leading seminaries and colleges, says:

I feel the need of expressing to you, in your capacity of editor of the REVIEW, my sincere appreciation of the rare treat you have been affording us for several months past, in those precious "leaves from the diary of an Irish parish priest." Besides being evidently of a high order of literary merit, they awaken in the soul deep, varied and salutary emotions, and suggest to us higher ideals and better methods of priestly effort. Rarely, if ever, have I read any pages in which are more admirably blended humor, pathos, and deepest and purest religious feeling. In my humble judgment, they are unique—"a thing of beauty."

THE PLACE FOR THE TABERNACLE.

Qu. Will you please state where, in a parish church, the tabernacle containing the Blessed Sacrament should be placed? Some say that if

the construction of the church admits of it, the proper place for the Blessed Sacrament is in a separate chapel and not on the high altar. This I find to be the custom in some cathedral churches, and even in conventual chapels, in Europe, where there is either a distinct niche for the altar of the Blessed Sacrament or a large tabernacle standing by itself in some part of the nave near to the sanctuary. Could the Blessed Sacrament be kept in a side chapel, and at the same time on the main altar of the church?

Resp. The proper place for the tabernacle containing the Blessed Sacrament is ordinarily the main altar of the church. An exception is to be made for cathedral churches, where the habitual performance of pontifical functions might interfere with the ready access to the tabernacle (for sick-calls), or with the private adoration of the Blessed Sacrament and the becoming worship on the part of those who attend the various ceremonies. In these cases the Blessed Sacrament is kept in a sacramental chapel, for which an elaborate tabernacle would not be out of place. For the rest the so-called sacramental receptacles (sacrament houses) distinct from the main altar, have no authoritative sanction either in the churches of Europe or elsewhere. "Tabernaculum SS. Sacramenti—in parochialibus et regularibus debet esse regulariter in altari majori tam quam digniori; in cathedralibus non debet esse in altari majori, propter functiones pontificales, quae fiant versis renibus ad altare." (S. C. Ep. 10 Feb. 1579; 29 Nov. 1594.)

The Blessed Sacrament may be kept only in one place, either on the main altar or in the side chapel of a cathedral church. "SS. Eucharistiae Sacramentum asservandum est uno tantum in loco cujusque ecclesiae, in qua custodiri debet, potest aut solet." (S. C. Ep. 13 Oct. 1620.)

Book Review.

DE VOTI NATURA, OBLIGATIONE, HONESTATE Commentatio theologica, quam scripsit Dr. theol. C. Kirchberg, Presb. Dioec. Paderborn. Monasterii Guestf. ex typogr. Aschendorffiana. 1897. Pp. 222. Pr. 3 Mk. 60 Pf. Münster, Westphalen: Aschendorffsche Buchhandlung.

The question of the binding force and extent of simple religious vows has been much mooted of late years in view of the rapidly increasing number of religious congregations, whose members embrace the evangelical counsels with a less rigorous conventual life than was formerly the case. Under these circumstances a treatise dealing with the subject exhaustively, and from the standpoint of theological principle, comes very opportunely.

Dr. Kirchberg clearly draws the distinction between a *propositum*, a *promissio*, and a *promissio acceptata*, which latter indicates the mutual character of the religious engagement. The nature of the subject-matter of vows in order to render their obligation valid, the dispositions required on the part of the person taking a vow, and the extent of its binding force under varying circumstances are discussed, with copious references to standing authorities. In this connection the subject of oaths taken in secret societies and privately receives fresh light from the author's exposition. The limits of the dispensing power form an important chapter of the treatise. The author points out that it is never a purely discretionary matter, but requires in every case a sufficient cause for its legitimate exercise, even on the part of the Pope, inasmuch as it is a promise made primarily and directly to God, even when ratified and solemnly accepted by the Church.

The utility and *honestas* of taking vows is demonstrated by arguments from Scripture, tradition, and the nature of the act itself.

MEDITATIONS ON CHRISTIAN DOGMA. By the Rev. James Belford. With an introductory Letter from the Card. Archbishop of Westminster. Two volumes. London: Catholic Truth Society. 1898. Pp. xix—369 and xiv—363.

In order to draw permanent profit from meditation on divine things, it is essential that the reflecting mind be furnished with healthy doc-

trinal instruction. Doctrine becomes the motive power for that elevation of the heart which constitutes efficient mental prayer. Hence it has been the habit of many students accustomed to theological discipline to make their morning reflection upon some sentence from the Summa or a passage of the didactic books of the Bible, as suggested by the Missal or Breviary in the office of the day. Long ago a learned French priest conceived the idea of building up a system of meditations in which the dogmatic side of Catholic theology was developed in regular order of tracts as explained by the Angelic Doctor. This work he called "La Theologie Affective ou St. Thomas en Méditation." It became immensely popular among the educated classes of France, not only as a meditation book, but as a manual of theology which managed to change an abstract and technical study into a devotional and practical exercise of the mind. "There is in this book," wrote the Abbé Chévéreau, "a philosophy of faith, an exposition of scientific theology, and a savour of piety that are truly admirable."

The book before us covers precisely the same ground—in fact, it is an adaptation, or rather a reduction of the French original by the Abbé Louis Bail. Indeed, however excellent we must admit the *Theologie Affective* to be, Father Belford has done no little to improve it for present practical use of English reading students. In the first place he has brought the five volumes down to two, each meditation covering two pages exactly to the line. Secondly, he has brought the subject-matter up to date, so that the question of evolution, the modern rationalism of Herbert Spencer, and the ideas of Max Nordau's "Degeneration," receive deserved attention even so far as they reflect creditable views of Christian dogma.

We know of no work that would serve the theological student better than this to make him appreciate the harmony between prayer and his special studies. Those who use such a book during their scholastic years are likely to adhere to it in the years of their priesthood.

ANCIENT AND MODERN PALESTINE. By Brother Liévin de Hamme, O.F.M. Translated from the French by Mary B. Rotthier. Fourth Edition, revised and enlarged, with maps, plans, and views. New York. 1898. Price, $3.50. 2 vols., xx—417 and xxiv—531 pages, with copious indexes. New York: Miss Mary B. Rotthier, 500 W. 123d Street.

Travellers who have visited Palestine speak in the highest terms of the late Brother Liévin de Hamme, not only as a practical director in

the topography of the Holy Places, but as a man of singular culture and accurate knowledge regarding everything connected with the history, archæology, and hagiography of Palestine and Syria. His guide-book, which combines the most systematic and readable information on the subject of ancient and modern Palestine, has been recognized as the best and the most complete of all directories of travel to the East. It is far superior to Baedecker, not only in pointing out the noteworthy details which the Christian traveller desires to visit, but in guarding the true spirit in which these remarkable scenes of the Life and Death of our Lord should be approached.

The translator has done her work excellently, and the mechanical get-up of the two volumes, the maps, plans, and views, are real helps and in keeping with the purpose of the book. In short, anyone, especially of the clergy, who proposes to visit Palestine will here find full and satisfactory information, beginning with the necessary outfit and the line of travel, down to the minutest practical detail for deriving fruit by storing both mind and heart with abundant food for improvement.

DE JUSTITIA ET JURE. Tractatus Compendiosus in usum scholarum praesertim in Britannia. Auctore Thoma Slater, S.J., in Collegio S. Beunonis Theol. Moral. lectore. Londinii: Burns et Oates. 1898. Pp. 96. Price, bound, 2s. 6d.

If our theological text-books were divided up into small manuals, according to the fashion of this *tractatus*, in which we find not only short pages, pithy paragraphs, clear, broad type, but what is most important,—close and direct reference to the actual local legislation and circumstances in which the student will be required to apply the principles of conscience laid down for his guidance, the pathway leading up the scholastic Parnassus of the seminary would be considerably plainer and smoother than it is. The text-book which Father Slater found prescribed for his class of Moral Theology was Bucceroni. Everybody knows that it is excellent; but it ignores the English statute law which determines the application of the law of justice and right to particular circumstances as existing and recognized in practice by the people of the United Kingdom. Thus, for example, the claims of inheritance, the right of prescription, copy and patent rights, the obligation of assignors in bankruptcy cases, are phases of possession which vary in different lands, either by traditional consent or by special enactment.

The practical administration of justice in these cases requires, accordingly, a special knowledge which the professor of the class has to supply. This Father Slater does by reference to the English code. We only regret that, although he repeatedly refers to Kenrick, the author does not pretend to go outside the application of British law. There is room, therefore, for similar efforts on the part of professors of Moral Theology in America and such of the English colonies as enjoy separate civil legislation. In connection with this work we might call attention here to two other books of special service to the moral theologian occupied with the tract *de justitia et jure:* One is a series of manuals in course of publication, entitled *Civil Church Law*, in which the statute law of the United States is annotated for the churches of different denominations, and arranged by States. The parts for New Jersey and New York, Massachusetts and Pennsylvania are announced at one dollar each. (James Pott & Co., Fourth Ave. and 22d St., N. Y.) The other work is a small volume, already referred to in these columns, by Humphry Desmond, *The Chureh and the Law.* It is published for Catholics of the United States especially, and contains a digest of all laws having reference to religious persons, domain and practice. (Callaghan & Co., Law Book Publishers, Chicago. 1898.)

THE CATECHISM OF RODEZ Explained in Form of Sermons. A work equally useful to the Clergy, Religious Communities, and the Faithful. By the Abbé Luche. Translated and adapted to the wants of the American public, by the Rev. John Thein, of the Diocese of Cleveland. St. Louis, Mo.: B. Herder. Pp. 528.

Through the conscientious zeal of Father Thein, who is already known to our readers by his *Christian Anthropology*, and *Answers to Difficulties of the Bible*, our catechetical and homiletic literature has been enriched by a translation of the Abbé Luche's explanation of Christian doctrine. No doubt the title, *Catechism of Rodez*, will strike many readers as unfamiliar. Rodez is an Episcopal See in the south of France, noted not only for its grand cathedral and thrifty population, but also for a series of learned and zealous bishops, whose care it was to provide the faithful of their flock with good handbooks of religion, and especially with a catechism which, though primarily composed for the use of the diocesan schools, was highly esteemed by many catechists in other parts of France and elsewhere. When the

Abbé Luche undertook to write his "Explanation of the Christian Doctrine" for the use of the "Clergy, Religious Communities, and the Faithful," he followed in the main the plan of the *Catechism of Rodez*, and Father Thein has retained the title for his translation of the work, which covers the points of Catholic teaching in such a manner that the preacher or catechist may go over them all, in the pulpit, within the space of four years at most. The claim of the author to have "set forth the truths and the practical details with simplicity, clearness, and method, in order to put them within the compass of the most ordinary intelligences," is not overstated, and the material is here disposed in connected order and a uniform style, so as to serve alike for sermons and for catechetical instructions.

It was no slight task to make the translation, which extends over 500 pages of a very respectable looking volume; but there is every evidence that the translator exercised both care and judgment in rendering the thought and the language of the original. The book furnishes newly disposed material of which the clergy constantly stand in need, inasmuch as, to use the words of Bishop Horstmann, who recommends the work to his priests, "any one who has had experience in preaching and the direction of souls must have learned that the faithful long for such practical instructions," explaining Christian doctrine. The Abbé Luche's work passed through fourteen editions in France; the translation should certainly receive the encouragement which will make a new edition an early necessity.

OFFICIUM FESTORUM NATIVITATIS ET EPIPHANIAE DOMINI eorumque Octavarum necnon Festorum eo tempore occurrentium ex Breviario et Missali Romano pro majore Recitantium commoditate digestum. Ratisbonae, Romae et Neo-Eboraci. Sumptibus et Typis Friderici Pustet, S. Sed. Apost. et S. Rit. Congr. Typogr. 1899. Price, 85 cents.

It is a great convenience to have the offices of the Breviary which occur during the festive seasons (for most priests also an unusually active season) brought together in a neatly printed and handy volume, like the above. We have here the complete text of all the Canonical Hours which fall within the time between First Vespers of Christmas and the week after the Epiphany. A similar edition can be had for Holy Week and the Easter Octave. The typography and style of the little volume is, we need hardly say, equal to the best of the Ratisbon editions, which are always of superior quality.

SAVANTS ET CHRÉTIENS, ou Étude sur l'origine et la filiation des sciences par le R.P.Th. Ortolan, des Oblats de Marie-Immaculée, Docteur en Théologie et en Droit Canonique. Paris et Lyon: Delhomme et Briguet, Editeurs. 1898. Pp. 484.

Of books that refute speculatively or by reference to the general history of the sciences, the asserted conflict between the Church and physical science, there is quite a number. But works that answer the old yet ever new calumny by the only adequate argument, that is, by setting forth systematically the labors and triumphs of the Christian mind in the evolution of the individual sciences, are exceedingly scarce. Something of the kind we have, it is true, in a popular work, such as Father Brennan's little book, *What Catholics Have Done for Science;* yet we miss sadly a more extensive work like, for instance, Whewell's *History of the Inductive Sciences*, or of the more pleasantly written class, such as Miss Buckley's *History of Natural Science*. Works like those just mentioned have their treasures of valuable information, but their authors were non-Catholics, and so, even despite their evident desire to be fair, have not done justice to Catholic science and scientists. As an example of this might here be noted in passing, the fact that Miss Buckley does not even mention Albertus Magnus, and Mr. Whewell devotes to him but a few unimportant sentences. Both writers, however, give considerable attention to Giordano Bruno. Note, for instance, what Miss Buckley has to say of this "martyr of science:" "Giordano Bruno, a Dominican friar, who was born about the year 1550, at Nola, in Italy, was one of the first people who openly taught that the Cópernican system was true. He ought to be peculiarly interesting to us, because he was the first person to teach in England that the earth moves round the sun. But poor Bruno was a very plain, outspoken man, and his bold language brought him to a sad but noble death. When people said he should not spread the Cópernican system because it was contrary to the Bible, he answered boldly that the Bible was meant to teach men how to love God and live rightly, and not to settle questions of science. Most people now would say that Bruno was right, but the judges of the Inquisition did not think so, and were so alarmed at his opinions that they condemned him to death. In the year 1600, just after the century closed, Bruno was burnt at the stake in Rome as an atheist, partly because he insisted on repeating that the earth is not the centre of the universe, and that there may be other inhabited worlds besides ours." (*Op. cit.*, p. 84.) It would be unjust to say that Miss Buckley intended in the least to deceive the school-children and other young persons for whom she wrote her book;

but all the same her account of Giordano Bruno is nothing else than a *suggestio falsi* and a *suppressio veri*. No one that has looked into the works of *Il Nolano*, or has read the account of his trial before the Venetian Inquisition, would think of rewriting the fable of Bruno's martyrdom for science. Miss Buckley repeats the old calumny, though historically refuted times beyond count, because she found it in the anti-Catholic authorities on which she drew. Whewell is nearer to the truth when he says that "the heresies which led to Bruno's unhappy fate were not his astronomical opinions." He states, however, but part of the truth when he attributes that fate to the "Spacio della Bestia Trionfante." The "Nolan" was condemned at Venice on the deposition of his host and quondam pupil, Mocenigo, because the latter's conscience would not allow him to shield his master, whose teaching was destructive of all religion and morality and social order.

Similar instances of "the conspiracy against the truth" that exists in the history of ideas as well as in the history of nations, might be multiplied indefinitely. The illustration just cited from the works best known suffices to emphasize the statement made above, of the extreme need there is for a work on the history of the sciences which may supply an antidote to the poison that has been injected into the general mind by prejudiced or unscrupulous writers. Père Ortolan, in the book here under review, has taken an important step in this direction. The author is widely known in Europe, especially in France, for his learned book, *Astronomie et Théologie*, which was so warmly received a year or more ago by the French reviews, and has since passed into a German translation. In his present work he has set himself a much larger and more difficult task, though the ultimate purpose is the same, namely, the defence of the accord between faith and science.

The first part of the volume treats of the origin and development of the sciences, mathematical and physical, amongst the ancients. The second part tells what Christians of the Middle Ages did for the advancement of those sciences, in the face of the difficulties they had to encounter. Amongst the ancients the beginning and development of arithmetic, geometry, algebra, astronomy, mechanics, physics, and chemistry are followed. The progress of the same sciences in the Middle Ages is then traced, the narrative being here introduced by a general discussion of the attitude of the Church towards scientific culture during the period. A closing chapter is devoted to the mediæval encyclopædists, St. Isidore of Seville, the Venerable Bede, Rabanus Maurus, and the rest. The author's scope confines him to the mathematical and physical sciences, so that philosophy and theology are not touched on at all.

The narrative abounds in instructive and interestinng details not generally known. The author, moreover, dethrones an occasional idol that has long been revered in the popular mind. For instance, he denies that the Arabs invented our decimal system of numeration. He maintains that they knew nothing of the figures, now generally named from them, before the ninth century. These figures, besides, came to them from India and were unknown to them before the ninth century; for under the Calif Waldid the registers of the public treasuries kept by the Christians were written in Greek characters. Indeed, the introduction amongst the Arabians of the Indian figures seems to date not earlier than the eleventh or twelfth century. At all events, it is highly probable that the decimal system was known in Europe long before the Arab invasion. Moreover, it is quite certain that Boethius in the fifth century made use of an analogous system in the *Abacus* which he invented, though, owing to the troubled centuries that succeeded his day, his system was not spread in Europe. Raoul, Bishop of Laon, in the twelfth century, says in his treatise *De Abacò*, that the decimal system had fallen into oblivion amongst the Western nations, and that to Gerbert was due the honor of having revived and brought about its readoption.

In many other points Père Ortolan finds the Mohammedans receiving popular credit for scientific attainments which is not justly theirs. Thus he holds that in algebra they but repeated the obscure and unintelligible processes of the Indians; in astronomy they were not observers for themselves; they were mainly astrologers watching the heavenly bodies chiefly to forecast the future. They believed in the "crystal spheres," etc. The discovery of the heliocentric system is due solely to the Christians. This discovery was at least foreshadowed in the work of Martianus Capella, born at Carthage in the fifth century, by the chapter in his astronomy: "Quod tellus non sit centrum omnibus planetis." As regards chemistry, the very name of which has brought the glory of discovery to the Arabian alchemist, some prevalent views are here dissipated. How far above and beyond the bizarre searching for the elixir of life and the philosopher's stone, which was the chief occupation of the alchemists, soared the efforts of Albert and Roger Bacon and Raymund and the other Christian questioners of nature in the thirteenth and subsequent centuries, Père Ortolan clearly demonstrates.

A revelation to many, who know the Middle Ages only as they are reflected in popular story, will be the author's account of the knowledge of Greek in those times. He claims that the Christian scholar was not dependent on Arabian translations for a knowledge of Greek authors;

on the contrary, the versions made by the Syrian monks were the means whereby the Arabs came to know the literature of ancient Greece. In view of its source the remark of Renan that "perhaps no Mussulman and certainly no Arab in Spain knew Greek" is worth something in this connection. (*Averroes et l'Averroisme*, p. 49.)

In controverting these and other popular opinions in respect to mediæval sciences, it were desirable that the author had made more explicit reference to authorities *pro* and *con*. It is apparent that his aim throughout has been to interest the general reader and to offer the scholar rather suggestions than precise historical details. Hence he has not deemed it desirable to load his pages down with foot-notes. We cannot, however, but believe that his work has thereby lost not a little of its value in the eyes of the critical. The present volume is to be succeeded by another, in which the history of the sciences and the relation of the Church thereto is to be carried through the Renaissance and the subsequent centuries. Probably in this epoch the references to authorities will be more abundant. There are many histories of individual sciences, both in English and in the Continental languages, but Père Ortolan is the first Catholic, so far as we know, who has attempted to tell the general story of the sciences. His work is, of course, not final; but he has placed on whoever may succeed him in this line a large obligation, by the wealth of facts and suggestions which he has here brought together and presented in so limpid and graphic a style. F. P. S.

LIFE OF CESARE CARDINAL BARONIUS, of the Roman Oratory. By Lady Amabel Kerr. London and Leamington: Art and Book Company (Benziger Bros). 1898. Pp. 420.

Though there exists a number of biographies of the great Church-historian, they are entirely inaccessible to the ordinary student, being either Latin, or, as in the case of Niceron's *Memoires*, parts of an extended series. Lady Kerr's account presents to us the image of the saintly Oratorian in his domestic relations mainly, that is to say, she passes by the vexed questions which have been raised by his writings, and views him as the priest, the friend of St. Philip, the guide of the Pope, the moderator in current events of his day. Accordingly, she has drawn her material principally from the correspondence of Baronius, published by Albericius, and other kindred sources, which throw light on the inner life of the distinguished Oratorian. The book is well written, and a distinctly desirable addition to popular hagiography in the English language.

Recent Popular Books.[1]

AS TOLD BY THE TYPEWRITER GIRL: Mabel Clare Ervin. $1.25.

The typewriting girl has endured much from comic journalists, but in this book she is seriously represented as endowed with the curiosity of a slave, the vulgarity of ignorance, and with an entire lack of the charity which does not impute evil. Any person or class of persons once marked for its own by the American joke has no hope of escape, but this elaborate attack is the most severe yet made upon girls pursuing a respectable occupation.

AUTOBIOGRAPHY OF BISMARCK. 2 vols. $7.50.

These are the first two of four volumes prepared by the Chancellor not long after his dismissal, and revised by him. No attempt has been made to impeach their authenticity or to hinder their publication; but their story ends in 1888, and they say nothing of the present German Emperor. The later volumes bide their time. These seem to be perfectly frank, and their tone differs slightly from that of the matter dictated to Dr. Busch for his book. The two works give the statesman's entire life, with a double account from 1870 to 1888.

BY THE WAY: William Foster Apthorp. 2 vols. $1.50.

The little essays included in these two volumes are almost without exception on musical subjects, only a few discussing art in general. They contain a quantity of gossip agreeable to music-lovers and some very independent criticism, and were originally published in the programmes of the Boston Symphony Orchestra.

CHARLES LAMB AND THE LLOYDS: Edited by E. V. Lucas. $2.00.

This volume contains many newly-discovered letters written by Lamb, Coleridge, Southey, Clarkson, Charles and Robert Lloyd, and their father, the Quaker philanthropist. Lamb's disclose no new traits, but are pleasant manifestations of those already known; Coleridge's, dealing chiefly with the time when "S. T. C." was thinking of re-creating society, and the world, if necessary, amuse or sadden the reader according to the measure of his charity. Charles Lloyd was something of a poet, and, in 1797, contributed to the second edition of the volume jointly published by Lamb and Coleridge in 1796. He lived with Coleridge for a time, being discontented with Quaker practices, and seems to have found it much like what life with Harold Skimpole might be.

COMPLEAT ANGLER; OR, THE CONTEMPLATIVE MAN'S RECREATION: Izaak Walton and Charles Cotton. $1.50.

This is a new issue of the edition of 1889, for which Mr. Lowell wrote an introduction, to be styled nothing short of loving. The text is that of the Major edition, the illustrations are genuine wood-engravings, and the paper, although opaque, is very light.

CUBAN AND PORTO RICAN CAMPAIGNS: Richard Harding Davis.

The author of the clever papers composing this book has seen wars in other lands, and, although a civilian, has no small knowledge of European military matters. As a correspondent, he has seen all the great court pageants of the last ten years, and has eyes well trained for observation. In consequence, his account of the engagements near Santiago, and of the sufferings, necessary and unnecessary, of the soldiers, is both brilliant and trustworthy, although it has been urged, by way of refutation, that his clothes are English and his liking for soap and water unmanly. The volume has about 125 illustrations from photographs taken at the front, and also three maps.

DREAM DAYS: Kenneth Grahame. $1.25.

Mr. Grahame has attempted to write as a child might of a child's thoughts and feelings, and has succeeded better than Mr. Barrie, who essayed the task in "Sentimental Tommy," and has equalled Stevenson's efforts in the same field. This is his third book, and it is as good as the other two. The vocabulary is as clever as the thought which it expresses, for it mingles words derived from ballads and books with others from all manner of ignoble sources, and the humor of the juxtaposition will carry off a very dull remark, as every reader of children's "bright sayings" is aware.

EDUCATIONAL REFORM: Charles W. Eliot. $2.00.

No advocate of separate schools for Catholic children has said anything more severe than Dr. Eliot, the president of Harvard University, here urges against the public grammar schools; yet his judgment is founded upon thorough knowledge of the best class among their graduates—the boys who seek college training. The addresses and letters here collected cover a period of many years, and some of the abuses specifically named have been cor-

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Brothers Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

rected, but the argument remains good, and an author's note asserts that Dr. Eliot's opinions on these points have not changed.

FATAL GIFT: F. Frankfort Moore. $1.50.

The story of the successive conquests of Dublin and London by the Gunning sisters is told in this novel at great length, and with many details, for the author appears determined to omit nothing to be found in contemporary memoirs, and adds long imaginary conversations, generally clever. Miss Bellamy plays an important part in the story, and a fictitious young Irish squire, in love with Maria Gunning, is added to the company of real actors. Few important particulars of the fashionable life of the time have escaped Mr. Moore's diligence.

FOUR-FOOTED AMERICANS AND THEIR KIN: Mabel Osgood Wright. $1.50.

These descriptions of American animals give a full account of the ways of the chief quadrupeds, and also of the bats and whales, their kin by classification. The story forming the skeleton beneath the descriptions is rather stiff: not with the stiffness of the painfully wise Barlow, but with stiffness arising from the author's attempts to assume gayety unnatural to her. The illustrations, of which there are seventy-two, are excellent.

GOEDE VROUW OF MANA-HATA: Mrs. John King Van Rensselaer.

Mrs. Van Rensselaer carefully and minutely describes the cookery, furniture, lighting, and daily routine in a New York household, from the very earliest landing up to the death of the last Dutch matron in 1760. Society in this colony was governed by rules entirely different from those prevailing in the English settlements, and, as the fashions came from Holland, dress was quite unlike that seen in the Eastern and Southern colonies. The author has had free access to the papers of many old families besides her own, and has used them freely.

HOME LIFE IN COLONIAL DAYS: Alice Morse Earle. $2.50.

The rude poverty which reigned in the houses of ordinary folk in the first century following the landing of the English immigrants will be better understood after reading this book, in which is gathered the fruit of researches along many lines. Wills, old newspapers, church records, family Bibles, legal papers, old letters and journals, and certain stout household articles, the survivors of hard usage, have given the author her material, and she has treated it very skilfully. The volume is illustrated with pictures of colonial relics, and with imagined scenes, domestic and social.

INTRODUCTION TO THE HISTORY OF THE RENAISSANCE: Lilian F. Field. $1.50.

The author says that her book is to be regarded only as an "introduction," but she has consulted so many authorities and summarized their testimony so cleverly that many readers will be quite content to go no further. In regard to superficial matters she is an admirable guide, but she is so little acquainted with Catholic sources of information that she misinterprets events and confuses causes, whenever she attempts to trace the course of history. One must know the Church as she is, not as her enemies have painted her, to understand the Renaissance.

LAMIA'S WINTER QUARTERS: Alfred Austin.

This is the third of a series of books which the Poet Laureate has issued during the last three winters. It is composed of well-written, but not remarkably original discussions on art and poetry with occasional interludes of verse much better than his occasional pieces. He has written nothing of a higher order than two of the poems in this volume.

LASCA: Mary F. Nixon.

The little stories in this volume are the work of a Catholic author, whose "With a Pessimist in Spain" was well received last year. Many of the tales are Spanish and some are Cuban, and all betray their Catholic origin by internal evidence, but nevertheless some were first published in magazines generally closed to fiction of any definite religious species. Others equally good have appeared in Catholic magazines, and together they make an agreeable book.

LEONARDO DA VINCI: Eugène Muntz. 2 vols. $15.00.

The manuscript works of Leonardo and a vast number of drawings have furnished Mr. Muntz with much original material for this biographical and critical work, which does not neglect any side of the artist's strangely versatile nature. Twenty photogravures of large size, twenty-four colored plates, and two hundred smaller pictures illustrate it.

LETTERS OF A WAR CORRESPONDENT: Charles A. Page. $3.00.

These letters, originally written for the New York *Tribune*, deal with the Civil War, during which the author was in the field, at intervals, about a year. Gaines's Mill, White Oak Swamp, the second Bull Run, the Wilderness, Spottsylvania, Cold Harbor, were some of the battles which he saw, and he was at Petersburg and was among the first to enter Richmond. The letters are cleverly written, and the book is illustrated with excellent portraits.

MISS AMERICA: Alexander Black. $2.50.

The writer of this book illustrates it with his own photographs of pretty, fashionably-dressed girls, and he writes with much common sense and good feeling of Miss America's foibles and fine traits. The book belongs to a species having much influence with girls who could not be persuaded to read anything serious. They accept the pictured fine clothes as vouchers for the author's wisdom.

MODERN MARRIAGE MARKET: Marie Corelli, Lady Jeune, Mrs. Flora Annie Steel, and the Countess of Malmesbury. $1.00.

The first of these four writers has been so unscrupulously advertised, and assumes such airs as a leader of thought, that it is worth while to glance at this volume to see what treatment her opinions, and what she calls her reasoning, receive at the hands of three clever Englishwomen. It is civil, but contemptuously civil.

MR. DOOLEY: in Peace and in War. $1.25.

The author attempts to show the workings of an ignorant man's mind when its owner fancies that he is thinking about American politics, the Spanish-American war, and other matters beyond his comprehension. He chooses to make the man a dealer in intoxicating liquor and an Irishman, and, in consequence, unthinking readers in general and haters of Irishmen in particular choose to regard these utterances as the opinions of Irishmen. Certainly Solomon would not have made such a blunder, but no author has a right to expect a public of Solomons or even of Solons, and a book of this species injures Irishmen as Boucicault's plays injured them in their time.

MUSIC AND POETRY: Sidney Lanier. $1.50.

The thirteen essays to be found in this volume were written at widely separated intervals and differ almost as widely in tone, one warring almost savagely with Mr. Grant White, another taxing the Queen's English to find words fair enough to praise Mr. Paul Hamilton Hayne. They are written with the author's unfailing care, and the letter on "The Centennial Cantata" is a landmark in the history of American poetry. It was published in the New York *Tribune* as the poet's answer to attacks made upon his verse by critics ignorant of his intention, and the great publicity given to its novel ideas was one of the causes whence proceeded the school of poetasters who worship sound, and rather despise sense.

OBSERVATIONS OF A RANCHWOMAN IN NEW MEXICO: Edith M. Nicholl. $1.75.

The author, an Englishwoman with uncommon clearness of vision, seems to have observed the manners and customs of the Far West to good purpose, but she has been most strongly impressed by what seems to her to be signs of a division between the East and the West, and what she says on the topic deserves attention.

OLD CHESTER TALES: Margaret Deland. $1.50.

Chester is the scene and its inhabitants the personages of nearly all this author's novels and stories, and the whole mass of fiction perfectly pictures society in American villages remote from the influence of immigration and beyond the attraction of the large cities. In these tales, the actors are more or less managed by the rector of the Episcopalian Church, who is the incarnation of American good sense; but he never descends upon the scene until he is needed. Keen humor and wide knowledge of human pettiness and of human willingness to disbelieve in immutable laws characterize the stories.

ORGANIC EVOLUTION: Duke of Argyll. $1.50.

A small book which attacks Mr. Herbert Spencer's philosophy with vehemence and exposes many lurking fallacies. The three papers composing the volume originally appeared in the *Nineteenth Century* and fluttered the evolutionist dovecotes. The Duke thinks that Mr. Spencer has failed and that no man is likely to succeed where he has not.

PEEPS AT PEOPLE: John Kendrick Bangs. $1.25.

The author takes for his heroine Miss Anne Warrington Witherup, an unhappy being who earns her living by intruding upon the privacy of distinguished persons, and then selling an account of the performance to such editors as think that their readers are so low-minded as to like such iniquity. It is a good burlesque of a type which is a national disgrace.

POETICAL WORKS OF ALFRED LORD TENNYSON. $2.00.

Thirty years ago a Globe Tennyson, containing all that the poet had then written, was regarded as marvellous. This book contains nearly twice as much matter and has a biographical sketch, and notes and an index to titles and first lines, and costs one-third less, so great have been the improvements in the craft of book-making; the text has been very carefully corrected; the lines are numbered and the way to intelligent reading is made easy for the student.

RECOLLECTIONS OF THE CIVIL WAR: Charles A. Dana. $2.00.

Mr. Dana was a violent partisan during the war, but in his "Recollections" he is fair and trustworthy. The volume includes accounts of important cabinet meetings and of camp councils at which he assisted. Some new letters from Gen. Grant, Gen. Sherman and Mr. Stanton are here published, and a portrait of Mr. Dana serves as frontispiece.

REMBRANDT: Walter C. Larned. $1.50.

The author, presupposing that certain of Rembrandt's pictures represented scenes in his life or connected with it, has so moulded the dramatic story of the artist's career that it can be illustrated by these pictures and by portraits of his friends. It is very ingeniously done, and makes a good novel and a good picture of Dutch life.

STORY OF GLADSTONE'S LIFE: Justin McCarthy. $6.00.

This work, first published during Mr. Gladstone's life, now appears with addi-

tional chapters describing his closing days and his funeral in Westminster. The author's first sketch of his subject appeared more than a quarter of a century ago, and this book represents the fruit of nearly forty years of study.

TENNYSON: HIS HOMES, HIS FRIENDS, AND HIS WORK: Elizabeth Luther Cary. $3.75.

The author and compiler of this volume has collected a large number of critical opinions of Tennyson, and they are illustrated with eighteen pictures, which in themselves are criticisms of the author's power of impressing himself upon an artistic mind. Miss Cary herself has written an excellent but succinct life of the poet, giving everything needed to apprehend its grave simplicity. Teachers of English literature will find the volume useful.

TRUE BENJAMIN FRANKLIN: Sydney George Fisher. $2.00.

This biography brings together everything known of Franklin, and rather emphasizes his faults and weaknesses. It reveals nothing not sufficiently well known to all students of colonial and Revolutionary history, but it may serve to prevent some young admirers of Franklin's worldly wisdom from accepting him as an infallible counsellor.

UNDERGROUND RAILROAD FROM SLAVERY TO FREEDOM: Wilbur H. Siebert. $4.00.

The existence of this book is an anomaly. It is the history of years of deliberate lawbreaking, in which more than three thousand persons were engaged; which encouraged continuous uneasiness in the South, and was one of the chief agents in producing the feeling that made secession possible, and it is written with such reverence for the three thousand as might properly be given to exceptionally patriotic saints. However, this feeling causes the editor to be entirely frank, and the reader, Northern or Southern, is at liberty to interpret the story to suit himself. It is noteworthy that by far the larger number of the road "hands" were religiously eccentric, and that many found that from forswearing the constitution to abandoning religion was an easy descent.

WHITEFOORD PAPERS: Edited by W. A. S. Hewins. $3.10.

These letters and papers are the manuscript remains of Col. Charles Whitefoord, of the English Army in the war of '45, and of Caleb Whitefoord, Goldsmith's intimate. The former reviews Culloden, and the events immediately following, with the calmness of a Cromwell, yet he was capable of kindness on occasion, and obtained Mr. Alexander Stuart's pardon from Cumberland. The latter, who had the reputation of saying brilliant things by the column, writes cleverly both of wits and of statesmen.

WITH KITCHENER TO KHARTUM: G. W. Steevens. $1.50.

No journalist of this generation has produced a war-story equal to this, for no set of journalists before those who marched with Kitchener has had at one and the same time such an ideal military hero as the Sirdar to celebrate; an army so strangely fashioned to describe; a country so strange and pitiless for scenery, or a foe so deadly and implacable and mysterious as the Sudanese Arab. The most stupid of reporters could not make the story dull. Mr. Steevens makes Mr. Kipling's wildest tale seem tame by comparison. The book has a long life before it.

WORKS OF EDWARD EVERETT HALE. 10 vols.

This author, a Boston Unitarian minister, and the writer of *The Man Without a Country*, has published many other short stories so closely resembling truth that an agreeably disposed rival once called him "a forger and counterfeiter," and those which he cares to preserve are collected in this edition. The first volume, *The Man Without a Country*, is composed entirely of ingenious "counterfeits." The second, *In His Name, and Christmas Stories*, is heterodox here and there, and not to be recommended to children; but no one who desires to be acquainted with the characteristic literature of Boston can neglect even this, for it embodies the very best product of "the general union of total dissent," as Lowell called Unitarianism.

Books Received.

FAMILIENFREUND. Katholischer Wegweiser für d. Jahr 1899. Pp. 112, IV^to^. St. Louis, Mo.: "Herold des Glaubens." (B. Herder.) Price, 25 cents.

SAGESSE PRATIQUE. (Pensées—Récits—Conseils.) Ouvrage traduit de l'allemand sur la 6^e^ édition par l'Abbé L. Collin. Paris et Lyon: Librairie Delhomme et Briguet. 1898. Pp. 485. Price, 3 fr., 50.

DIRECTOIRE DE L'ENSEIGNEMENT RELIGIEUX dans les Maisons d'Éducation. Organisation—Méthode—Qualités du Professeur—Appendice Bibliographique. Par l'Abbé Ch. Dementhon. Troisième édition, revue et complétée. Le Même. 1898. Pp. 492—324.

HISTORY OF ST. RAYMOND'S CHURCH, Westchester, N. Y. By the Rev. D. P. O'Neill. N. Y. C. Protectory Print. Pp. 23.

SAINT JOSEPH OF JESUS AND MARY. Priedieu Papers in His Praise. By the Rev. Matthew Russell, S. J. Dublin: M. H. Gill & Son. (New York: Benziger Bros.) Pp. 159.

ST. IGNACE DE LOYOLA. "Les Saints." Par Henri Joly. Paris: Victor Lecoffre. 1899. Pp. 227.

ST. ETIENNE, Roi Apostolique de Hongrie. Par E. Horn. "Les Saints." Le Même. 1899. Pp. 197.

THE STRUCTURE OF LIFE. By Mrs. W. A. Burke. With a Preface by the Rev. William Barry, D.D. London and Leamington: Art and Book Company. New York: Benziger Bros. 1898. Pp. 243. Price, 2 shillings.

THE LIFE OF CESARE CARDINAL BARONIUS, of the Roman Oratory. By Lady Amabel Kerr. *The Same.* 1898. Pp. 420.

THE CHURCH AND THE LAW. With Special Reference to Ecclesiastical Law in the United States. By Humphrey J. Desmond, of the Wisconsin Bar. Chicago: Callaghan & Company. 1898. Pp. 133. Price, $1.00.

SACRED SCENES AND MYSTERIES. By J. F. X. O'Connor, S.J. (Illustrated.) New York, London, and Bombay: Longmans, Green & Co. 1898. Pp. 144. Price, $1.00.

How to Pray. Translated from the French of Abbé Grou, S.J., by Teresa Fitzgerald. Edited with Preface by Father Clarke, S.J. London: Thomas Baker. 1898. Pp. 204. Price, 3 shillings.

Fantasies from Dreamland. By Ernest Gilliat Smith. Illustrated by Flori Van Acker. London: Elkin Mathews. 1899. Pp. 39. Price, 4 shillings.

Ordo Divini Officii Recitandi Missaeque Celebrandae pro anno communi 1899. Baltimorae: Typis Joannis Murphy et Sociorum. 1899. Pp. 142.

Un Apotre: le p. de L'hermite des Missionaires Oblats de Marie Immaculée. Avec une étude sue Les Descendants de Pierre l'Ermite. Par Le R. P. Marius Devès de la même Congrégation. Paris et Lyon: Librairie Delhomme et Briguet. 1898. Pp. 515.

Veneration of the Blessed Virgin. Her Feasts, Prayers, Religious Orders, and Sodalities. By the Rev. B. Rohner, O.S.B. Adapted by the Rev. Richard Brennan, LL.D. New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 336. Price, $1.25.

Ancient and Modern Palestine. By Mary B. Rotthier. From the French of Brother Lievin de Hamme, Order of Friars Minor, residing at Jerusalem for the last forty years. Fourth edition, revised and enlarged, with maps, plans, and views. Vol. I, pp. 417; Vol. II, pp. 532. 1898. New York: The Meany Printing Company.

The World's Unrest and its Remedy. By James Field Spalding. New York, London and Bombay: Longmans, Green & Co. 1898. Pp. 239. Price, $1.25.

The Saints: Saint Vincent De Paul. By Emmanuel de Broglie. Translated by Mildred Partridge. With a Preface by George Tyrrell, S.J. London: Duckworth & Co.; New York: Benziger Bros. 1898. Pp. 257. Price, $1.00.

The Catechism of Rodez explained in form of sermons. A work equally useful to the clergy, religious communities, and faithful. By the Abbé Luche. Translated and adapted to the wants of the American public by the Rev. John Thein. St. Louis, Mo.: B. Herder. 1898. Pp. 528.

Illustrated Explanation of the Holy Sacraments. A complete exposition of the Sacraments and the Sacramentals of the

Church. Adapted from the original of the Rev. H. Rolfus, D.D. With a Reflection and Practice on each Sacrament by the Very Rev. Ferreol Girardey, C.SS.R. New York, Cincinnati, Chicago: Benziger Brothers. 1898. Pp. 307.

LASCA AND OTHER STORIES. By Mary F. Nixon, author of "With a Pessimist in Spain." St. Louis, Mo.: B. Herder. 1898. Pp. 190. Price, 60 cents.

WESTCHESTER. A Tale of the Revolution. By Henry Austin Adams, M.A. St. Louis, Mo.: B. Herder. 1898. Pp. 264. Price, 75 cents.

DE JUSTITIA ET JURE. Tractatus Compendiosus in usum Scholarum praesertim in Britannia auctore Thoma Slater e Soc. Jesu. Londinii: Burns et Oates. 1898. Pp. 96. Price, 2s. 6d.

LEHRBUCH DER KIRCHENGESCHICHTE. Von Prof. Alois Knoepfler, Dr. Theol. München. Auf Grund akadem. Vorlesungen von Dr. K. J. von Hefele, Bischof, Rottenburg. Second edition. Freiburg im Breisgau. St. Louis, Mo.: B. Herder. 1898. Pp. 783. Price, $3.20.

TWO SUCCESSFUL CÆSAREAN SECTIONS. By G. M. Boyd, M.D. Reprinted from the *American Journal of Obstetrics*. New York: William & Co. 1898. Pp. 5.

LIFE OF THE VENERABLE SERVANT OF GOD, JULIE BILLIART, Foundress and First Superior-General of the Institute of Sisters of Notre Dame. By a member of the same congregation. Edited by Father Clare, S.J. London and Leamington: Art and Book Company; New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 403.

CYRIL WESTWARD. The Story of a Grave Decision. By Henry Patrick Russell, Late Vicar of St. Stephen's, Devonport. *The same.* 1898. Pp. 239.

OXFORD CONFERENCES: Second Series. Lent Term, 1898. By Joseph Rickaby, S.J. London: Burns & Oates; New York: Benziger Bros. 1898. Pp. 79. Price, 1 shilling.

GENERAL INTRODUCTION TO THE OLD TESTAMENT. The Canon. By William Henry Green, D.D., LL.D., Professor of Oriental and Old Testament Literature in Princeton Theological Seminary. New York: Charles Scribner's Sons. 1898. Pp. xvii—209. Price, $1.50.

THE EPISTLES OF PAUL IN MODERN ENGLISH. A Paraphrase. By George Barker Stevens, Ph.D., D.D., Dwight Professor of Systematic Theology in Yale University. New York: Charles Scribner's Sons. 1898. Pp. 331. Price, $1.25.

MARIAE COROLLA. A Wreath for our Lady. By Father Edmund, of the Heart of Mary, C.P. (Benjamin D. Hill.) New York, Cincinnati, Chicago: Benziger Brothers. 1898. Pp. 201. Price, $1.25.

A KLONDIKE PICNIC. The Story of a Day. By Eleanor C. Donnelly. With genuine letters from two gold-seekers in Alaska. *The same.* 1898. Pp. 160. Price, 85 cents.

POPULAR PROGRESS. The Cause of Agricultural and Industrial Depression, and the Remedy. By the Rev. Thomas Donohoe, D.D. Buffalo, N. Y.: Press of Murray & Dawson. 1898. Pp. 236.

IMPRESSIONS AND OPINIONS. By Walter Lecky. Boston, Mass.: Angel Guardian Press. 1898. Pp. 180. Price, 50 cents.

MRS. MARKHAM'S NIECES. By Frances I. Kershaw. London: Burns & Oates; New York: Benziger Brothers. 1898. Pp. 258. Price, $1.00.

MEDITATIONS ON THE LOVE OF GOD. Translated from the Spanish of Fray Diego de Estella, by Henry W. Pereira, M.A., M.R.I.A. *The same.* 1898. Pp. 151. Price, $1.00.

THE LIFE OF ST. JULIANA FALCONIERI, Foundress of the Mantellate or Religious of the Third Order of Servites. To which is added a short account of the Lives and Virtues of her Daughters in Religion. Edited by the Rev. Father Soulier. *The same.* 1898. Pp. 278. Price, $1.35.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE Juxta Rubricas Emendatas Breviarii Missalisque Romani cum Officiis Votivis ex Indulto pro Clero Saeculari Statuum Foederatorum Officiis Generalibus hic concessis utente concessus. New York and Cincinnati: Fr. Pustet. 1899. Price, 30 cents. (Idem pro iis quibus Kalendarium Proprium Clero Romano Concessum est. Price, 50 cents.)

OFFICIUM FESTORUM NATIVITATIS ET EPIPHANIAE DOMINI Eorumque Octavarum necnon Festorum eo tempore occurrentium ex Breviario et Missali Romano pro majori Recitantium commoditate digestum. *The same.* 1899. Price, 85 cents.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. X.—(XX.)—FEBRUARY, 1899.—NO. 2.

PASCAL'S PENSÉES AND "MODERN APOLOGETICS."

THE DIVINITY OF OUR LORD JESUS CHRIST FROM PASCAL. By William Bullen Morris, of the Oratory. London. 1898.

LES PENSÉES DE PASCAL. Par l'abbé Guthlin. Paris: Lethielleux. 1896.

PENSÉES DE BLAISE PASCAL. Par M. le Chanoine Didiot. Lille. 1896.[1]

THE surface marks of Pascal's genius are generally well known. How as a lad of twelve years he had, with bars and rings, worked out by himself the first thirty-two propositions of Euclid; how at sixteen he wrote his treatise on conic sections, a work which reflected the mathematical light of an Archimedes; how at nineteen he invented the ingenious counting-machine that so excited the admiration of Leibnitz; how at the same youthful age he corrected and carried to successful completion the experiments of Torricelli on the pressure of the atmosphere, and wrote his remarkable treatises on the vacuum and the equilibrium of fluids; how at an age when most men but begin to live he had mastered the circle of sciences, had seen quite through their inadequacy to rest the soul or solve the problems of life, and had turned from them to religion and the austerities of the cloister; how in the solitude of Port Royal, though tortured incessantly by bodily suffering, he discovered the theory of cycloids, which led him to the thresh-

[1] The present article is occasioned by these works. They are further noticed in the Book Review of this number.

old of infinitesimal calculus, and but for an untimely death would have won for him the laurels that have fallen on the brows of Leibnitz and Newton; how, too, in those same days of pain and penitence he moulded with his magic art the forms of power and beauty that make the language of Bossuet and Racine; how in the evening of his life—the evening that followed so quickly on the morning—he wrought out with a few swift blows the massive pillars and graceful capitals of the *Pensées*, which he thought to build into an integral structure as a vestibule to the fane of religion; how death called him out from amidst the scattered members of the unfinished monument;—all these and other like signs of marvellous power are known to every one who has read, however cursorily, the life of Pascal. They are characteristics, too, of his genius, the standards for the measurement of which lie quite on the surface, the common property of all.

When, however, there is question of estimating the subtler qualities of Pascal's mind and character—the transcendent, the philosophical, but especially the religious traits of his personality—at once judgment must be suspended as the cloud of witnesses arises in discordant testimony. "Pascal has been represented as a determined apologist of intellectual orthodoxy, animated by an almost fanatical 'hatred of reason' and possessed with a purpose to overthrow the appeal to reason; as a sceptic and a pessimist of a far deeper dye than Montaigne, anxious chiefly to show how any positive decision on matters beyond the range of experience is impossible; as a nervous believer clinging to conclusions, his clearer and better sense showed to be indefensible; as an almost ferocious ascetic and paradoxer affecting the *credo quia impossibile* in intellectual matters and *odi quia amabile* in matters moral and sensuous; as a wanderer in the regions of doubt and belief, alternately bringing a vast though vague power of thought and an unequalled power of expression to the expression of ideas imcompatible and irreconcilable." Thus the *Encyclopædia Britannica.*

"What sort of Pascal has the genuine text of the *Pensées* revealed? A fanatic, as Voltaire supposed? Or a Catholic, as M. l'abbé Maynard has laboriously undertaken to prove in

the two volumes he issued in 1850? Is he a disguised Protestant, as M. Vinet and perhaps Mr. Charles Beard seem inclined to think? Or was M. Victor Cousin right when he summarily declared him to be a sceptic?" These are queries put by Mr. W. L. Courtney, who to his own satisfaction, and with no little offensiveness of manner towards Catholic readers, makes out Pascal a sceptic.[2] The wide variance in estimating the philosophical and theological temper of Pascal's mind is not confined to non-Catholic writers. "On the one hand," says a recent recognized authority, "Pascal exaggerates the weakness of fallen nature even within the natural order and seems often to deny all certainty as regards knowledge attained by natural powers. He thus, aside from the error of his position, injures his own cause. On the other hand, he conceives Christianity altogether from his Jansenistic standpoint, and speaks of Pope and Church in the most heterodox, immeasured fashion, so that only isolated thoughts (of the *Pensées*) have an apologetical value, and the work as a whole is of service only to the learned. With his Jansenistic, excessively exaggerated conception of nature, freedom and grace, it was quite impossible for Pascal to take a correct viewpoint for a philosophical apology of Christianity."[3]

Over against this unfavorable verdict might be set the judgment of Fr. Morris, in the book above cited. "Here is a writer," says Fr. Morris, "whose genius has for centuries been the wonder and admiration of men of every shade of opinion; whose *Pensées, obiter dicta,* jottings, for his own use,

[2] *Fortnightly Review*, Oct., 1887.

[3] Fr. Kreiten, S.J., Welte and Wetzer's *Kirchen-Lexicon*, art. Pascal. The same writer contributed an exhaustive character-study to the *Stimmen aus Maria-Laach*, Vols. 42–45 (1892–1893), which is on the whole not flattering to the hero. Father Kleutgen's verdict is no more favorable. "Pascal contributed," he says, "more than all the other Jansenists, to uproot in souls confidence in the lights and naturally acquired knowledge of reason."—*Phil. der Vorzeit, Einleitung*, 6. Père Vallet admits that "some of Pascal's thoughts, taken literally, are those of scepticism and despair; but they lose that character," he adds, "and express simply exaggerations of human weakness if taken in their context, and according to the mind of their author as gleaned from thoughts formally opposed to scepticism."—*Histoire de la Philos.* fourth edition, p. 455. The abbé Blanc speaks in the same way, in his *Hist. de la Philos.*, tom. II, n. 435. So too Stöckl: *Geschichte d. Mod. Phil.*, Vol. II, p. 200.

of thoughts that passed without effort through his mind, have become the solid basis of the deepest arguments of the Christian apologist, and the rock on which Voltaire and Condorcet have been broken in their vain attempt to undermine his reasonings—reasonings which, when taken where and when you will, alone or in their context, like a leaf from a flower, are always perfect."[4]

To these words of praise should be added the glowing eulogy on Pascal and his work by Canon Guthlin. But to do justice to the encomium would be to cite most of the two hundred pages in which it is presented with much erudition and the charms of a brilliant eloquence. The closing paragraph must here suffice: "The collection of fragments which the solitary thinker has left us does not constitute either a synthetic exposition of faith or a complete and systematic demonstration of Christian truth; but they are an abiding stimulus to penetration into the religious problems and its Christian solutions. A spark, a flame that turns in every direction, and lights up, in its rapid movements, now the summits, now the most secret recesses of things,—this is Pascal. Hence the chief merit of the *Pensées*—above all in these days of feebleness and intellectual anemia—is that they provoke to thought. In this for long to come will lie the secret of their power, of their vitality, ever ancient, ever new. To every mind bent on rendering an account to itself, by its own effort at investigation and personal meditation, of the highest questions that can move the human soul, they will always be of books the most suggestive, the most stimulating, and the most lightful. *Tolle, lege!*"[5]

Another French writer of high fame in the theological world, who has arranged and annotated one of the best editions of the *Pensées*, speaks thus of their author: "What judgment should be passed on this man of genius and on his

[4] Page 4.— "Moreover, in no sense is Pascal of the kindred of those meteoric philosophic inventors who for a time dazzle, puzzle, and disappoint their generation, leaving them in darkness deeper than that in which they found them. The reasonings of Pascal on all matters which belong to the world of common sense are as clear and irresistible now as ever they were."—P. 5.

[5] P. cxcv.

apologetical work? . . . To become a philosopher and a theologian of the first rank Pascal lacked neither high intelligence nor the subtlest reasoning faculty, nor a sincere love of truth; but he had not health, physical or moral, nor peace or liberty of soul, observation of human facts in themselves and apart from the prejudices of a partisan sect, the study of the true masters of faith and of sound judgment, reasonable and trustful submission to veritable religious authority. It has been often asked whether he was or was not a sceptic—an absolute sceptic. I answer that, from a purely philosophical point of view, he was surely not a sceptic after the fashion of the pyrrhonists, Montaigne, Bayle, or Kant. He admitted that human nature in its primitive and normal state was perfectly capable of certitude. But he believed in Jansenius; and under the influence of that false philosophy, derived from Luther and Calvin, he maintained that original sin had ruined that capacity, that primal power of our reason; that faith alone can restore to us in part that of which Adam's fall had deprived us; and so revelation brings to the human mind the solidity, insight, conviction that had belonged to it for some days, or only for some hours, in the person of the first man as he came from the creative hand."[6]

In view of this dissonance of opinion on the part of those whose special studies entitle them to first hearing, it might well seem a useless because a hopeless task to seek to answer the question as to what is Pascal's position relative to modern apologetics. If, however, the inquiry be restricted to what concerns apologetical methods, the variation of authority is not so great as the foregoing passages would lead one to suppose, since the discordant testimony bears principally upon the matter rather than the form or method in which Pascal works

[6] Didiot, p. vii. Elsewhere the same writer adds: "It must not be forgotten that the genius of this thinker and writer was unhappily tainted by a certain nervous exaltation which forced him at times to unreason in philosophy and to heresy in religion. He sought to defend Christianity, but as distorted by Jansenism. He would be an apologist against the Pope and the Jesuits, as well as against the heathen and the godless. He consented to obey the Vatican, but without abandoning Port Royal; and he admitted the decisions of the Roman Church only under the control of Arnauld, the Nicoles and the Singlins."—P. ii.

out his defence of Christianity. Whether therefore we be carried along by Canon Guthlin to accept a soundly dogmatic and orthodox interpretation of the apparently sceptical and Jansenistic passages of the *Pensées*, or whether with Canon Didiot we boldly face both the scepticism and the Jansenism mingled like tares with the wheat in Pascal's field,—in either case we may find much to commend in the general method of Pascal's Apologetic, much that anticipates, and perhaps has suggested, and certainly confirms, the apologetical procedure recently advocated, especially in France—advocated sometimes unwisely as the exclusively valid or at least available method, sometimes wisely, as aptly supplemental to the so-called "Old Apologetic."

Pascal lived at a time when scepticism and infidelity were steadily eating into the higher intellectual and moral life of French society, and, vampire-like, were doing their insidious work whilst fanning their victims with the refined sensuality of the salon. Unbelief had not yet put on the magisterial robes with which Spinoza afterwards invested it; but it was making its influence felt all the more efficaciously in the shape of the *bon mot* and raillery "in the conversations of the *beaux-esprits*, libertines more given to play and pleasure than to scientific speculation, and ever ready to catch at any insinuation against religion." To confront such mental and moral conditions with the abstruse metaphysics and arguments of the schools, the keen, practical sense of Pascal felt to be idle.

For the traditional way to the grounds of belief he substituted another, plainer, yet to his mind no less secure—the analytical, inductive method, which had won and still retains so strong a hold on the modern mind. He begins with the concrete, with facts,—facts of history as well as of the individual consciousness and conscience,—and advances *a posteriori* to their cause. "He adopts in the study of the psychological and ethical orders the method which science was following in its investigation of the physical. Newton had observed the facts of nature in order to rise to the great law of attraction which rules the universe, concluding to the truth of gravitation in all bodies from the fact that it accounts for the total-

ity of cosmical phenomena. So, too, Pascal observes psychological and moral facts—the disorders of human intelligence and will—in order to ascend to the general cause that has vitiated man's nature at its fountain. He concludes thus to the truth of Christianity from the fact that one of its basal dogmas alone accounts for the actual state of our nature and indicates the remedy for our ills. Following this way Pascal may be said to have become the Bacon of Christian apologetics, stamping his work with the impress of an originality that assures an endurance and a vitality which the spread of the scientific movement in modern thought establishes more and more every day."[7] Pascal employs the analytical method not simply in the gross. He carries it into the exposition of the various sides of Christian dogma. Here, too, he supplements the traditional method of apologetics. "His predecessors had followed more readily the descending path, deduction. They had gone from God to Jesus Christ, from the Creator to the Redeemer, from natural to revealed religion. Pascal inverts the process. Following the ascending path, he goes from Jesus Christ to God, from the Redeemer to the Creator, from revelation to natural religion. In this he simply imitates the first apologists. The Apostles did not stop long at proving to the pagan the existence of one God, the Creator of the world; they did not delay in establishing by reason the necessity of a religious bond between man and his Author. From the start they preached Jesus Christ, Jesus Christ crucified and risen, Jesus the Son of God and Redeemer of mankind. So, too, Pascal, to lead the unbeliever to faith, does not begin with proofs of the existence of God and the immortality of the soul, founded on the philosophical speculation of theology and ethics. He goes straight to Jesus Christ, the centre of the present order of facts, of all human history. He makes the light of our Lord's mission radiate into the providential synthesis of prophecy that kept bright across the ages the promise and the hope of the Redemption; into the incomparable glory of His life and teaching; and into the supernatural fecundity of His work. In Pascal's mind the proof of

[7] Guthlin, *ib.*

our Lord's Divinity carries with it evidently and by right the certainty of the Creator's existence, the immortality of the human soul, and the truths of natural religion and ethics. He goes still further. Not only, he holds, can we obtain through Jesus Christ a knowledge of the truths which we usually seek through natural religion, but we can know God and our own nature through Him alone. To be true and complete, our knowledge of God must represent Him as He is for man, in the actual order of Providence. So, too, knowledge of ourselves to have its due value must represent human nature as it is in its present state. Now without Jesus Christ is this possible? Can we without Him know God as the Repairer and Reclaimer of the human race? Without Jesus Christ can we know our nature in the destiny He has in fact assigned to it, in the means which are at its disposal to lift it from its misery and raise it to the higher sphere of a supernatural life expanded in God Himself? There is no hesitation in Pascal's answer. And this is why he took as his motto: *Tout par Jesus Christ.*"[8]

Akin to this "concreteness" or "fact" element in Pascal's method, is what may be called his direct appeal to the entirety of man's personality. He is all alive to the consciousness that in human nature there is feeling, affection, volition, as well as intellect. "He addresses at once the emotional and the intellectual side of man. He speaks by turns the language of reason and of passion, using with equal skill the arms of dialectics and of sentiment, the forces of conviction as well as of persuasion. Other apologists had said: 'Understand!' Pascal says: 'Understand and feel. Your head as much as your heart demands adhesion to Christianity. Either you must be a Christian or you renounce at once truth and happiness.' His thoughts are instinct with keenest logic and deepest feeling. He wrought them out at once with heart and mind." Hence what Guthlin calls their intense and imperishable timeliness—their *actualité.*

Faith as an act and a habit or virtue of the human soul is the conjoint work of divine grace working alike on the intellect and the will. To Pascal's mind and temperament the

[8] Guthlin, clxix.

volitional element on the one hand, and the influence of grace on the other, appealed most forcibly. To bring the unbeliever to the wish to believe, and so to ask for and receive the light and the strength from on High, is the omnipresent aim of the *Pensées.* With this in view he paints in colors of life the utter blindness and folly of indifference in regard to the problem of human destiny, showing by strong contrasts how the most ordinary self-interest should lead the unbeliever to accept and to practise religious truth and duty. He seeks to destroy the vain pretensions they put forward. "These men," he says, "hold religion in contempt. They hate it and fear lest it be true. To remedy this disorder we must show that religion is not contrary to reason; then that it is venerable, commanding their respect; then show it to be lovable, and thus bring them to wish it were true; and lastly, show them that it is true." "In accordance with this ideal he confronts the infidel with the picture of his isolation and wretchedness; opens out before him the allurements of pride and selfishness, the feebleness of reason and will, the errors to which imagination and custom expose him, the manifold ensnarements that hold him afar from truth and happiness, the contrarieties at the root of his nature." And when he has thus laid bare by the closest, most unsparing psychological searching the inmost lodgment of human misery and helplessness, he brings forward the eternal problem of destiny, which religion alone can solve by bidding man stretch forth his arms to a Divine Liberator. Having reached this stage in the preparation of the unbelieving soul, Pascal points across the ruins of philosophies and helpless creeds to the distant corner of the globe where the Orient from on high, first foretold at the dawn of history, and thenceforward proclaimed and adored along the ages, is seen in the heavenliness and hopefulness of its rising, and is followed to the zenith of its power and its unsetting glory in the never-ending day of Christianity.

To sum up, therefore, the essentials of Pascal's method. It consists, first, in a subjective preparation of the entire soul, mind and will, emotions, feelings, for the divine gift and the human act of faith. The preparation is based on the facts of experience given

in the consciousness and in the conscience of the individual as well as in the historical testimony of the race, as to the misery and despair of life without faith in God and a hereafter. The psychological and moral preparation made, the whole weight of argument is made to rest on the central fact of history, the personality, life, and teaching—wrought out indeed as they had been foretold in prophecy—of the Redeemer, as affording the only solution of the present abnormal state of human nature and life, the only remedy for the existing evils, the only hope of deliverance. Briefly, therefore, the method may be characterized as psychological and moral and historical, as at once subjective and objective, inductive and deductive, analytical and synthetical.

If now from this hasty survey of Pascal's method we run our eye over the recent movement in apologetics, we find the trend in the same direction. Lacordaire, and to some extent Felix and Monsabré, in their Notre Dame Conferences, Nicolas in his *Etudes*, Bougaud in his *Christianisme et les temps présents*, Ollé-Laprune in his *Prix de la Vie*, Fonsegrive in his review articles—amongst the French; Weiss especially, in his *Apologie des Christenthums*, amongst the Germans—to mention only the more generally known—follow substantially the same lines. In this connection also it may be noted as a hopeful sign that non-Catholics, philosophers like Brunetière in his *Science et la Religion*, as also Mallock in his *Life Worth Living*, and more recently Balfour in his *Foundations of Belief*, are also inspired by the same general method.

It is hardly necessary to add that between the Pascalian or modern and the traditional method there is no discord. On the contrary, when pruned now and again of an individual exaggeration,[9] there is fullest harmony and mutual support. The "New Apologetic" adds to the older a fuller philosophical content and builds into the basis of the latter on its concrete side. The traditional method is rigidly scientific; but it is sometimes confined within the limits of an ideal object-sphere, secure in the persuasion that its psychological and ethical pre-

[9] On this head see *De l'Apologetique 'Traditionelle' et de l'Apologetique 'Moderne'* par P. Bachelet.

suppositions are sound and unassailable. Now it is precisely these presuppositions that are called to-day into question, by recent scepticism, by Kantism the father and by positivism the child, so that now the apologist must lay the foundations of his system of proof deep down in philosophy, and in the familiar data of consciousness, that is, in epistemology and psychology. Moreover, he must keep close to the concrete, to what are broadly—and not without at times a convenient vagueness—called facts,—facts the means of verifying which he must keep prominently before the reader's mind. The traditional apologetic relies necessarily and justly on extrinsic criteria—miracles and prophecies—for its demonstration of the existence of divine revelation. The recent method in some hands rejects these extrinsic criteria entirely. This procedure, as was shown in the last July number of this REVIEW, is unwarranted and, in the case of a Catholic apologist, unlawful. Others simply drop these criteria from their line of defence, whilst theoretically admitting their validity. All, however, agree in developing the intrinsic criteria—in making most of the intellectual, moral, and social adaptation of Christianity to the needs and aspirations of human nature—as the mode of argument best adapted to convince the modern mind. In this respect the recent method is a welcome because a useful auxiliary to its senior. Whether and in how far the *Pensées* have been causal in determining the recent trend, or whether the latter be a spontaneous growth from modern conditions, it is not easy to determine. Suffice it to have noted the correspondence.

A word in conclusion in defence of Pascal. Pascal put forward so prominently the efficiency of emotion and will in the genesis of belief in the supernatural that he has been accused of withdrawing the act of faith entirely from the intellectual faculty. Canon Guthlin characterizes the accusation as "a flagrant insult." "With Pascal, as with all Christian philosophers," he maintains, "faith in its integrity is a complex act in which each of our higher faculties has its part; an act which the will facilitates and prepares; in which emotion finds its expansion, its rest, and its ardor; which the mysterious play of divine grace sustains, penetrates, and transforms; but which above all

is essentially formed by the intellect and pronounced by reason: *ab intellectu elicitus*, as the school phrases it." The *Pensées*, embodying as they do the desultory, unsystematized, and unrevised jottings of their author, contain, as is natural to expect, passages that are hard to be understood, some that are apparently contradictory, many that demand careful and benign interpretation to save them from the charge of scepticism or heresy. That Pascal's mind was not really impregnated with either of the latter mental disorders M. Guthlin argues strongly. Certainly the following beautiful sentiment, which Pascal puts into the mouth of Divine Wisdom, goes far to prove that his view of the nature of faith was both sane and orthodox: " Je n'entends pas que vous soumettiez votre creance à moi *sans raison*, et ne pretends pas vous soumettre avec tyrannie. Je ne pretends pas aussi vous rendre raison de toute chose; et pour accorder ces contrarietées, j'entends vous faire voir clairement *par des preuves convaincantes*, des *marques divines* en moi, qui vous *convainquent* de ce que je suis, et *m'attirent autorité* par des merveilles et *des preuves que vous ne puissiez refuser;* et qu'ensuite vous croyiez sûrement les choses *que je vous enseigne* quand vous n'y trouverez autre sujet de les refuser, sinon que vous ne pouvez par vous-même *connaitre* si elles sont ou non." [10]

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CHURCH BUILDING.

THE PRIEST AND THE ARCHITECT.

I.

AMONG the various duties that await a priest in this country, one of the most ordinary, and most important in many ways, is the building, or enlarging, or remodelling, or decorating, or furnishing of churches. The building of churches proceeds with us at a rate absolutely unknown in any other part of the world. The natural growth of our Catholic population,

[10] lxvi.

and still more the steady influx of Catholic immigrants from various parts of Europe, bringing with them the faith and religious practices they had learned in their first homes, create a corresponding demand for new places of worship in most parts of this vast continent. Many of the older churches, rapidly constructed years ago to meet the most pressing needs, are being extended or replaced by structures more sumptuous and more durable. The work of decoration, the erection of altars and statues, etc., the purchase of vestments and sacred vessels, etc., proceed without interruption, and everywhere.

That in all this the priest has a direct and deep interest requires no demonstration. Upon him devolves the duty of ascertaining the religious needs, material as well as purely spiritual, of his people, and of providing for them to the best of his abilities. Not only has he to order the work and to pay for it, but he has to see that it be carried out in the most suitable and satisfactory manner possible. Everything must come in some way under his direction or inspiration.

To meet such requirements fully and effectively would demand on his part, besides much practical information, an amount of technical and artistic knowledge scarce ever to be expected and very seldom to be found in a priest. But between perfect knowledge and blank ignorance there are many degrees. There is such a thing as knowing something about the work to be done and the right manner of doing it. There are general principles and practical rules, easily learned, which enable a man of cultured mind to form a judgment of what is done and occasionally to make happy suggestions regarding it; whereas to know nothing is too often to be at the mercy of architects, contractors, workmen of all kinds, who consult their interests or follow their fancies—all, of course, at the expense of the parish and the pastor.

But there is something worse for a priest engaged in such concerns than not knowing; it is to imagine he knows when he does not, and to act accordingly, attempting what is impossible, giving wrong directions, committing grave mistakes which might have been easily avoided by getting proper advice, and having to feel the bitterness of it for the rest of his life. How

often large sums—the people's hard-earned money—are thus wasted, and sometimes worse than wasted, on the raising of unsightly structures, an eyesore to the inhabitants and a standing disgrace to those who planned them! And when the latter awaken at last to the fact, what a source of humiliation and misery to have their error staring them in the face every day! How gladly would they make a pecuniary sacrifice to remove it, or hail as a blessing the accident that would rid them of so unwelcome a sight! But to no purpose. There it stands and there it will remain an abiding monument of their presumption, or obstinacy, or blindness.

When the priest, on the contrary, knows enough to realize his limitations, or, better still, enough to inspire or to follow intelligently what is being done, his influence may be of the greatest value. To him it may be due that there will be nothing to alter subsequently, nothing with which a person of taste will find fault at any time; that there will remain a work done more carefully and more cheaply, and which successive generations will continue to look upon with pleasure and pride.

But, it may be asked, is knowledge of this kind within the reach of an ordinary priest? In the majority of cases it undoubtedly is. But we must explain. It is not a question of making them architects, or sculptors, or decorators, or builders. Such are made only by scientific professional training. But there are many principles underlying these different arts which may be easily learnt; there is a certain practical knowledge of them which comes to many without effort and almost unconsciously. They have shared in such works in some capacity or another, or they have grown up among them, watching intelligently what was done and listening to what was said of it. Even where such stimulation was wanting, the inborn taste may have been awakened and sustained by seeing those photographs and drawings of things beautiful so widely diffused among us at the present day. However the knowledge may be got, we not infrequently find it among the clergy. We have in their ranks self-taught architects who can plan, draw, superintend ordinary work, needing at most a little professional help.

Finally, room might be found in the seminary courses of the country for imparting something of this kind of knowledge. In several European seminaries it is taught in connection with Liturgy, not indeed so much for the purposes we have presently in view, as to enable the clerical youth to determine the date and to appreciate the value of the architectural remains and of the treasures of art amid which they live; yet the practical rules incidentally recalled and the principles laid down and dwelt upon would go far to meet even our requirements. Lastly, there are manuals (of which more later on) bearing on the different branches of the general subject, a careful study of which would prove most serviceable to a priest engaged in building a church or any other ecclesiastical structure.

II.

But long before the question of art or taste arises, the priest who contemplates the erection of a building, be it a church, or a school, or a hall, or a residence, parochial or conventual, has many things to consider and to decide upon almost entirely by himself. He must know, first of all, what he wants, that is, what needs, present and prospective, he has to provide for. The simplest structure is destined to answer a variety of purposes, every one of which has to be thought of. A church has to meet all the requirements of parish work—Sunday and week-day services, high and low Masses, preaching, Sunday-schools, baptisms, special devotions, shrines, confraternities, etc. Each has to be kept in view, and considered in its connection with the others. The projector must be clear with himself as to their relative importance, and see distinctly what is essential, what is important, what is merely desirable if it can be secured. Too much consideration cannot be given to particulars before the work is begun or even planned. Only by a considerable amount of reflection can the best attainable results be reached and the most regrettable inadvertencies avoided. Afterthoughts are usually expensive things, and of all the sources of unavailing regret, precipitancy is undoubtedly the most abundant.

The priest, therefore, who proposes to build cannot think too long or too often of what is before him. Nor is this enough. He should go about and see what others have done. He should talk with those who have practical and sometimes dearly bought experience, and get them to consider carefully all the particulars of his case. What may be gained by securing this manner of help, and what is lost every day by neglecting it, is simply incalculable.

There are two things more upon which the prospective builder has to exercise his judgment: the *resources* upon which he may reckon, and the *site* to be chosen.

The question of resources, present or probable, is of course an essential one. In fact, in a great measure all the rest must depend upon it. Methods will naturally vary with the circumstances. Those who can afford to wait will often prefer to proceed with the work only according as they have money to pay for it. Others who cannot or will not wait are compelled to borrow. In former times priests were left in such questions to their own judgment, not infrequently with the most deplorable results. But now, diocesan regulations and the decrees of the last Council of Baltimore, if conformed to, will secure them sufficiently against indiscreet action.

The question of site is obviously one of the first to be considered. Sometimes there is no choice. In that case it only remains to make the most of what one has or can get; and the most proves often much more than was originally anticipated. Better, as a rule, wait than be satisfied with a site decidedly objectionable. If the selection of the site depends upon the pastor, he will naturally choose: (1) A *central spot*, or one which, with the development of the population, will become central in the near future. The choice from this point of view is occasionally one of nice discrimination, and a mistaken calculation may lead to irreparable inconvenience. (2) An *accessible spot*,—accessible to the building materials, and still more, accessible to the faithful when the church is built. (3) A *commanding site*, where the church may catch the eye, reveal its presence, and exhibit to all the beauty it may possess. But such an advantage should not be bought at

the cost of considerable inconvenience to the people. Better by far a church inconspicuous, but frequently filled with worshippers, than one looked up to admiringly from afar but remaining unfrequented. (4) An *open site*, as far as possible, to allow the church to stand out and be seen in all its parts, and to secure sufficient room for schools and other buildings which naturally spring up around a church. To purchase a considerable portion of the land upon which the church is built often proves an excellent investment on account of the increase of value of the building lots, sometimes due to the very presence of the church and schools. A judicious investment of the kind has more than once sufficed to cover the cost of the whole group of ecclesiastical buildings.

III.

Having thus prepared the way for his contemplated work, the priest, whom we suppose unable to plan and direct it by himself, has now to call in one on whom the execution must henceforth mainly depend—the architect.

The share of the architect is paramount in all matters of construction. The workmen who build and decorate a church do so under his supreme direction. It is he who conceives the structure and thinks it out in all its particulars. To do so with competence implies the most varied gifts: imagination, creative power, artistic taste, a sound judgment, a knowledge of mathematics, physical science, drawing, etc. The work of the architect in the preparation of drawings is one of considerable precision and minuteness. Every detail has to be gone into and drawn, or marked out with the greatest accuracy. He has much to say in the choice of materials, and must know all about their cost and fitness for the different purposes to which they are to be applied. He has to give estimates, when required, of each portion of the building. If he superintends, as commonly happens, the execution of his own plans, he has to be familiar with all the technical work of masons, carpenters, plumbers, etc., to know the sort of work and the amount of work that each may be fairly expected to do. In

this latter capacity he represents and protects the interests of the pastor and the people against the dishonesty or the carelessness of contractors or of the workmen. In short, he has, more or less, everything in his hands, and upon him it will ultimately depend whether the structure will be suitable or inconvenient, economical or expensive, unsightly or beautiful.

From this it is easy to gather how important it is to choose the right man. His ability and experience, his assiduity, his tendency to economy or to lavishness, the amount of care he is likely to bestow on the work, his honesty and trustworthiness,—everything has to be considered and weighed well. The same man may be able and unscrupulous, or very honest and very incompetent. The very best of them have to be looked after. Pressure of business may tempt them to neglect details; or they are artists and indulge in fancies which others have to pay for; or they draw people incautiously into deep waters and leave them there, because their concern is to do credit to themselves, regardless of the resources or the convenience of their clients.

To find a faultless architect for church building is difficult everywhere; it is particularly difficult in this country. Most members of the profession lack the very desirable condition of experience, being almost entirely engaged in other kinds of work. And then, with comparatively few exceptions, they are deficient in general training. They may be expert draughtsmen, intelligent builders; but too often the true artistic sense is missing in them. Nor can it well be otherwise. In European countries they would have grown up amid the glorious relics of antiquity, the beautiful monuments of the Middle Ages, and the noble creations of modern art; they would have imbibed the religious as well as the æsthetic traditions of the past and unconsciously infused them into their own work. Here they look around in vain for any such inspirations. Our cities, indeed, exhibit the most advanced applications of modern science, the highest and most valuable products of modern invention and discovery. When it is a question of securing the greatest convenience, we have little to learn from other countries, while they are constantly borrowing

from us. But in the region of art it is exactly the opposite. We have to learn everything from them. Artistic taste is not a spontaneous growth anywhere. It has to be transplanted from without, and it is slow to take root, slow to develop in a hitherto uncultivated soil. Most of our cities and towns have sprung up almost entire strangers to it. We have regular streets and comfortable houses without end, but unredeemed in their monotony by any production of art that one cares to see and remember. This is why no artist, and especially no architect, is looked upon as well trained among us unless he has frequented the schools and lived in the æsthetic atmosphere of Old World countries. But such cannot always be found; nor, indeed, is it always necessary, either because the work to be done is little more than practical, or because native genius sometimes reveals itself amid the most ordinary, not to say unfavorable, surroundings. The best religious architect this country has known, the late Mr. Keely, was almost entirely a self-taught man.

The priest then chooses his architect and sets before him a problem which may always be formulated thus: to conceive and to plan, on scientific and artistic principles, and at a cost approximately fixed, a structure destined to meet, more or less completely, a given number of practical requirements. The whole merit of the architect is in finding the best possible solution. To reach it requires, besides professional competency, a considerable amount of thought. An architect cannot think too much or too long. The best solutions are sometimes the very last to come, even though perfectly obvious when they are reached. They often come too late, when the work is begun on other lines and has to be followed out, as it was originally planned. At their best, plans are always in the nature of a compromise. Beauty, solidity, convenience, economy, have each and all their respective claims, none of which can be exclusively regarded or entirely ignored. The final conclusion is reached through the combined wisdom of the architect and the priest who has appealed to him. Between them, too, it must be a matter of compromise. Neither can insist on having his own way in everything. The archi-

tect may suggest proportions or materials, a style of structure or of decoration entailing too much cost; or he may be tempted to sacrifice convenience to artistic effect, to all which the priest will naturally object. The priest in turn may call for combinations and arrangements unpractical or artistically wrong, which the architect will rightly decline to carry out. In such cases obstinacy on either side invariably leads to regrettable consequences. The duty of both parties is to seek to thoroughly understand each other's point of view and to go as far as is possible to meet each other's wishes. When the problem is worked out in that spirit, agreement is very soon reached on all points.

The points to be discussed together are many: the form and proportions of the building; the materials and style; the difficult problem of heating and of ventilation; the lighting, natural and artificial; the position and size of sacristy; arrangement and purposes of basement; provision for bells, etc., etc. It is only when an agreement has been reached in regard to all these points that the architect can begin his technical work, that is, his drawings. Previous to this he may indeed, like any other skilled draughtsman, make sketches of the intended building, representing what it is likely to be, as seen from different points of view. These sketches may be very helpful to the clerical builder, who, before coming to a final decision, wishes to have a fairly accurate conception of the appearance of the work if carried out as intended. The architect himself is often benefited by such work as completing more accurately the picture he had already formed in his imagination. But the drawings proper of the architect are something more mechanical. They appeal less to the eye; but they determine with mathematical accuracy, and to those concerned they convey an abundance of information regarding the projected building, its exact length, breadth, thickness of walls, nature of materials, general aspects, position and size of doors, windows, passages, stairs, etc., etc. All this is indicated by a method of conventional delineation not unlike that used in geographical maps to represent roads, tracks, mountains, rivers, etc. With a little practice anybody can

learn to read them offhand and discuss the features they represent, as if they were spread out before him. Nobody engaged in building can afford to remain unacquainted with this manner of representation.

The drawings supplied by the architect are: first, the *ground plan*, with plan of basement; secondly, *elevations*, or geometrical representation of front, back, and sides; thirdly, *sections*, horizontal or vertical, longitudinal or transverse; fourthly, important or special details. Besides these, he may be called upon to supply an indefinite number of drawings of mouldings, ornaments, archstones, etc. Only thus can he make sure that what he wants is understood and will be carried out satisfactorily.

It now remains to carry out the plans as finally agreed upon, and an appeal is made to those capable of executing them. Each department, such as the work of the mason, the carpenter, the slater, the decorator, may be the object of distinct bids or tenders; or the same contractors may undertake to do the whole work. The choice of the contractor is in the hands of the priest, who will naturally take counsel with the architect, but is ultimately guided by his own judgment, based, not merely on the figures at which the contractors undertake to do the work, but on the reputation which they enjoy as to honesty, ability, thoroughness of work, etc. It is sometimes advisable to bind them to the completion of the work within a given time, under pain of forfeiting so much a day until it is finished.

The contracts once signed, the work may begin. It proceeds under the superintendence of the architect, or his clerk, or some other competent person—it may be of the pastor himself, if he understands sufficiently what is to be done and how it is to be done. The task of supervision is one of the greatest importance. It requires constant watchfulness. Workmen will do things hurriedly or carelessly unless their work is followed up in detail at every stage by some competent person to whom they are responsible. Contractors are only too ready to overlook such things, if not to suggest and encourage them. At the same time it is possible to be too exacting, and tact and

judgment are necessary to avoid interfering when there is no real need of it, and, when requisite, to do so in such a way as to make interference acceptable. There is nothing more provoking for those engaged in a work than the constant, fussy intermeddling of other people, especially if they are considered not to be competent judges.

And now, before leaving the general subject, we may be permitted to point out one of the chief causes of what is unsatisfactory in our churches. It is undue haste. The national temperament may be responsible for it. We are prompt to conceive and to resolve, and once we have begun anything we rush to the end, impatient of delay. We want to enjoy things at once, or to have done with them and turn to something else. As regards churches in particular, contractors, architects, priests, people, all unite in longing to see the work completed. Yet solid work is usually slow work. Artistic work is slow work. The great churches of Europe took years to build, many of them centuries. The builders, sooner than carry on the work in an unworthy manner, preferred to wait. There may be a pressing need to use a church, but there is nothing like the same need to finish it. The great cathedrals of Florence, of Cologne, several mediæval cathedrals of France, have gone for hundreds of years without their noble façades, and have got them only in our time. There is no urgency as to filling the empty niches with statuary or covering the walls with paintings, until both can be done satisfactorily. A church may be built in view of future extensions and serve its purpose fully until they are needed. Plain windows are better any time than bad stained glass, and poor work once in position effectually bars the way to better. Nothing is more trying to a man of taste than to find in his church at every step unsightly things which he can neither improve nor remove. The rule, therefore, should be: Wait until what there is to be done may be well done.

J. HOGAN.

Brighton, Mass.

MY NEW CURATE.

XVII.—A Clerical Symposium.

THERE is no law, supernatural or natural, forbidding us (who, if we have not many of the crosses, neither have we many of the pleasures of this life) from meeting sometimes, and carrying out St. Paul's prescriptions in the matter of hospitality. I believe, indeed, his words,—and he was a wise, kind saint,—apply principally to bishops; but why should not we imitate our superiors afar off, and practise the kindly virtue? It is good to meet sometimes and exchange opinions; it softens the asperities of daily life, makes the young think reverently of the old, and the old charitably of the young. At least, these are my views, and acting upon them there is always an open door and a *Cead Milé Failté* for a brother; and a few times in the year I try to gather around me my dear friends, and thus to cement those bonds of friendship that make life a little more pleasant, and, perhaps, may keep our memories green. Sometimes, indeed, my dear old friends object to face a drive of eight or ten miles on a cold night in winter; but the young fellows always come. Nothing but extreme urgency would keep them away from an evening with Daddy Dan. Now, we have no nonsense, nor soups, nor entrées, which some of my more fashionable confrères are at present affecting, if you please; but a plain turkey and ham, and a roast leg of mutton, and a few little trimmings to fill up vacant spaces. There is an old tradition, too, in Ireland, which I keep to pretty closely—never to invite more than the Muses, nor less than the Graces; but on this occasion—it was during the Octave of the Epiphany—I departed from the custom, and, owing to a few disappointments, the ominous number of thirteen sat down to dinner. I must say, however, it had not a paralyzing effect on the appetites of my guests, nor did they appear to have any apprehensions of a sudden call to the places where turkeys and good mutton are not appreciated. There were a few jokes about the intolerable longevity of certain parish priests; and when my curate, who occupied the vice-chair with infinite grace and dignity, remarked in his own grand style

that "really da Vinci's 'Last Supper' was responsible for that unhallowed superstition, and there really was nothing in it," some few wags professed themselves greatly relieved, and showed it by new-born zeal in the avocations of the evening. My duties as host engrossed all my attention, until the table was cleared for action; and the call for coffee from eight out of thirteen guests recalled me to my favorite meditation on the mighty yet silent revolution that is progressing in the Irish Church.

I have been now in touch with three generations of Irish priests, each as distinct from the other, and marked by as distinctive characteristics, as those which differentiate an Anglican parson from a mediæval monk. My early education was colored by contact with the polished, studious, timid priests, who, educated in Continental seminaries, introduced into Ireland all the grace and dignity and holiness, and all the dread of secular authority with the slight tendency to compromise, that seemed to have marked the French clergy, at least in the years immediately succeeding the revolutions and the Napoleonic wars. These were the good men who fraternized with landlords, and lent their congregations to a neighboring parson on the occasion of some Governmental visitation; who were slightly tinged with Gallican ideas, and hated progress and the troubles that always accompany it. They were holy, good, kindly men, but they could hardly be called officers of the Church Militant. Then came Maynooth, which, founded on Governmental subsidies, poured from its gates the strongest, fiercest, most fearless army of priests that ever fought for the spiritual and temporal interests of the people,—men of large physique and iron constitutions, who spent ten hours a day on horseback, despised French claret, loved their people and chastised them like fathers, but were prepared to defend them with their lives and the outpouring of their blood against their hereditary enemies. Intense in their faith, of stainless lives and spotless reputations, their words cut like razors, and their hands smote like lightning; but they had the hearts of mothers for the little ones of their flocks. They had the classics at their fingers' ends, could roll out lines from Virgil or Horace

at an after-dinner speech, and had a profound contempt of English literature. In theology they were rigorists, too much disposed to defer absolution and to give long penances. They had a cordial dislike for new devotions, believing that Christmas and Easter Communion was quite enough for ordinary sanctity. Later on they became more generous, but they clung with tenacity to the Brown Scapular and the First Sunday of the month. I am quite sure they have turned somersaults in their graves since the introduction of the myriad devotions that are now distracting and edifying the faithful. But they could make, and, alas! too often perhaps for Christian modesty, they did make, the proud boast that they kept alive the people's faith, imbued them with a sense of the loftiest morality, and instilled a sense of intense horror for such violations of Church precepts as a *communicatio cum hereticis in divinis*, or the touching of flesh meat on a day of abstinence. I believe I belong to that school, though my sympathies are wide enough for all. And as in theology, I am quite prepared to embrace Thomists, and Scotists, and Molinists, Nominalists and Realists in fraternal charity, so, too, am I prepared to recognize and appreciate the traits and characteristics of the different generations of clerics in the Irish Church. Sometimes, perhaps, through the vanity that clings to us all to the end, I play the part of "laudator temporis acti," and then the young fellows shout:

"Ah, but, Father Dan, they were giants in those days."

And the tags and shreds of poor human nature wave in the wind of flattery; and I feel grateful for the modest appreciation of a generation that has no sympathy with our own.

Then, down there, below the water-line of gray heads is the coming generation of Irish priests, who, like the λαμπαδηφόροι of old in the Athenian games, will take the torch of faith from our hands and carry it to the Acropolis of Heaven—clean-cut, small of stature, keen-faced, bicycle-riding, coffee-drinking, encyclopædic young fellows, who will give a good account of themselves, I think, in the battles of the near future. It is highly amusing to a disinterested spectator, like myself, to watch the tolerant contempt with which the older generation regards the younger. They have as much con-

tempt for coffee as for ceremonies; and I think their mistakes in the latter would form a handsome volume of *errata*, or add another appendix to our valuable compendiums. To ask one of these old men to pass a cup of coffee is equivalent to asking a Hebrew of the strict observance to carve a ham, or a Hindoo to eat from the same dish with a Christian. And many other objects that the passing generation held in high esteem are "gods of the Gentiles" to the younger. They laugh profanely at that aureole of distinction that used hang around the heads of successful students, declaring that a man's education only commences when he leaves college, and that his academical training was but the sword-exercise of the gymnasium; and they speak dreadful things about evolution and modern interpretation, and the new methods of hermeneutics, and polychrome Bibles; and they laugh at the idea of the world's creation in six days; and altogether, they disturb and disquiet the dreams of the staid and stately veterans of the Famine years, and make them forecast a dismal future for Ireland when German metaphysics and coffee will first impair, and then destroy, the sacred traditions of Irish faith. And yet, these young priests inherit the best elements of the grand inheritance that has come down to them. Their passionate devotion to their faith is only rivalled by their passionate devotion to the Motherland. Everyone of them belongs to that great world-wide organization of Priests-Adorers, which, cradled in the dying years of our century, will grow to a gigantic stature in the next; for at last it has dawned upon the world that around this sacred doctrine and devotion, as around an oriflamme, the great battles of the twentieth century will rage. And they have as tender and passionate a love for the solitary isle in the wintry western seas as ever brought a film to the eyes of exile, or lighted the battle-fires in the hearts of her heroes and kings. And with all my ancient prejudices in favor of my own caste, I see clearly that the equipments of the new generation are best suited to modern needs. The bugle-call of the future will sound the retreat for the ancient cavalry and the Old Guard, and sing out: Forward, the Light Brigade!

This evening, as usual, the conversation was discursive. It ranged over the whole area of human knowledge and experience, from the price of a horse to Lehmkuhl's Latinity, and from the last political speech to the everlasting question, ever discussed and never decided—what is meant by the month's residence as a condition for the acquisition of a domicile. That horrible drug was irritating the nerves of the younger men, until I heard, as in a dream, a Babel of voices—"The two Ballerini,"—"They'll never arrest him,"—"He'll certainly fire on the people,"—"Daniel never wrote that book, I tell you,"—"'Tis only a ringbone,"—"Fifty times worse than a sprain,"—"He got it in the Gregorian University,"—"Paddy Murray, George Crolly,"—"I admire Balfour for his profound knowledge of metaphysics,"—"Did you see the article in the *Record* about the Spanish dispensation?"—"He's got a first-class mission in Ballarat,"—"No, the lessons were from the Scripture occurring,"—"I don't think we're bound to these Masses,"—"'Twas a fine sermon, but too flowery for my tastes,"—"Yes, we expect a good Shrove this year,"—"His *Data of Ethics* won't stand examination,"—"Our fellows will lick yours well next time,"—"Picking the grapes and lemons at Tivoli,"—"Poor old Kirby, what an age he is,"—"'Twilight and evening bell, and after that the dark, And may there be no sadness of farewell, when I embark,' that's the way it runs,"—"He cut in his physic year, and is running a paper in Boston,"—"It is up now to thirty-five shillings a ton, and will go higher," etc., etc. The older men, under the more kindly influence, were calm as sophomores. Amidst the whirlpool of words, they clung to two sheet-anchors—O'Connell in politics, and St. Alphonsus in theology.

At last, the conversation simmered down into an academic debate, whether the centripetal system, which concentrates all Irish students in Maynooth, or the centrifugal, which sends them scampering over the Continent to the ancient universities, was the better. This was a calm, judicious tournament, except now and again, when I had to touch the gong, and say:

"Gentlemen, only three at a time, if you please."

It was a curious thing to notice that those who had studied in Maynooth were very much in favor of a Continental education; and those who had been in foreign universities were rather inclined to give the verdict for Maynooth.

"You see," said one, "it is an education in itself to go abroad. It means expansion, and expansion is education. Then you have the immense advantage of being able to learn and master the foreign languages and literature, and nowadays a man that can't speak French at least is a very helpless creature."

"You take it for granted," replied another, "that residence abroad ensures a knowledge of French. I spent six years in the seminary at N——, and except *cela va sans dire*, *tant pis*, and a few other colloquialisms, which you will find on the last page of an English dictionary, I might as well have been in Timbuctoo."

"Well," said my curate,—and though he is not very popular, somehow or other his words appear to carry great weight,—"I must confess that the regret of my life is that I had not an opportunity of studying in Rome, just as the hope of my life is that I shall see Rome before I die. I consider that the greatest Irish college in the world, in numbers and in the influence that arises from intellectual superiority, should be somewhere within the shadows of the Seven Hills."

"Why not transfer the Dunboyne, with all its endowments and emoluments, to Rome?" asked a young, eager fellow, who says he can read the Office, going ten miles an hour on the bicycle.

"'Twouldn't ever do," said a Roman student; "you must be brought up in Rome to understand its spirit. Transplanted shoots never thrive there."

"Psha!" said an old Maynooth man, who had been listening impatiently to these suggestions; "we forget more theology in Maynooth than you ever learned."

"I don't want to disparage your knowledge of theology, Father," said my curate, sweetly, "but you know there are other elements in priestly education besides the mere propositions, and the *solvuntur objecta* of theology. And it is in

Rome these subtle and almost intangible accomplishments are acquired."

Now, this was getting a little warm; so I winked at a young fellow down along the table, and he took the hint promptly, and cried out:—"Look here, Father Dan, this is tiresome. Tell us how you managed the Irish Brigade in France in the fifties. Weren't they going to throw Marseilles into the sea?"

"Now, now," said I, "that won't do. I'm not going to be trotting out that old chestnut at every dinner party. Let us have a song!"

And we had, and a good many of them—dear, old Irish melodies that would melt an icicle and put blood into a marble statue. No nonsense at my table, I assure you. No operatic rubbish, but genuine Irish music, with the right lilt and the right sentiment. I did let a young fellow once sing: "I Dreamt that I Dwelt in Marble Halls;" but I told him never to repeat it. But it was worth while going miles to hear my curate singing, in his own fine voice, that superb ballad of that true and gentle patriot, Thomas Davis: "The Mess-tent is Full, and the Glasses are Set."

Dear me! what a mercurial race we are; and how the mercury runs up and down in the barometer of our human hearts! I could see the young priests' faces whitening at the words:

> God prosper old Ireland! You'd think them afraid,
> So pale grew the chiefs of the Irish Brigade!—

and softening out in lines of tenderness when the end came:

> For, on far foreign fields, from Dunkirk to Belgrade,
> Lie the soldiers and chiefs of the Irish Brigade.

Then we had "The West's Awake," and "Dear Land," and then we all arose and sang together, "God bless the Pope, the great, the good." I was going to say "sang in unison," but I am afraid I should be trespassing on the sacred precincts of truth; yet if that grand old man in Rome, that electric spark in the vase of alabaster, sitting in that lonely chamber, behind the long, empty, gas-lit state apartments, could hear those

voices there above the western seas, he would surely realize more keenly what he understands already, that he can always call upon his Irish reserves to ring, as with a fence of steel, the chair and the prerogatives of Peter.

Then came the "Good-nights." I pulled aside an old friend, a great theologian, who has all kinds of musty, dusty, leather-bound, water-stained volumes on his shelves.

"Did you ever hear," I whispered, "of a mysterious thing, called the *Kampaner Thal?*"

"Never," he said emphatically.

"You couldn't conjecture what it is?"

"No," he said, with deliberation; "but I can aver it is neither Greek, Latin, nor Irish."

"Would you mind looking up your cyclopædias," I pleaded, "and letting me know immediately that you find it?"

"Of course," he replied. Then, jerking his thumb over his shoulder: "I suppose it is this chap?"

"It is," I said. "He reads a good deal—"

"Look here, Father Dan, I don't know what we're coming to. Did you ever see such a sight as that table to-night?"

"Never," I replied, resignedly.

"Would any one believe, when we came on the mission, that we'd live to see such things? Why, these fellows talk up to us as if we were their equals. Don't you remember when a curate daren't open his mouth at table?"

"Of course," I replied, demurely.

"And it is only now I am beginning to discover the vagaries of this chap of mine. Do you know what he wants? A shrine, if you please — some kind of picture, with candles lighting before it all day. 'Can't you say your Rosary,' I said, 'like your betters?' No, he should have the shrine. And now he wants to force on Benediction every Sunday — not every first Sunday of the month, but every Sunday, if you please. And he has a big red lamp, burning in what he calls his oratory. You can see it miles away. I say to the boys, 'Don't be afraid to put to sea at night now, boys. Begor, ye've got a lighthouse at last.' Well, good-by! What's this thing you want?"

And he jotted down the name, I presume phonetically, in his note-book. Now, mind, that man has not had a scandal in his parish for fourteen years; and he is up to his neck in securities for half the farmers of the district.

All this time, shrinking into an obscure corner of the hall, was my Curé d'Ars, as I call him. He now came forward to say good-night, his thin face wreathed in smiles, and his two hands stretched out in thankfulness.

"Good-night, Father Dan, and a thousand thanks. I never spent a pleasanter evening. What fine young fellows! So clever, so jolly, and so edifying! Won't it be a satisfaction for us when we are going, to leave behind us such splendid safeguards of the faith?"

His curate was waiting respectfully. He now got the little man into his great-coat, and buttoned it from collar to boot, the latter murmuring his thanks all the time:

"Dear me! dear me! what a trouble I am! Many thanks! many thanks! There, now, I am all right!"

Then his muffler was wrapped carefully around his neck by this big grenadier, and his gloves were drawn over his hands.

"Dear me! dear me! how good! how kind! I'm a regular mummy! a real Egyptian mummy, Father Dan! Good-night! good-night! Dear me, what a pleasant gathering!"

And the stalwart curate lifted him on his car, as if he were an infant.

A few days later we had a long chat over many things, I and my curate.

When he was going, he said:

"That was a real jolly evening, Father Dan! I never enjoyed anything so much!"

"Yes," I said, "and you had a splendid audience for that noble song!"

"Yes, indeed; they were very kind."

"Oh, I don't mean *in foro interno*," I said, "but *in foro externo*. There was a good crowd outside the window!"

"My God!" he cried, quite shocked. "What a scandal!"

"Not a bit of it," I said; "you've gone up a hundred per cent. in the estimation of the villagers. There was a real fight for the window-sill. But your friend, Jem Deady, captured it."

He looked dreadfully annoyed.

"Jem says that he kept awake all night trying to remember the notes; and if you'd give him the words of the song and whistle it—"

"What!" said Father Letheby, like a pistol-shot.

"And if you'd give him two or three audiences—I suppose he means rehearsals on the piano—he is quite sure—"

! !! !!!

Dear me! how some people despise popularity!

XVIII.—The Kampaner Thal.

Events are thickening around me these winter days; and much oftener than in past years am I compelled to lay aside my pet authors, when my lamp is lighted, and my fire is sparkling merrily, whilst the earth is waking up from its winter's sleep, and stretching out its hands in the feeble lengthening of the evenings towards the approaching spring. This evening I had an unexpected visitor—no less a person than Reginald Ormsby, the betrothed of Bittra. He came in modestly and apologetically, with all that gentlemanly deference that is so characteristic of the British officer. He made a nice little speech, explaining his reasons for visiting me so late, and mildly deprecating the anger of such a potentate as the parish priest of Kilronan. I had pulled the bell in the meantime, and Hannah had brought in the "materials;" and in reply to his pretty eloquence, I merely pushed the decanter towards him, and said:

"Go ahead!"

He filled his wine-glass with a firm hand, until the blessed liquor made an arc of a circle on the summit; then tilted it over into the tumbler, without spilling a drop, then filled the tumbler to the top with hot water, and I said in my own mind: "He'll do."

"Of course," I said, after this little ceremony had been proceeded with, "you smoke?"

"I shouldn't venture to think of smoking in your pretty parlor, sir," said he. "You know cigar smoke hangs around the curtains for days, and— "

"Never mind the curtains," I replied. "I don't keep Havanas here, though I suppose we must soon, as that appears to be a constituent in the new education to which we, old fossils, are being subjected. But if you have a cigar-case about you, light up, like a good fellow. You have to say something of importance, I think, and they say a cigar promotes easy and consecutive thought."

"Very many thanks, sir," he said. "Then, with your permission, I will."

He smoked quietly for a few seconds, and it was a good cigar, I can tell you. The fragrance filled the whole house. Then I broke the ice.

"Now, my curate has had several conferences with you about religion, and he told me he was going to try the *Kampaner Thal*."

"Oh, yes! so he did, indeed. He has been very kind."

I should say here that my theological friend and neighbor had written me: "I have hunted up all my cyclopædias, and can find no trace whatever of that thing about which you were inquiring. From the word *Kampaner*, I suspect it has something to do with bells. Perhaps your curate wants a chime for your cathedral at Kilronan. When you get them, spare out C sharp, or B flat, and put it around his neck, that we may know where to find him. Yours truly— "

"Now," I said to Mr. Ormsby, "I do not know whether that *Kampaner Thal* is bird, beast, fish, or insect; whether it is a powerful drug or a new system of hypnotism."

"Oh, 'tis none of these dreadful things," he said, laughing; "'tis only a little book. Here it is! I always carry it about with me. It is really very beautiful."

I handled the little duodecimo with suspicion; then gave it back.

"It has done you a lot of good, I suppose?" I said, I am afraid, with a certain amount of contempt.

"I can't say it has," he replied sadly; then lapsed into moody reflection.

Now, gloom is the one thing I cannot tolerate; so to rouse him from his reverie, and possibly from a slight, venial prompting of curiosity, I asked him to read some passages for me.

"My old sight cannot bear much of a strain," I said, "and the print is mighty small. Now, like a good fellow, pick out some good things, and read them slowly, for, perhaps, I may require to punctuate them."

So he read in a calm, even monotone, without inflection, but with many pauses, whilst I watched every syllable and measured it.

"I have a strong objection to a *voyage pittoresque* through the planets; we bear in our own breasts a heaven full of constellations. There is in our hearts an inward, spiritual world, that breaks like a sun upon the clouds of the outward world. I mean that inward universe of goodness, beauty, and truth—three worlds that are neither part, nor shoot, nor copy of the outward. We are less astonished at the incomprehensible existence of these transcendental heavens because they are always there, and we foolishly imagine that we create, when we merely perceive them. After *what model*, with what *plastic power*, and *from what*, could we create these same spiritual worlds? The atheist should ask himself how he received the giant idea of God, that he has neither opposed nor embodied. An idea that has not grown up by comparing different degrees of greatness, as it is the opposite of every measure and degree. In fact, the atheist speaks as others of *prototype* and *original*."

"Stop there," I cried; "why that is the ontological argument of St. Anselm, adopted afterwards by a soldier philosopher like yourself, called Descartes. There's nothing new under the sun. It is wonderful how modern artists can refurbish our old Masters and make wonderful pictures from them!"

"Quite so," he replied, "in lieu of yourselves. There, now, I am always too precipitate; pardon me, sir, if I am too bold; but you Catholics have a wonderful talent for burying your treasures in napkins. Have you any treatise on the immortality of the soul in English, and in such a style as this?"

"I am afraid," I replied, as I looked askance at the volume,

"that just now I cannot mention one. But go on, if it does not tire you. Time is the cheapest thing we have in Ireland."

He continued:

"The inward world, that is indeed more splendid and admirable than the outward, needs another heaven than the one above us, and a higher world than that the sun warms; therefore, we say justly, not a second *earth*, or globe, but a second world beyond this universe."

Gione interrupted me: "And every virtuous and wise man is a proof of another world."

"And," continued Nadine quickly, "every one who undeservedly suffers."

"Yes," I answered; "that is what draws our thread of life through a long eternity. The threefold echo of virtue, truth, and beauty, created by the music of the spheres, calls us from this hollow earth to the neighborhood of the music. Why and wherefore were these desires given us? Merely that, like a swallowed diamond, they should slowly cut through our earthly covering. Wherefore were we placed upon this ball of earth, creatures with light wings, if instead of soaring with our wings of ether, we are to fall back into the earth-clods of our birth? . . . Is an angel to be imprisoned in the body to be its dumb servant; its stove-warmer and butler; its *cuisinier* and porter at the door of the stomach? Shall the ethereal flame merely serve to fill the circular stove with life's warmth; obediently burn and warm; then become cold and extinguished?"

"Very good, indeed," I interrupted. "He knows how to put things in a virile way."

"The discrepancy between our wishes and our relations, between the *soul* and the *earth*, remains a *riddle* if we continue; and if we cease to live, a *blasphemy*. Strangers, born upon mountains, we consume in lowly places, with unhealthy *heimweh* (home-sickness). We belong to higher regions, and an eternal longing grows in our hearts at music, which is the *Kuhreigen* of our native Alps. . . ."

"From hence what follows?" asked the chaplain (a Kantian).

"Not that we are unhappy, but that we are immortal; and this world *within* us demands and manifests a *second* without us. . . . I cannot tell how painful, how monstrous, and horrible the thought of an annihilating death, of an eternal grave, now appeared to me. Men often bear their errors, as their truths, about in words, and not in feeling; but let the believer in annihilation place before

him, instead of a life of sixty years, one of sixty minutes; then let him look on the face of a beloved being, or upon a noble or wise man, as upon an aimless hour-long appearance; as a thin shadow that melts into light and leaves no trace; can he bear the thought? No! the supposition of imperishableness is always with him; else there would hang always before his soul, as before Mahomet's, in the fairest sky a dark cloud; and, as Cain upon the earth, an eternal fear would pursue him. Yes, if all the woods upon this earth were groves of pleasure; if all the valleys were Kampaner valleys; if all the islands were blessed, and all the fields Elysian; if all eyes were cheerful and all the hearts joyful,—yes, then—no! even then, had God, through this very blessedness, made to our spirits the *promise*, the *oath* of eternal duration! But, now, O God! when so many houses are houses of mourning, so many fields battlefields, so many cheeks pale, when we pass before so many eyes red with weeping or closed in death: Oh! can the grave, that haven of salvation, be the last swallowing, unyielding whirlpool? No, the trampled worm dares raise itself towards its Creator, and say: 'Thou durst not create me only to suffer!'"

I was listening with closed eyes to the reading, the quiet rhythm of the sentences, and the calm, deep music of his voice, sounding ineffably soothing, when a quaver, then a break in his voice, just as he repeated the last words, made me look toward him. The calm, strong man was weeping silently; and just then he broke into a paroxysm of sobs that shook his strong frame as by a palsy. Dear Lord! what hidden grief there is in the world! Who would ever dream that the calm exterior of this reasoning, cultivated atheist concealed such hidden fires? It was no time to talk; I let the poor fellow alone. After a few moments he dried his eyes, and said:

"I am quite ashamed of this snivelling, Father. I shouldn't have attempted to read this. It always upsets me."

"Never mind, my poor boy," I said. "It is good for men sometimes to weep." I thought in my own mind: My little child will be in safe hands.

"Now, put it aside," I said gently, "and let us talk."

"One sentence more, Father, just to get over this weakness."

"Ah, Carlson (Carlson stands for myself), upon what a beautiful world do you throw your immeasurable gravestone, that no time can lift. Your difficulties, which are founded on the *necessary* uncertainties of men, if solved, would only have the effect to destroy our *faith;* which is the solution of a thousand other difficulties; without which our existence is without aim, our pains without solution, and the God-like trinity within our breasts three avenging angels. From the formless earthworm up to the beaming human countenance; from the chaos of the first day up to the present age of the world; from the first faint motion of the heart to its full, bold throbbing in the breast of manhood, the invisible hand of God leads, protects, and nourishes the inward being; the *nursling of the outward* educates and polishes and makes it beautiful—and wherefore? That when it stands as a demigod in the midst of the ruins of the temple of the body, the blow of death may prostrate it forever, that nothing shall remain from the corpse-veiled, the mourning and mantled immeasurable universe, but the eternally sowing, never harvesting, solitary spirit of the world! One eternity looking despairingly at the other; and in the whole spiritual universe no end, no aim! And all these contradictions and riddles, whereby not merely the harmony, but the very *strings* of creation are tangled, must we take, merely on account of the difficulties, that, indeed, our annihilation cannot solve? Beloved Carlson! into this harmony of the spheres, that is not *over*, but ever *around* us, will you bring your shrieking discord? See how gently and touchingly the day departs, and how holily the night comes! Oh, can you not believe that even thus our spirits shall arise from the dust, as you once saw the full moon arise over the crater of Vesuvius?"

Gione took his hand and said:

"Amongst us all, will you alone be tormented with this despairing faith?"

Two hot drops fell from his blinded eyes; he looked at the mountains, and said:

"I can bear no annihilation but my own. My *heart* is of your opinion; my *head* will slowly follow."

"And that, sir," said Ormsby, closing the book and putting it into his side pocket, "is just where I am. My heart is with you; if only my head would follow. Put Bittra for Gione, and you will understand my emotion."

"Even that won't do," I said; "the head might follow, and you might be as far from us as ever."

"I don't understand," he said, in a bewildered way. "Surely all that's wanting now is a conviction of the truth of your teaching?"

"There's your grave mistake," I replied; "conviction is not faith. There are thousands of your countrymen filled with conviction of the truths of Catholicity; but they are as far outside the Church as a Confucian or a Buddhist. Faith is not a matter to be acquired by reading or knowledge. It is a gift, like the natural talent of a great painter or musician — a sixth sense, and the pure gratuity of the All-Wise and the All-Good."

This appeared to him to be a revelation which he could not comprehend; it seemed to be such an inevitable logical sequence—conviction and profession.

"I am attracted by everything," he said, "in your Church. The whole thing appears to be such a well-connected scheme, so unlike the religion in which I was born and educated, where you had to be forever searching after a missing link. And then your Church seems to be founded on love—love of a supernal kind, of course, and almost unintelligible; but it is the golden chain in the string of pearls. You will have noticed how rapidly sometimes the mind makes comparisons. Well, often, at our station over there, I have thought, as I searched the sea, that we Protestants look at God through the large end of a telescope and throw Him afar off, and make Him very small and insignificant; whilst you look at Him through the narrower end, and magnify Him and bring Him near. Our God—that is, the God in whom I was taught to believe—is the God of Sinai, and our Christ is the historic Christ; but that won't do for a humanity that is ever querulous for God, and you have found the secret."

I was quite astonished at the solemn, thoughtful manner in which this young fellow spoke, and his words were so full of feeling and self-sympathy for his great privation. He was silent for a long time, smoking freely, whilst I was pondering many things, mostly in humility for our slow appreciation of the great gift of divine faith. At last, he said:

"I do not quite follow you, sir, in your remark about a sixth sense; for this is not a question of sense, but of the soul."

We were now getting into deep water, and when an old gentleman hasn't opened a book of philosophy for nearly thirty years, he may be well excused for a certain timidity in approaching these deep questions. But, "keep to the metaphorical" has always been a great rule of mine, which never failed me.

"Let me explain," I said. "Have you ever been to an ophthalmic hospital or a blind asylum?"

"Yes," he replied, "principally abroad."

"Well," I continued, "you might have noticed various forms of the dread disease of blindness. Some are cases of cataract; in some the entire ball is removed; some have partial sight behind the ugly film. But the most pathetic case to my mind is that of the young boy or girl who comes toward you, looking steadily at you with large, luminous eyes, the iris perfectly clear, the pupil normally distended, and even the white of the eye tinged with that delicate blue that denotes perfect health in the organ; but in one moment the truth flashes upon you—that poor patient is stone-blind. Now, where's the disease?"

"The optic nerve is destroyed," he answered, promptly.

"Precisely. And now, if you were to pour in through the dark canal of the pupil the strongest sunlight, or even the flash of your electric search-light, would it make any difference, do you think?"

"None," he said, "so far as sight was concerned; but it might possibly paralyze the brain."

"Precisely. And if you, my dear young friend, were pouring till the crack of doom, every kind of human light—philosophical, dogmatic, controversial—upon the retina of the soul without the optic nerve of faith, you will be blind, and go blind to your grave."

Somehow this appeared to be a relief, though it looked like discouragement.

"It is something to know," he said, "that the fault is not altogether my own. But," after a pause, "this demands a miracle."

"Quite so. A pure light from God. And that is the reason that my excellent curate is storming the citadels of heaven for

you by that terrible artillery—the prayers of little children. And, if you want to capture this grace of God by one tremendous *coup*, search out the most stricken and afflicted of my flock (Bittra has a pretty good catalogue of them), and get him or her to pray for you, and very soon the sense of faith will awaken within you, and you will wonder that you were ever blind."

"Ten thousand thanks," he said, rising; "I had no anticipations of so pleasant and instructive an evening."

"You were told to expect to meet a funny old fellow," I said, "with as many quips, and cranks, and jests, as old Jack Falstaff?"

"Well," he said, pulling his mustache nervously, "I should not like to put it so brusquely."

"Of course not. But there lies a big mistake, my dear boy. Democritus was as much a philosopher as Heraclitus, and he lived fifty years longer. There is a good deal of philosophy behind a laugh, and we put our gargoyles on the outside of our churches."

"Indeed, I must say, from a long experience," he replied, "and a grateful experience, that your men are the most cheerful class I have met,—if I except our own sailors,—although the comparison sounds grotesque. And," he said hesitatingly, "that just reminds me; if I may take the freedom of showing my gratitude in a small way, permit me to say to you as pastor, what I have already hinted to himself, that your most excellent curate will involve himself in a great deal of trouble and possible expense if he perseveres in that matter of the fishing-boat. Indeed, I have been working the matter for him, because his heart is set on it; but I have misgivings. I'm not sure that I am quite right in mentioning the matter to you, sir; but I am really anxious, and I speak from long experience."

He lighted another cigar at the door, and I returned to think somewhat anxiously whether I had done credit to Catholic philosophy. But my thoughts would revert to these last words of Ormsby's. What if Father Letheby should get into a bad mess, and everything so promising? How little these young men reflect what a trouble they are to their old pastors?

TWENTY CLERICAL DONT'S.

1. Don't forget, as soon as you enter upon the exercise of the ministry, that you become a priest for the people. You are an *alter Christus.* "Have compassion on the multitude." "The harvest is ripe."

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2. Don't give up meditation, spiritual reading, the daily visit to the Blessed Sacrament, the reading of Holy Scripture, and study, simply because you are no longer under the master's eye. Weekly confession is as necessary now as when you were in the seminary. Piety and knowledge are essential for the good priest. The newspapers do not abound in either.

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3. Don't go to the altar for Holy Mass without due preparation. It is very unbecoming, not to say sinful, to come to the presence of Jesus Christ, and into intimate converse with Him, without having said one's morning prayers, or with unwashed hands; and this will be the case if one allows only ten or fifteen minutes to elapse between the bed and the altar. Remember what the Holy Mass really is and with whom you have to treat during it, and you will never come to the altar without preparation.

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4. Don't fail to make your thanksgiving after Mass. Business matters may be attended to after you shall have spent some little time in entertaining your Divine Guest. He deserves some notice from you. Gossiping in the sacristy is at all times reprehensible, but especially so after Mass. Those young people who want to compliment you on your heavenly sermon of last Sunday would do better to apply its lessons in shaping their lives.

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5. Don't leave the tabernacle key on the altar after your Mass. There is a place for it in the sacristy; put it there. It should never be hidden under the vestments, nor thrown carelessly on the vestment-press. Put the chalice away with

care. It has just been the receptacle of the Body and Blood of Christ. In every well-ordered sacristy everything has its place. It will not be in order to leave the chalice on the vestment-press and uncovered. The vestments which you have just used need not be found partly on the floor, partly on the press, and partly everywhere. All parishes have not sacristans and you might spare the pastor the care of putting in order what you have left in disorder. Should the server have gone off without extinguishing the candles, do not hesitate to do what he has neglected, simply because it is no affair of yours. The labor is not very great, and your act may avert serious damage to property.

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6. Don't talk to the altar-boys in the sacristy in a loud voice, nor at all without necessity. People are not edified when they hear the celebrant of the Holy Mass cracking his fingers or rapping on the altar-table in order to attract the attention of the server. It tends to distract the celebrant and does not edify those present to hear him calling to the altar-boy to go for the tabernacle key, to bring the box containing the altar-breads, or to look for the Gospel-book. It is well to see that these things are attended to before you leave the sacristy.

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7. Don't look about you, or out into the church or up at the choir while the *Gloria* and *Credo* are being sung. It would be unbecoming to find the celebrant cross his legs or stretch them carelessly while sitting at his place in the sanctuary during the singing of the *Gloria* or *Credo* or Vesper-psalms. Always begin the Mass at the moment designated.

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8. Don't forget that the prayers ordered by the Holy Father to be said after Mass should be said distinctly and devoutly. The people would not be edified if they could not hear you when you recited these prayers, or, if hearing, could not understand. A hasty and indifferent way of reciting these and other prayers is always to be deplored. A remembrance of the presence of the God to whom you are addressing yourself is a good remedy for faults under this head.

9. Don't slam the sacristy, church, or house door. The effect on the hearer is not pleasant, and the possible reflection on the manners of the doer is not enviable. If you have occasion to go through the sanctuary into the body of the church it will add to the mysterious sanctity of the sanctuary if you will close the gates after you.

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10. Don't fail to come to the preaching of the word of God with all the care and preparation which belong to that most important work of the sacred ministry. A want of preparation on your part will be readily noticed, and probably commented upon, by your hearers. They may conclude that you either do not know what you are talking about, or do not hold in due esteem your office of preaching the Gospel to every creature. It is a mistake to say that almost anything will do in the way of a sermon, provided one fills out the allotted time. People who are fed Sunday after Sunday on almost anything in the way of instruction will soon be almost anything in the way of belief and morals. The sermon which you may take from a sermon-book will always have the appearances of a recited lesson. All can prepare something in the way of a Sunday instruction provided they have the good-will and do not neglect to ask God to help them in this great and important work. It is a mistake to have in view in your preaching only the rich men and women of your parish. Wealth is not always the guarantee of the presence of intelligence and virtue. What is intelligible to the poor and ignorant ought not to be unintelligible to the rich and cultured.

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11. Don't read the Gospel in such a manner as to leave upon the hearer the impression that you are just simply going through a process of tuning up your voice before getting at the great piece—the sermon. The Gospel is God's Word, and should be read intelligently, intelligibly, and in a dignified manner. The Gospel always gives food for thought; perhaps the sermon is sometimes wanting in this particular. It edifies the people to see and hear the preacher make the

sign of the cross slowly, reverently, and devoutly, before and after the sermon. In making the usual announcements before or after the sermon, do not make them in such a manner as to imply that you do not care whether the people hear or understand you. Do not be impressed with the idea that, because the announcements relate to parish affairs, you may, therefore, be indifferent to them. You may not be pleased if the pastor should insist on making all announcements at all the Masses.

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12. Don't forget that promptness in the confessional is of prime importance. Be on hand at the hour designated, and remain during the hours set apart for confessions. Do not leave the church because there are no penitents to be heard. People are free to come at any hour during the time set apart for confessions. It has been so announced; your duty is to be there. Should penitents come and not find you, they will hesitate about coming on future occasions, for—"perhaps the Father won't be there!" Penitents are never drawn to the confessional of the confessor who deals harshly or hastily with them. Sunday after Sunday, in season and out of season, you exhort the poor, sin-burdened people to come to the sacred tribunal, and when they come you scold and abuse them. Why? Is it because they have presented themselves? Have sense. It is childish to be angry because some of your good weekly penitents seek another confessor from time to time. The change may be good for them. Perhaps you, yourself, do not hesitate to change confessors now and then.

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13. Don't defer going on a sick-call for hours after receiving the notice. In this, as in all other cases, put yourself in the place of the person you are dealing with. The seriously sick are always in danger of death. The anxiety arising from expecting the priest every moment helps to aggravate the sick man's illness and to render him less disposed for the reception of the Sacraments. It is not necessary to scold the people of the house because the sick man is not more

seriously ill, or because he may live a few days longer. Should the patient live for any length of time it will be your duty to visit him frequently while the danger of death continues. As long as he lives he can sin and will therefore be a subject for absolution. What would you think of a confessor who, during your serious illness, would visit you only once every eight or ten days? What a pleasure there is in hearing good people say—"May God bless Father X! he does not forget the sick; his frequent visits bring consolation and blessing to the ill and the well."

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14. Don't get into the way of beginning the funeral Mass at the precise moment, whether the body has reached the church or not. Have compassion on the poor afflicted relatives; they are parting for all time with a dear father or mother, or devoted relative or friend. Ordinarily, you will not be obliged to wait very long. Say your Office while waiting. Any want of sympathy, or any positive want of regard for the feelings of the surviving relatives in cases of this kind will embitter them against you and against the Church whose minister you are. Inconsiderate treatment at the hands of the priest on the occasion of marriages, baptisms, and funerals is seldom forgotten. Of course, the faithful departed are, according to the law, supposed to be buried with the Holy Mass; but if, for any reason, it may be necessary to have a funeral in the afternoon, do try and make the short service as solemn and protracted as possible. You will not edify the people if you read hastily and perfunctorily the short ritual service, bow to the people, and then go off. Their belief in the value of prayers for the dead will not be strengthened. The recitation of five *Paters* and *Aves* for the repose of the soul of the departed will be a fitting and useful addition to the ritual service.

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15. Don't scold people, *hic et nunc*, if they have failed to be on hand at the right moment agreed upon for baptisms, marriages, etc. After having said just so many sharp and unkind things, you will then turn to and perform the func-

tion in question. Sometimes an act of contrition would be in order before commencing. An admonition from the altar on Sunday would serve your purpose much more effectually than a volume of scolding.

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16. Don't come to the house of the pastor, whose assistant you have been appointed by the Right Reverend Bishop, as if you had received with your appointment special faculties to make changes everywhere. It is the pastor's business to arrange all domestic affairs. The domestics are chosen by him, are paid by him, and should receive their instructions from him. If you have any fault to find with their conduct, in your regard, refer the matter to the pastor. It would not be in accordance with priestly dignity to scold or dispute with the servants. It is not well to be of those who do not care how much extra work and how much annoyance they give to the domestics by their slovenly and negligent manners and habits. These domestics are the mothers and sisters of somebody. Treat them as you would have others treat yours. You frequently preach of the equality and brotherhood of all men in Christ; why, then, do you seek to treat those who live under the same roof with you as if they were slaves or of an inferior race? They have sensibilities as delicate as you have. Perhaps before your ordination you were not always attended by a retinue of servants.

The regulating of the affairs of the church and the management of parish matters belong to the pastor. Perhaps he has exercised the sacred ministry for many years, and perhaps during that time has been obliged to offer the Holy Sacrifice not once, but frequently, in the settlements of the miner or the camp of the lumberman, or in the humble home of some poor Catholic in the village, and consequently may not now have everything in strict accord with what the rubricist, the rigid disciplinarian, or the young man just from the books, may demand. There is no pastor, however, who does not wish to have everything about his church *secundum regulam et legem;* but he will be inclined to resent any unkind, ill-advised reflections on the part of a critical junior. Any

reverend assistant can very easily have deficiencies remedied if he will but show due consideration to his pastor's age, experiences, and trials, and will give evidence by his prudent, abiding manner, that in his desire to have things as they should be he is actuated by God's glory, the edification of the faithful, and the honor of the Church and the priesthood. The pastor will rejoice at the improvement in things and will bless the curate. A reverend assistant who, by his whole conduct, will show that he is desirous of being a real *assistant* in the work of saving souls, and that, therefore, he is concerned in the spiritual and temporal welfare of those among whom he is, *hic et nunc*, will enjoy much peace, and will always command the esteem and affection of those with whom and for whom he is laboring.

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17. Don't be reserved or wanting in cordiality toward your pastor. He may be old and infirm, and preoccupied with many cares, and may not always be ready to reciprocate; but he will appreciate your goodness and thoughtfulness, and will be grateful for them. It is not conducive to good health to spend the meal-time in solemn silence and in a statuesque sort of position. There ought to be no dearth of subjects for conversation which would be of interest to priests and men of learning. Uncharitable or unkind remarks about others are, of course, out of place among those who so often preach—"Judge not, and you shall not be judged," and hence should never be heard at the table of priests. It is out of order to listen to or take part in remarks made by clergymen or others, which would in any way reflect on your pastor. You are part and parcel, for the time being, of the pastor of the parish in which you are. You will be a pastor some time. Think of how you would like to be dealt with and spoken of in your absence.

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18. Don't forget that St. Paul says, "When I was a child I spoke as a child. . . . But when I became a man, I put away the things of a child;" hence, priest as you are, it will not edify to hear you discussing the base-ball game or foot-ball

game with lay people, nor is it proper to make these games the subject of conversation with your fellow-priests. You may become so accustomed to the language peculiar to these pastimes that it may find its way into your sermons and instructions. That would be dreadful! Then your manner and speech in your general recreation-room or in your own room should not partake of the boisterousness which was tolerated in the billiard-hall or gymnasium of the college or seminary. You are a priest now and not a schoolboy. Moreover, there are others in the house who suffer in one way or another from your boisterous conduct, and a gentleman, Cardinal Newman says, is one who has regard for the feelings of others. Then it must not be forgotten that a priest's house is one that is visited at all hours of the day by all kinds of people; and hearing you talking at the top of your voice and making yourself generally nonsensical, they may ask whether they had strayed into a Bedlam.

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19. Perhaps you are a pastor. Don't try to convince yourself that a reverend assistant is an appendage to your church and household with which you would gladly dispense. The Right Reverend Bishop appointed your assistant to his position. It was the Bishop who appointed you to your parish. Your assistant was appointed in order that the faithful of the parish may have abundant facilities for the practice of religious duties. You are pastor in your parish for the same reason. He is a duly ordained priest of God; he is a gentleman by education; you are no more. He is your equal in everything except in the accident of position. You are the pastor and he is your assistant; he will therefore not be at all pleased to receive directions or orders from you through the servants or altar-boys or sexton. He is a priest as you are; he will hardly be satisfied to be treated with disrespect and indignity by you in the presence of the domestics in the house, or before the people in the church. He is a gentleman as you are; of course, he must not expect to live in luxury, and may be satisfied with the minimum of comfort, but he will be somewhat dissatisfied if a very great contrast is found to exist between his surround-

ings and those of the pastor. You certainly will not forget that you were at one time young and inexperienced, and will not, therefore, condemn your assistant as incorrigible, obstinate, or hopelessly gone, if you discover in him faults resulting from youth and inexperience. Most people, who were not always old, would make an effort to be patient, charitable, encouraging, and helpful, always holding out the helping hand, always holding the torch by which the path is lighted, over which the steps of inexperience may pass; thus aiding in the formation of a saintly minister of the altar. The more agreeable you make his surroundings, the more confidence you place in him, the more you make him feel that the work of laboring for the salvation of the souls of that parish is as much his work as it is yours, the more interested and helpful will be your curate. "Dearly beloved, let us love one another."

There are some malicious people who say that the most exacting and overbearing pastors were usually the most fault-finding, critical, and non-forbearing assistants. Perhaps, even now, pastors and all that they are, they do not hesitate to criticise the administration of the diocese, and even of the whole Church; and do not hesitate to say that if the management of things were in their hands a better condition of affairs would be found to prevail. Examine yourself.

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20. Don't call your brother priest by his Christian name or surname in speaking to him or of him. The title *Father* is full of meaning and respect. If you are not careful on this head, you may so far forget yourself as, even in public, to use the Christian name or surname of your Bishop in speaking of him. You would never forgive yourself for that, yet no one can foresee the effect of habit. *Bishop*, or *the Bishop of* ——is a very proper way of speaking to or of a bishop. Of course you could never think of speaking of the Vicar of Christ in any other form than as—*the Holy Father*, *His Holiness*, or, *our Holy Father*, *the Pope*. You require politeness and respect in manner and speech from your people; don't fail to deal with your superiors and equals as you would be dealt by.

21. Don't forget that you are simply the custodian and dispenser, for Church purposes, of the moneys belonging to your parish. Manage, care for, and expend these Church funds as one who will be called upon to return to the just Judge an account of your stewardship. You would oblige an employee, through whose culpable neglect his employer had sustained a loss, to make reparation. If the Church suffers in her temporalities, through your culpable want of care or through your mismanagement, one would think you should be held to make reparation. It is very wrong to leave money in collection boxes on the vestment-press, or in other exposed places in the sacristy. The temptation to pilfer is thus brought home to altar-boys. It is not proper, in fact it is culpable, to expose children to temptations of this kind. Moreover, you fail to show yourself a faithful custodian of what is committed to your care. What is true of money left in this careless way in the sacristry is likewise true of money left carelessly on your desk or table in your room. You have no right to expose to temptation the domestics who are obliged to care for your apartments. The Church money is not your money; see to it that in life and at death you will have been found a faithful dispenser of the same. If you will obey to the letter what the diocesan statutes demand in this particular, you will not err.

SENEX.

THE LEGAL RECOGNITION OF BEQUESTS FOR MASSES.

I.

IN the November number of the REVIEW we briefly discussed the question of the legal validity of bequests made to a church, bishop, or priest, with the stipulation that a certain number of Masses be said, according to the testator's direction. The importance of the matter, as emphasized in some recent decisions, urges us to revert to the subject more in detail.

Some time ago, the Circuit Court of Cook County, Ill., lodged a decision against the validity of a testamentary devise

for Masses, made by a Catholic of that district to a church. An appeal was promptly carried to the Supreme Court of Illinois, which rendered a decision to the effect (1) that a devise for Masses for the repose of the soul of the testator and the repose of the souls of other named persons is valid as a charitable use; (2) that it will not be allowed to fail for want of a competent trustee, since the Court will appoint a trustee to take the gift and apply it to the purposes of the trust (Supr. Court of Ill., Hoeffer *et al. vs.* Colgan *et al.*, Feb. 14, 1898).

Justice Cartwright, in summing up the case, referred to a series of decisions rendered by numerous courts during the previous year, which upheld the contention that a bequest for saying Masses for the soul of a deceased person was a good, charitable bequest. He cited at some length a case which had been appealed shortly before from the Circuit Court of Calumet County to the Supreme Court of the State of Wisconsin. In it the question presented was, whether the following clause of the testator's (a certain Owen McHugh's) will was to be regarded as valid: "I do give and bequeath unto the Roman Catholic Bishop of the Diocese of Green Bay, Wisconsin, the sum of four thousand one hundred and fifty dollars ($4,150), the same to be used and applied as follows: For Masses for the repose of my soul, two thousand dollars ($2,000); for Masses for the repose of the soul of my deceased wife, Mary McHugh, the sum of one thousand dollars ($1,000); . . ." (here follows a number of bequests in the same tenor, and, lastly, a legacy for the Catholic Orphan Asylum at Green Bay, Wisconsin, which latter the Court did not presume to question).

The bequest in the last-mentioned case was, according to the opinion of Justice Cartwright, held invalid solely on the ground that the provision amounted to a trust, which, under the statutes of the State of Wisconsin, was invalid. It was said that, if the testator had made a direct bequest of the sum in question to Bishop Messmer, or to any bishop or priest, for Masses for the repose of the souls of persons named in his will, it would be valid. "We know of no legal reason," said the Court, "why any person of the Catholic faith, believing in the efficacy of Masses, may not make a direct gift or

bequest to any bishop or priest, of any sum out of his property or estate, for Masses for the repose of his soul or the souls of others, as he may choose." The Court expressed regret that the intention of the testator could not be given effect because he had put it in the form of a trust provision.

This distinction should be noted. The appellants' brief in the case of Bishop Messmer presented a strong plea to establish the actual intent of the testator. We quote from attorney's argument, which presents the Catholic view exactly, such passages as appear to us applicable in other similar cases.

. . . The testator or Catholic who bequeaths money for Masses does not intend it *as a consideration therefor, and in the legal acceptation of the term*, such bequest is in law, *as it is intended to be in fact, a gift or donation.*

All Catholics who give or bequeath money for Masses have, and are actuated by, a purpose which should not be frustrated by imputing to them an intent to create a trust where none was intended or is possible, or by the substitution of the sanction of the law, not intended, for the honor and conscience of the donee or celebrant, and the discipline and doctrine of the Church.

The obligation to contribute to the support of the Church and its ministry is imperative upon all the members thereof, who have ability so to do. One of the universally recognized means of supporting the ministry, in all ages of the Church, has been and is the gift and bequest of money for Masses: "Who serves at the altar shall live by the altar. . . ."

In recognition of this gift to the celebrant of the Mass, the testator knows that he is privileged to be specially mentioned in the memorial or memento of the Mass, and thereby share in a special manner in its fruits. A Mass for testator, or other person, differs from any and all others, only in the fact that the person for whom the Mass is said to be offered is specially named in the memorial. The testator knows and intends that by contributing to the support of the ministry in this way, the Holy Sacrifice of the Mass shall continue to be offered from day to day and every day, not alone for his individual good, but as well for all mankind, and in an especial manner for those who assist thereat or who may be specially named therein.

It may be urged that a court cannot enforce specific performance of the service, and we quite agree with this view. The testator never intended that a court should attempt the impossible. Who ever

heard, in all the history of litigation, of an action brought to enforce specific performance of such a service, or to recover "purchase money?" Yet the giving of money for the saying of Masses for the living is a universal practice, and it is only fair to assume that, if the donors intended to invoke the aid of a court to compel the specific performance of such service or to recover the money given, on failure to perform, we would find some case of this nature.

The want of which argues either that the donors intend money so paid as a gift or alms to the support of the ministry, or that there never is a failure to perform the service.

If the former be true, as we contend is the fact, it ends all speculation. If the latter, it furnishes a most excellent reason to justify the confidence of testator reposed in the donee and efficacy of the discipline and doctrine of the Church.

Suppose a donor to have given a sum of money for Masses, who dies before the Masses are said. Could a court compel specific performance, and at whose instance? Could the heirs or personal representatives maintain an action to recover the money?

The truth is, that the Catholic who gives money for Masses *trusts implicitly to the honor and conscience of the celebrant or donee, and to the rules and doctrine of the Church, that his wishes shall be observed.* He gives the money in the same sense, spirit, and intent, that the Church authorizes its acceptance. The money is, in no sense, the consideration for the Mass; it is not of use in the offering of the Sacrifice of the Mass. . . .

In Kehoe *vs.* Kehoe, found in Chicago *Legal News*, May 12, 1883, the Court, on application of a trustee to determine the disposition of certain funds remaining in his possession, which deceased had directed should be used in procuring Masses, says: "In the United States, where no discrimination is made in law between the professions of any particular religious creed, where there is an absolutely free toleration of all religious opinions and modes of worship, can any such thing as a superstitious use be said to exist? Who is to decide whether or not a use, as connected with the religious belief of the donor, is or is not superstitious? Must it be decided according to the sectarian views of the Chancellor? Nor is the question here, whether or not the doctrine of purgatory is well or ill founded; or whether or not Masses for the souls of the departed are efficacious.

"Who can penetrate the life beyond, and say there is no purgatory?

"This property was donated by the donor to a use in accordance with his religious belief. . . .

"With us there is a legal equality of all sects; all are equally orthodox. To discriminate and say what shall be a pious use, and what a superstitious use, would be to infringe upon the constitutional guarantee of perfect freedom and equality of all religions.

"The right of a person to devote his property to any purpose, which he believes to be a religious purpose, is just as necessary to the religious liberty guaranteed by the Constitution as is the right to believe and worship according to the dictates of one's own conscience.

"The wish of the donor must be followed, and the funds appropriated to the procuring of Masses to be said in accordance with his instructions."

. . . There is no limitation upon the enjoyment of this bequest in the hands of the bishop. It is his, to use and enjoy as he will. He may burn it up the moment received. And his doing so would not impair in any degree his ability to execute testator's wish. He can as well perform the service without as with it; the one, as we contend, is not a consideration for the other.

The money or property bequeathed is not consumed, used, or useful in accomplishing the end sought by the testator. There is no reason why it should be held in trust, and indeed it cannot be, in the true acceptance of the term, since it cannot be made effectual to the end sought, viz., the remission of the punishment due to sin. This comes, according to the faith of the testator, not of or through dollars, but through the propitiatory Sacrifice of the Mass wherein he is specially named. How can it be claimed that there is a legal relation between the *natural* and *corporal*, and the *supernatural* and *spiritual?* Is God's clemency measured out to the soul, so much for a dollar? Can the Court in this case take the money, hold and impress it, with the trust, character, and effect, through the means thereof, the end intended, as it should be and is able to do in all cases of trust? There is no analogy between this bequest and a trust.

In every trust there is: (1) a beneficiar, a person or entity, in being or to come into being, who can enforce the execution of the trust; (2) something held in trust, effectual in the ordinary, direct, and natural manner, to the end intended in the creation of the trust; (3) a trustee to execute the trust, *through the means of that held in trust*, in the ordinary and usual methods known to the law.

Testator is presumed to know the law; then, considering him and the others deceased, as the beneficiaries, if the elements of a trust are lacking, *no intent to create a trust should be imputed to him.*

There is no more sacred and confiding trust than that reposed by

the Catholic communicant in the ministry of the Church. It is of the essence of the relation. And we submit that *it was not the intent of testator to create a trust,* nor in any manner to limit or control the enjoyment of the fund bequeathed to the Bishop. To give in this way is his constitutional right.

We owe the above details to the courtesy of Mr. Wigman, of the firm Wigman & Martin, of Green Bay, counsel for the Right Rev. Bishop. In the following statement a succinct summary of the law recognized in the United States is presented by Mr. Wigman. THE EDITOR.

II.

There is some conflict of authority as to the validity of a bequest for Masses.

Under the influence of the Statute 1 Edw. VI, c. 14, the Courts of England held that gifts for Masses were gifts for superstitious uses, and void on account of the general illegality of their object. Pitts *vs.* James (1 Rolle, 416); West *vs.* Shuttleworth (2 Myl. & K., 684).

The Courts in the United States have not been able to dispose of such bequests in this summary manner. They uniformly held that the doctrine of superstitious uses has no place in our jurisprudence, and the question on which they disagree is whether, when money is left by will either to a church, bishop, or priest (to apply in saying Masses for the repose of the soul of the testator or others), there is a trust created. If not a trust, is the purpose charitable within the principles and analogies established by the decisions under the statute of charitable uses (43 Eliz., c. 4)? or can the gift be sustained as a personal bequest to the church, bishop, or priest named as the recipient of the fund? The weight of American authority is that a bequest to A. B. requesting him to say Masses for the testator's soul will be sustained as a valid gift.

In some cases such a bequest has been sustained on the ground that it was a valid trust; in other cases it was held valid because not a trust, but a gift to the donee.

It is an elementary principle that a private trust, without

a certain beneficiary who can claim its enforcement, is void. It is evident that the souls of the dead are not beneficiaries capable of enforcing the execution of a trust in a court of equity, and unless the church, or bishop, or priest named can be considered the beneficiary, this can be no valid trust, except as a charity.

In a New York case, Holland *vs.* Alcock (108 N. Y., 312) the question whether a particular church named as a recipient of a fund to be expended in Masses can be considered the beneficiary of the trust was suggested but not answered, because the facts of the case did not present the inquiry, the bequest being to executors to be applied for Masses for testator's soul "in a Roman Catholic Church to be by them selected." The statute of New York then in force required a defined beneficiary in all cases of trusts, charitable as well as private. Had the statute of New York then in force not required such a defined beneficiary the question whether the church, and not the soul of the testator, was the beneficiary, would have been squarely presented.

In Festorazzi *vs.* St. Joseph's Catholic Church (104 Ala., 327) the bequest was to a designated church. The point whether the church could be considered the beneficiary of the trust was not discussed, although it was held that the bequest failed on the ground, amongst others, that there was no living beneficiary to enforce it.

In the case of Hoeffer *vs.* Colgan (171 Ill., 462) it was held that a bequest to a church in trust to expend the proceeds in saying Masses for the repose of the souls of certain persons was not void as a mere private trust, but was a valid charitable trust. In the able opinion by Mr. Justice Cartwright it is said: "It (the Mass) is a public and external form of worship, a ceremonial which constitutes a visible action. It may be said for any special purpose, but from a liturgical point of view every Mass is practically the same. The Roman Catholic Church believes that Christians who leave this world without having sufficiently expiated their sins are obliged to suffer a temporary penalty in the other, and among the special purposes for which Masses may be said is the remission of this penalty. A bequest for such purpose

merely adds a particular remembrance to the Mass, and does not in our opinion change the character of the religious service and render it a mere private benefit. While the testator may have a belief that it will benefit his soul or the souls of others doing penance for their sins, it is also a benefit to all others who may attend or participate in it. An act of public worship would certainly not be deprived of that character because it was also a special memorial of some person, or because special prayers should be included in the services for particular persons. Memorial services are often held in churches, but they are not less public acts of worship because of their memorial character, and in Duror *vs.* Motteux (1 Ves. Sr., 520) the trust for the proceeding of an annual sermon in memory of the testator was held to be a charitable use. The mere fact that the bequest was given with the intention of obtaining some benefit, or from some personal motive, does not rob it of its character as charitable. The Masses said in the Holy Family Church were public, and the presumption would be that the public would be admitted the same as at any other act of worship of any Christian sect.

"The bequest is not only for an act of religious worship, but it is an aid to the support of the clergy. Although the money paid is not regarded as a purchase of the Mass, yet it is retained by the clergy, and of course aids in the maintenance of the priesthood."

The conclusion was reached that a devise to a religious society in trust, the property to be sold, and the proceeds expended for saying Masses for the repose of the testator's soul and the souls of his relatives, is a valid charitable bequest.

In Sherman *vs.* Baker (Rhode Island) it was held that a bequest of One Hundred Dollars to the parish priest of St. Patrick's Church at Valley Falls, "to say Masses for me," is a valid gift, and goes to the priest who is in office when the will takes effect.

In Moran *vs.* Moran (Iowa) it was held that a bequest to the pastor of a specified church "that Masses may be said for me," although not a charity, is a valid private trust.

In Emsley *vs.* Madden (18 Grant Ch.—N. C.) it was held that a bequest to the Society of St. Vincent de Paul, to be expended in paying for Masses to be said for the soul of the testator, was not void as a bequest for superstitious uses.

In the following cases bequests for Masses have been upheld as gifts to religious or charitable purposes: Schouler Petitioner (134 Mass., 426); Kehoe *vs.* Kehoe (Cook County Cir. C't., Ill., N. W. Am. Law Reg., 656); Seda *vs.* Huble (75 Iowa, 429); Seibert Appeal (18 W. N. Cas.—Pa., 276); Atty. Gen. *vs.* Hall (Ireland, 1897); Read *vs.* Hodgens (7 Ir. Eq. Rep., 17); Comm'rs *vs.* Walsh (7 Ir. Eq. Rep., 24); Elmsley *vs.* Madden (18 Grant Ch. (Ontario), 386); Gilman *vs.* McArdle, note 12 (Abb. N. C., p. 427).

There are other cases holding valid bequests to specific churches or priests of sums to be expended for Masses, not as charitable trusts, but as bequests to the persons designated, namely: Vandeveer *vs.* McKane (25 Abb. N. Cas.—N. Y., 105); Howard's Estate (5 N. Y. Misc. Rep., 295).

In the same State, directions in a will to executors to expend a certain sum for Masses have been held good. Matter of Bachus (9 N. Y. Misc. Rep., 504); Hagenmeyer *vs.* Hanselman (2 Dem., 87).

In Harrison *vs.* Brophy (Kansas) it was held that a bequest of a certain sum in words following:—"I give and bequeath to Rev. James Collins for Masses for his grandfather's and grandmother's soul"—was a gift direct to the donee and not a trust which requires beneficiaries in being who can enforce it.

The Supreme Court of Wisconsin, in McHugh *vs.* McCole, held a bequest of a certain sum to the Roman Catholic Bishop of the Diocese of Green Bay (to be expended for Masses for the soul of the testator and others) void on the ground that it is a trust, and that there are no beneficiaries who can enforce it.

Pinney, J., said such gifts or bequests, "when made in a clear, direct, and legal form, should be upheld," etc.; but if it is a trust, the *cestui que* trust who alone can enforce the trust being dead, it is puzzling to know what "clear, direct, or legal form" the Court would uphold.

Green Bay, Wis. J. H. M. WIGMAN.

Analecta.

E DOCUMENTIS PONTIFICIIS.

I.

LEO PP. XIII.

AD PERPETUAM REI MEMORIAM.

MOTU PROPRIO.

Quum nonnullorum pietati placuisset, templum in Urbe Ioachimo patrono caelesti in oculis prope Nostris excitari, quod quinquagenariam cum sacerdotii tum etiam episcopatus Nostri memoriam posteritati proderet, consilium quidem hac de caussa volentes probavimus, quod pulchrum videbatur divinorum in Nos beneficiorum recordationem perenni monumento consecrari. Cui quidem consilio catholici homines tam prompto animo tamque alacri assensere, ut magnam pecuniae vim undique in eam rem, nulla interposita mora, contulerint. Luculentum istud amoris et obsequii testimonium eo libentiori voluntate complexi sumus, quod extructum iri sciebamus opus in regione urbana ubi frequentior multitudo, sed pauciora in

animorum salutem adiumenta. Admota igitur aedificationi manus; eaque animose adeo promota, ut spes inderetur fore brevi perficiendam. At, quod est omnibus cognitum, secus admodum ac speratum cessit, totiusque rei procuratio perperam perturbateque habita. Eapropter, ne catholicorum voluntas frustraretur, procurandi operis provinciam Venerabili Fratri Iosepho Mariae Constantini Archiepiscopo Patrensi interim demandavimus, atque Hippolytum Onesti sacerdotem templo regundo praefecimus; absolutionemque operis, unaque aes alienum quo premebatur, ad Nosmetipsos traduximus. Quia vero nunc placet rem stabili firmaque ratione constituere, ad Sodales a Sanctissimo Redemptore consilia convertimus. Novimus enim quae illi ab Alphonso patre legifero proposita acceperint; ut videlicet id solemne habeant sibique proprium, studium omne in plebem intendere christianis moribus ac pietate excolendam. Hos igitur Sodales ad administrationem rectionemque Aedis Ioachimianae supra dictae designamus, ut in ea munia pietatis ac religionis omnia, ut moris est, exequantur. Sed id edicimus profitemurque, ipsam Ioachimianam Aedem, et quaecumque adiacent opera, iuris Nostri proprii et perpetui esse, ac Nostrorum in pontificatu Successorum. Quum autem in Ioachimiano templo, tamquam in sede principe, constitutum sodalitium sit Sacramento augusto perpetua adoratione colendo, ad inlatas praesertim Numini iniurias adprecando redimendas, illud his litteris Nostris, sicuti alias probavimus, ita confirmamus. Quocirca rata esse volumus quae iam decrevimus, per litteras in forma Brevis datas die VI mensis Martii anno MDCCCLXXXIII, sacrarum Indulgentiarum munera iis omnibus, qui ordini sodalium supra dicto dederint nomen. Quidquid autem potestatis Antonio Brugidou, dioecesis Lugdunensis sacerdoti, eiusdem sodalitii gratia, concessum fuit per litteras Apostolicas tum die VI mensis Martii anno MDCCCLXXXIII, tum die XXVII mensis Septembris anno MDCCCXC, tum die XXII mensis Septembris anno MDCCCXCIII, prorsus abrogamus et in Alphonsianum Institutum transferimus. Erit vero auctoritatis Nostrae ex eiusdem Instituti religiosis viris unum legere, cui totius rei curam committamus ad normam legum, quas opportune Nos perlaturos iampridem professi

fuimus in litteris supra dictis. Haec statuimus et iubemus, contrariis non obstantibus quibuscumque.

Datum Romae apud S. Petrum die XX Iulii MDCCCXCVIII, Pontificatus Nostri anno vicesimo primo.

LEO PP. XIII.

II.

STATUTA PII SODALITII SUB TITULO AB ADORATIONE REPARATRICE GENTIUM CATHOLICARUM.

I. Pium Sodalitium universale, quod ab Adoratione SSmi Sacramenti Reparatrice gentium catholicarum titulum obtinet, iam canonice erectum, in Ecclesia Sancto Ioachimo in Urbe dicata, tanquam in sede principe, constitutum est.

II. Sicut administratio et rectio supradictae Ecclesiae, ita et pii Sodalitii ab Adoratione Reparatrice directio, cura atque pro curatio commissae omnino sunt Sodalibus Congregationis a SSmo Redemptore, qui eximium catholicae Ecclesiae Doctorem Sanctum Alphonsum Mariam de Ligorio institutorem habent et patrem.

III. Sacerdos Congregationis a SSmo Redemptore, electus protempore a suo Superiore Generali ad regendam Ioachimianam Aedem in Urbe, fungetur etiam munere Directoris generalis pii Sodalitii ab Adoratione, cum iuribus et officiis adnexis, salva tamen in his omnibus subiectione ipsius Directoris Superioribus Congregationis suae, iuxta istius leges et statuta.

IV. Superior Generalis laudatae Congregationis deputare poterit, ad beneplacitum suum, duos Sacerdotes e Sodalibus sibi subditis, qui Directorem generalem adiuvent, eiusque vices gerant, in expediendis negotiis et in obeundis actibus pii Sodalitii ab Adoratione.

V. Ad Directorem generalem iure proprio pertinet constituere Directores dioecesanos, vel quasi-dioecesanos pii Sodalitii in totius Orbis Dioecesibus, et in terris Missionum: ipse electionis diplomata subscribit. Poterit autem ob iustas causas hoc subscribendi munus suis duobus coadiutoribus committere.

VI. Directores dioecesani vel quasi-dioecesani agunt cum Directore generali de negotiis quae utilitatem, incrementum

rectamque procedendi rationem pii Sodalitii respiciunt. Mittent etiam ad eumdem pias oblationes, quas tum Sodales tum alii Christifideles sponte conferre voluerint pro Ecclesia S. Ioachimi, Sodalitii sede principe, ut in hac divini cultus, et praesertim Adorationis Reparatricis, actus congruenti decore persolvantur.

VII. Pio Sodalitio ab Adoratione Reparatrice nomen dare cupientes cum Directore generali agant, si Romae sunt; cum ipso vel cum Directore dioecesano, sive quasi-dioecesano, si extra Romam morantur.

VIII. In Ecclesia S. Ioachimi Romae, opus Adorationis Reparatricis universalis hac piarum exercitationum serie explicabitur:

1° Omnibus per annum diebus Dominicis et Festis de praecepto:—Mane, hora circiter octava, celebratio Missae cum expositione SSmi Sacramenti; post Missam, litaniae lauretanae, *Tantum ergo* etc., benedictio cum SSmo Sacramento.—Vespere, expositio SSmi Sacramenti tamdiu, dum recitatur tertia pars Rosarii et canuntur litaniae lauretanae, *Tantum ergo* etc.; deinde benedictio cum SSmo.

2° Omnibus per annum feriis quintis, excepta maiori hebdomada:—Mane, celebratio Missae cum expositione SSmi Sacramenti et cum cantu Psalmi 50^{mi} *Miserere mei Deus;* benedictio cum SSmo.—Vespere, expositio SSmi Sacramenti per tres horas ante occasum solis, tertia pars Rosarii, *Tantum ergo* etc., et benedictio cum SSmo.

3° In omnibus aliis feriis per annum, exceptis quatuor ultimis diebus maioris hebdomadae:—Vespere, expositio SSmi Sacramenti hora opportuna, preces expiationis, tertia pars Rosarii, litaniae lauretanae, *Tantum ergo* etc., benedictio cum SSmo.

4° Tribus diebus ante feriam IV cinerum:—Mane, Missa cum expositione SSmi.—Vespere, omnia ut in feriis quintis per annum. Expositio autem SSmi fiat hora congruenti iuxta iudicium Superioris.

5° In prima feria sexta cuiusque mensis: mane, Missa cum expositione SSmi Sacramenti et recitatio Coronulae SSmi Cordis Iesu.

6° In singulis sextis feriis Quadragesimae: pium exercitium Viae Crucis.

7° In festo Corporis Christi, mane canitur Missa;—vespere, ut in aliis feriis quintis per annum.

8° In Dominica infra octavam Corporis Christi, fit Processio.

9° Epiphania Domini habetur ut festum speciale pro Adoratione Reparatrice. Mane, canitur Missa. Vespere, ut in aliis festis per annum de praecepto.

10° In festo S. Ioachim titularis Ecclesiae,—mane canitur Missa;—vespere, ut in aliis festis per annum diebus.

11° In festis solemnioribus, quae propria sunt Congñis SSmi Redemptoris, omnia disponantur de iudicio et ad praescriptum Superioris ipsius Congñis.

12° Si aliquando, datis per annum diebus, ob rerum peculiarium adiuncta, aliquid immutandum videbitur circa Adorationis Reparatricis actus supra enumeratos, Director generalis singulis vicibus providebit, de consensu tamen Superioris sui.

IX. Ordo dierum, diversis nationibus assignatorum pro Adoratione Reparatrice, in posterum statuitur ut infra.

Dies Dominica. Pro Italia, Gallia, Hispania, Portugallia, Belgio.

Feria secunda. Pro omnibus aliis regionibus Europae continentalis et insularis.

Feria tertia. Pro Asia.

Feria quarta. Pro Africa.

Feria quinta. Pro America septentrionali et centrali.

Feria sexta. Pro America meridionali.

Sabbato. Pro Oceania.

X. Qui pio Sodalitio nomen dant, ex quacumque gente, per dimidiam circiter horam orationi vacant coram SSmo semel in hebdomada, in die suae cuiusque nationi assignata, ut in numero praecedenti; vel alio hebdomadae die, si legitime impediti fuerint. Adscripti, in Urbe degentes, dimidiam horam, ut supra, in oratione insumunt in Ecclesia, in qua SSmum expositum est in forma Quadraginta Horarum; qui extra Romam degunt, in qualibet Ecclesia in qua SSmum Sacramentum asservatur.

XI. SSmus Dñus Noster Leo PP. XIII rata esse voluit quae iam decrevit, per litteras in forma Brevis datas die 6

mensis Martii anni 1883, sacrarum Indulgentiarum munera iis omnibus qui ordini Sodalium ab Adoratione Reparatrice dederint nomen. Praeterea nonnullas alias Indulgentias, motu proprio, largitus est sub die 6 mensis Septembris anni 1898.

XII. Praedictarum omnium Indulgentiarum summarium hoc est:

1° Omnibus et singulis pio Sodalitio adscriptis extra Urbem degentibus, qui, iuxta ipsius Sodalitii instituta, in sua quisque regione, quamlibet Ecclesiam devote visitaverint, in qua Sacramentum Augustum asservatur, et coram Ipso per mediam circiter horam oraverint, dummodo reliqua pietatis iniuncta opera praestiterint, consequuntur quotidie omnes et singulas Indulgentias, peccatorum remissiones et poenitentiarum relaxationes, quas consequerentur si adessent Orationi Quadraginta Horarum iisdem diebus in Ecclesiis Urbis (Breve 6 Martii 1883), idest: *Indulgentiam Plenariam*, si vere poenitentes, confessi ac sacra communione refecti per dimidiam circiter horam, ut supra, coram SSmo Sacramento oraverint;—*Indulgentiam decem annorum et totidem quadragenarum*, quotiescumque vere poenitentes, cum firmo proposito confitendi, aliquam Ecclesiam visitaverint et per aliquod tempus coram SSmo Sacramento pias preces effuderint (Breve ut supra).

2° Adscriptis pio Sodalitio in Urbe existentibus, qui vere poenitentes, confessi atque Sacra Communione refecti, qualibet hebdomada, die per praesentia Statuta ipsis designato, vel etiam alio die, quatenus legitime impediti fuerint, per dimidiam circiter horam SSmum Sacramentum adoraverint in Urbis Ecclesiis, in quibus fit Quadraginta Horarum oratio, praeter Indulgentias Quadraginta Horarum, conceditur:

Indulgentia Plenaria semel in singulis per annum mensibus, uno die cuiusque eorum arbitrio sibi eligendo (Breve 6 Martii 1883).

Iisdem adscriptis pio Sodalitio Romae existentibus, qui singulis hebdomadis, statuta die, vel alia, quatenus impediti ut supra, dimidiam circiter horam adorationis peregerint in Ecclesia S. Ioachimi in Urbe coram SSmo exposito, SSmus Dñus Noster Leo Papa XIII, motu proprio, sub die 6 mensis Septembris anni 1898, concessit omnes et singulas Indul-

gentias, quas consequerentur, si id praestarent in Ecclesiis Urbis, in quibus fit oratio Quadraginta Horarum.

3° Praeterea, sub eadem die 6 Septembris 1898, Sanctitas Sua concessit *Indulgentiam septem annorum et totidem quadragenarum* omnibus Christifidelibus quotiescumque devote adstiterint in eadem Ecclesia S. Ioachimi cuilibet ex piis actibus in num. VIII praesentium Statutorum expressis. Concessit denique idem SSmus Dñus Noster Leo Papa XIII in perpetuum *Indulgentiam Plenariam* omnibus Christifidelibus in die festo S. Ioachimi, dummodo poenitentes, confessi et sacra Communione refecti, visitent ecclesiam S. Ioachimi in Urbe, ibique orent pro Ecclesiae catholicae exaltatione et ad mentem Summi Pontificis (6 Septembris 1898).

Omnes et singulae supramemoratae Indulgentiae sunt defunctis applicabiles.

SSmus Dñus Noster Leo PP. XIII, qui in suo Motu Proprio sub die 20 Iulii huius decurrentis anni iam edixerat se opportune perlaturum leges, ad quarum normam regeretur pium Sodalitium sub titulo ab Adoratione Reparatrice Gentium Catholicarum, in Ecclesia S. Ioachimi de Urbe canonice erectum, in Audientia habita die 6 Septembris 1898 ab infrascripto Card. Praefecto S. Coñgnis Indulgentiis Sacrisque Reliquiis praepositae, audita relatione de Statutis pro memorato pio Sodalitio, ex iussu eiusdem Sanctitatis Suae elaboratis, mandavit, ut per Rescriptum praefatae S. Coñgnis memorata Statuta adprobarentur, una cum eisdem adnexo Summario omnium Indulgentiarum, quibus idem pium Sodalitium ab eadem Sanctitate Sua huc usque ditatum fuit. Quapropter eadem S. Congregatio, mandato SSmi obtemperans, per praesens Rescriptum Statuta dicti Sodalitii, uti prostant in superiori schemate, adprobat et servanda praecipit ab universis eidem Sodalitio adscriptis et in posterum adscribendis: item et praedictum Summarium, nunc primum ex documentis excerptum, uti authenticum recognoscit simulque typis mandari permittit. Contrariis non obstantibus quibuscumque.

Datum Romae ex Secretaria eiusdem S. Coñgnis die 19 Septembris 1898.

Fr. Hieronymus M.ª *Card.* Gotti, *Praefectus.*

L. ✝ S.

Pro Rmo P. Dño Ant. Archiep. Antinoen. *Secretario.*

Iosephus M. *Canonicus* Coselli, *Substitutus.*

III.

Praedictis Documentis Litterae Rmi. P. Mathiae Raus, Superioris Generalis Congregationis SS. Redemptoris adnectuntur ut sequitur.

Illustrissime et Reverendissime Domine:

Rem Tibi gratam facturum me existimo, bina ad Te mittens Pontificia Decreta, quae templum S. Ioachimi in Urbe respiciunt, et institutum in eo Sodalitium universale, quod ab *Adoratione reparatrice Sanctissimi Sacramenti* nuncupatur.

Neque enim Te latet, Illme et Revme Domine, Leonem XIII Pont. Max. (quem suae Deus Ecclesiae diu servet incolumem!) die xx Iulii huius anni, motu proprio, *Breve Apostolicum* edidisse, quo templi Ioachimiani rectionem atque administrationem Congregationi Sanctissimi Redemptoris (cui ego, immeritus licet, praesum) commissam esse voluit: servato ceterum sibi, suisque in Pontificatu Successoribus, iure proprio ac perpetuo eiusdem templi operumque adiacentium atque adstruendorum.

Praeterea idem Pontifex describi iussit *Statuta* eiusdem pii Sodalitii ab Adoratione reparatrice. In iisdem primum agitur de Directore generali eiusque facultatibus; tum de Directoribus dioecesanis aut quasi dioecesanis, deque adscribendis Sodalibus. Inde enumerantur pia exercitia, quae in Aede Ioachimiana obeunda sunt, sive quotidie, sive certis per hebdomadam, per mensem, per annum diebus. Postea ordo texitur dierum, quo reparatrix Adoratio variis assignatur per totum Orbem nationibus; cum templum illud S. Ioachimi, cui aedificando Orbis catholicus universus stipes contulit, indolem, ut ita dicam, internationalem prae se ferre videatur. Sequitur demum recensio Indulgentiarum, quas Sedes Apostolica Sodalibus ab Adoratione reparatrice larga manu concessit. Atque haec omnia Rescripto S. Congregationis Indulgentiarum, dato die 19 superioris mensis Septembris, probata fuerunt et pro authenticis declarata.

Accepta vix templi Ioachimiani possessione, nihil antiquius habui, quam ut illius decorem diligerem et procurarem. Quare, locata in viciniis habitatione (donec aedificetur asceterium sacrae Aedi adstruendum) cultui divino ibi exercendo plures ex nostris Patribus destinavi, quorum numerus successu temporum augebitur. Statim quoque pia exercitia, Statutis Sodalitatis praescripta, aliaque ad sacrum ministerium pertinentia, instituenda ibidem curavi. Utque inde sub principio frequentissimus, qui eam Urbis partem incolit, populus efficacius ad pietatem atque ad sempiternae salutis studium excitaretur, celebratam ibi volui sacram Missionem, per hebdomadas amplius duas a quatuor e nostris Sacerdotibus his ipsis diebus peractam.

Haec audivisse, Tibi, Illme et Rme Domine, in cultum sacrae Eucharistiae adeo propenso, iucundissimum certe fuerit. Plurimi iam per varias Orbis regiones rite constituti sunt Directores dioecesani aut quasi-dioecesani pii Sodalitii ab Adoratione reparatrice. Verum, pro Tua praecipua in Sacramentum Altaris devotione, proque ipsius Summi Pontificis ardenti voto, id sane procurare studebis, ut apud Fideles, Tuae curae concreditos, latius in dies propagetur saluberrima illa divinae Eucharistiae adoratio et iniuriarum, quae eidem hodiernis temporibus assidue irrogantur, assidua quoque deprecatio. Quidquid autem ad hoc Sodalitium pertinet, rescire poteris a praesenti Superiore ecclesiae Ioachimianae, eodemque Moderatore generali memorati Sodalitii, cuius haec quidem directio est: *Rev. P. Aloysio Palliola, apud ecclesiam S. Ioachimi*, ROMAM.

Interea dum Tibi, Illme et Revme Domine, fausta omnia a Deo adprecor, veneratione plenus existo.

Dominationis Tuae Illmae et Rmae,

Humus obseqmus in Christo servus,

P. MATHIAS RAUS,

Congregationis SSmi Redemptoris Superior Generalis.

Romae, apud S. Alphonsum, vico Merulana, die 1ª Novembris an. 1898, festo Omnium Sanctorum.

E S. CONGREGATIONE CONCILII.

I.

DE CLERICORUM EXCARDINATIONE ET ORDINATIONE.

Decretum.

Quatuor numerabantur tituli canonici ut quis posset fieri subditus alicuius Episcopi ad Sacros Ordines recipiendos,

scilicet originis, domicilii, beneficii, familiaritatis. Praeter illos, alter sensim sine sensu succreverat, in plerisque locis, titulus nempe proveniens ex excardinatione clerici e sua dioecesi, et incardinatione in altera. Sed praeterquam quod talis titulus a iure scripto non contemplabatur, ex illius usu plures passim querelae ortae sunt praesertim ex parte Ordinariorum Galliae. Haec fuit ratio praesentis Decreti, in quo dum formaliter novus ille S. Ordinationis titulus canonizatur, insimul praecaventur circumstantiae, ut abusibus via praecludatur. Sitque Decretum, ad cuius calcem ponemus *Folium* in quo iam ab anno superiore quaestio agitata fuerat in Plenaria Congregatione.

A primis Ecclesiae saeculis plura Sacra Concilia decreverunt, quod recentius confirmavit Tridentinum *cap. 8, sess. 22 de reform.*, neminem nisi a proprio Episcopo posse ordinari.

Proprius autem alicuius Episcopus, iuxta ea quae praefinivit in primis Bonifacius VIII in Sexto Decret. *cap. Cum nullus, De tempore Ordin.*—"Intelligitur in hoc casu Episcopus de cuius dioecesi est is, qui ad ordines promoveri desiderat, oriundus, seu in cuius dioecesi beneficium obtinet ecclesiasticum, seu habet (licet alibi natus fuerit) domicilium in eadem." Deinde cum consuetudo invaluerit, ut Episcopi familiares suos etsi alienae dioecesis, sacris initiarent, et sancta Tridentina synodus *cap. 9, sess. 23 de reform.*, id certis sub conditionibus probaverit, obtinuit, ut tribus prioribus titulis, originis, domicilii et beneficii, quibus ius fiebat Episcopis aliquem ad ordines promovendi, quartus quoque accenseretur, scilicet familiaritatis. Cum autem de huiusmodi titulis disceptaretur, Innocentius XII app. litt. incipientibus "*Speculatores*" datis die 4ª Nov. 1694, determinavit ac constituit quo sensu et extensione iidem essent accipiendi ad eum effectum, ut quis proprius fieret alicuius Episcopi subditus, quo legitime ordinari valeret. Quae constitutio ut suprema lex deinde habita est, eaque duce omnes quaestiones diremptae.

Verum nostris temporibus novae contentioni frequens se praebuit occasio. Pluribus enim in locis usu receptum est ut clerici, qui e sua dioecesi digredi et in alia sibi sedem constituere desiderarent, excardinationem, quam vocant, id est plenam

et perpetuam dimissionem a suo Ordinario peterent; eaque innixi in alia dioecesi incardinationem seu adscriptionem implorarent: qua obtenta, eo ipso ut proprii novi Episcopi subditi ad ulteriores ordines suscipiendos admitterentur. Quae agendi ratio, ubi caute prudenterque adhibita fuit, absque querelis processit, sed nonnullis in locis, ubi necessaria cautio defuit, controversiis et abusibus viam saepenumero patefecit.

Quapropter Emi S. C. Concilii Patres, rebus omnibus mature perpensis, praesenti generali decreto haec statuenda censuerunt:

1° excardinationem fieri non licere nisi iustis de causis, nec effectum undequaque sortiri, nisi incardinatione in alia dioecesi executioni demandata;

2° incardinationem faciendam esse ab Episcopo non oretenus, sed in scriptis, absolute et in perpetuum, id est nullis sive expressis sive tacitis limitationibus obnoxiam; ita ut clericus novae dioecesi prorsus mancipetur, praestito ad hoc iuramento ad instar illius quod Constitutio "*Speculatores*" pro domicilio acquirendo praescribit;

3° ad hanc incardinationem deveniri non posse, nisi prius ex legitimo documento constiterit alienum clericum a sua dioecesi fuisse in perpetuum dimissum, et obtenta insuper fuerint ab Episcopo dimittente, sub secreto, si opus sit, de eius natalibus, vita, moribus ac studiis opportuna testimonia;

4° hac ratione adscriptos posse quidem ad ordines promoveri. Cum tamen nemini sint cito manus imponendae, officii sui noverint esse Episcopi, in singulis casibus perpendere, an, omnibus attentis, clericus adscriptus talis sit, qui tuto possit absque ulteriori experimento ordinari, an potius oporteat eum diutius probari. Et meminerint quod sicut "nullus debet ordinari qui iudicio sui Episcopi non sit utilis aut necessarius suis Ecclesiis" ut in *cap. 16, sess. 23 de reform.* Tridentinum statuit; ita pariter nullum esse adscribendum novum clericum, nisi pro necessitate aut commoditate dioecesis.

5° quo vero ad clericos diversae linguae et nationis, oportere ut Episcopi in iis admittendis cautius et severius procedant, ac numquam eos recipiant nisi requisiverint prius a respectivo eorum Ordinario, et obtinuerint, secretam ac

favorabilem de ipsorum vita et moribus informationem, onerata super hoc graviter Episcoporum conscientia.

6° denique quoad laicos, aut etiam quoad clericos, qui excardinationis beneficio uti nequeunt vel nolunt, standum esse dispositionibus const. "*Speculatores*" quae, nihil obstante praesenti decreto, ratae ac firmae semper manere debent.

Facta autem de his omnibus relatione SSmo Domino Nostro per infrascriptum Cardinalem S. C. Concilii Praefectum, Sanctitas Sua resolutionem Em. Patrum benigne approbare et confirmare dignata est, contrariis quibuscumque minime obstantibus.

Datum Romae ex aedibus S. C. Concilii die 20 Iulii 1898.

A. *Card.* Di Pietro, *Praef.*
† Beniaminus *Arch.* Nazianzenus, *Pro-Secr.*

II.

Confirmatio Concilii Provincialis Mexicani.

Perillustris ac Rme Domine uti Frater.

Diu multumque desiderata et apprime accepta obvenerunt Emis S. H. C. Patribus acta et decreta Concilii Mexicani V. Ex tempore enim sacrosanctae Tridentinae Synodo proximo, idest ab anno 1585, episcopales huiusmodi conventus in Mexicana Provincia haud amplius habiti erant, si unum excipias, qui anno 1771 celebratus, legis vim obtinere non valuit, quia revisioni subiectus non fuit, quam Sixtus V Const. *Immensa* praescribit.

Ideoque tibi, Amplissime Praesul, ceterisque istius Provinciae Episcopis laudi et honori plurimum vertendum est, quod praesentibus gravibusque istarum ecclesiarum necessitatibus consulere volentes rem per se arduam invicto animo aggredi et ad exitum strenue perducere non distulistis.

Gaudere ergo nunc licet de tam prospero successu, atque in primis singulares gratias Deo agere oportet, qui, intercedente B. M. V. de Guadalupe, inclita Mexicanae Reipublicae Patrona ad tam sanctum, salutare ac necessarium opus animum Vobis virtutemque addidit. Nec sane frustra ea invocari poterat, quae

in omnibus semper ac maxime in rebus asperis columen Ecclesiae fuit ac praesidium, nec frustra sub eius auspiciis Concilium inchoari, sicut non sine felici praesagio fieri poterat, ut uno ante Concilium anno sacrata eius imago de Gaudalupe S. Pontificis nomine, universo clero et populo plaudente, aurea corona redimeretur.

Quod tamen inter tot egregie statuta maxime commendari oportet sedula clericorum institutio est. Nil enim magis utile aut necessarium, nec ulla nimia cura dicenda est quae pro seminariis impenditur. Ideoque indefessum debet esse Episcoporum studium iugisque conatus ad clericorum educationem magis in dies scientia ac pietate provehendam.

Sed praeter dioecesana seminaria alia duo habentur clericorum instituta, quae utpote pro communi bono sunt fundata ita communi quoque studio ac favore sunt sustinenda, superior scilicet studiorum Facultas, quam ex Episcoporum voto, SSmus Dominus Noster isthic nuper erexit, et Collegium Pium latinum in Urbe. Expedit namque plurimum et ut nonnulli e clero ad errores facilius refellendos et ad fidei veritates aptius propugnandas, in scientiis prae ceteris erudiantur; et ut alii, prope limina Apostolorum educati, ex ipso fonte hauriant fidei et ecclesiasticae vitae alimenta.

. . . . . .

Ceteras correctiones quas in Concilii textu inducendas S. C. censuit, in adiuncto folio conscriptas tibi mitto.

Simulque meo et aliorum Emorum Patrum nomine de momentoso opere tam animose suscepto, et opitulante Deo, ad exitum fauste feliciterque perducto, tecum et cum ceteris Mexicanae Provinciae Episcopis toto corde gratulari gestio.

Modo autem pro viribus satagendum est ut quae sancte constituta sunt, solertia ac prudentia pari executioni paullatim mandentur: quod tuo et tuorum Suffraganeorum zelo ac Dei gratia futurum confido, et ex intimo animi voto auspicor et opto.

Ex Sacra Congregatione Concilii die 19 Augusti 1898.

Amplitudinis Tuae uti Fr.

A. *Card.* Di Pietro, *Praefectus.*

† B. *Archiep.* Nazianzen., *Pro-Secret.*

Rmo Archiep. Mexicano.

E S. UNIV. INQUISITIONE.

I.

DE ORDINATIONE PRESB. IN QUA EPUS IN SECUNDA MANUUM IMPOSITIONE MANUS AD PECTUS IUNCTAS TENUIT, POSTEA VERO ANTE PECTUS DISIUNCTAS.

Eminentissime Domine:

Episcopus N. N., accepta denuntiatione, seu potius consultatione super validitate ordinationis quorumdam Presbyterorum; ut in re tanti momenti securius procedat, rem integram isti Sacrae Congregationi remittendam censuit, ab eaque dubii solutionem expectare.

Casus igitur est ut sequitur:

Pluribus abhinc annis, antequam Episcopus Orator huius Dioecesis regimen et administrationem nactus esset, contigit ut statuto tempore generales ordines celebrarentur; cumque, ceteris ordinibus collatis, perventum fuisset ad ordinationem Presbyterorum loco extensionis dexterae manus super capita ordinandorum cum oratione *Oremus fratres charissimi*, etc., quae in Pontificali habentur, Pontifex involuntarie distractus, eamdem orationem recitabat manibus ante pectus iunctis; quod advertens unus ex adstantibus clericis, timens ne hoc officeret validitati ordinationis, cito accurrens reverenter disiunxit manus Pontificis, qui, manibus sic disiunctis ante pectus, praefatam orationem usque ad finem prosequutus est.

Hoc supposito, dubitatur, et consequenter ab Episcopo oratore ex Sacra ista Congregatione humiliter quaeritur:

I. Utrum per extensionem manuum Episcopi ante pectus suppleri potuerit in casu extensio dexterae manus super capita ordinandorum, ac consequenter pro valida habenda sit ordinatio illorum candidatorum.

Et quatenus negative ad utrumque:

II. Utrum et quomodo procedendum sit ut defectus ille subsanetur, dato quod sic ordinati, qui fuerunt duo, adhuc superstites sunt.

Fer. IV, die 6 Iulii 1898.

In Congregatione Generali S. R. et U. Inquisitionis habita ab EE. ac RRmis DD. Cardinalibus in rebus fidei et morum

Inquisitoribus Generalibus, propositis praefatis dubiis ac diligenter expensis, praehabitoque RR. DD. Consultorum voto, iidem EEmi et RRmi Patres rescribendum mandarunt:

Attentis expositis, Sacerdotes, de quibus agitur, iterum ordinentur ex integro sub conditione et secreto, quocumque die, facto verbo cum SSmo ut suppleat etiam de Thesauro Ecclesiae pro missis a sacerdotibus celebratis.

Subsequenti vero Fer. VI die 8 eiusdem mensis Iulii 1898, in solita audientia R. P. D. Adsessori impertita, facta de his omnibus SSmo Dno Nro Leoni Div. Prov. PP. XIII relatione SSmus resolutionem EEmorum Patrum adprobavit et gratiam concessit.

I. *Can.* Mancini, *S. R. et U. Inquis. Not.*

II.

De ordinatione sacerdotis qui hostiam e patena evolatam non tetigit dum instrumenta porrigebantur et dicebatur formula.

Beatissime Pater:

Parochus N. N. ad pedes S. V. provolutus humiliter petit ut pro quiete suae conscientiae, authentice solvatur dubium a quo iam a multo tempore vexatur relate ad validitatem suae Ordinationis sacerdotalis. Dum Episcopus ordinans ipsi traderet calicem et patenam cum hostia, haec in terram evolavit, priusquam ab ordinando tangeretur et pronunciaretur formula *Accipe potestatem*, etc. Sacerdos ordinandus vidit hostiam delapsam, quae non amplius erat supra patenam antequam pronunciaretur formula, et monuit de hoc Magistrum Caeremoniarum, qui sive ne Episcopum turbaret, sive quia aliter sentiret, res in suo statu reliquit.

Fer. IV, die 6 Iulii 1898.

In Congregatione Generali habita coram EEmis et RRmis Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus, proposito praefato dubio, ac praehabito RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Attenta asserta evolatione hostiae in terram in porrectione instrumentorum ante tactum instrumentorum eorumdem, ordinationem esse iterandam ex integro sub conditione et secreto, quocumque die, facto verbo cum SSmo, ut suppleat de Thesauro Ecclesiae, quatenus opus sit, pro Missis a sacerdote oratore celebratis.

Subsequenti vero Feria VI, die 8 eiusdem mensis Iulii 1898, in solita audientia R. P. D. Adsessori impertita, facta de his omnibus SSmo Dno Nro Leoni Div. Prov. PP. XIII relatione, SSmus resolutionem EEmorum PP. adprobavit ac gratiam concessit.

I. *Can.* MANCINI, *S. R. et U. Inquisit. Not.*

III.

DE ORDINATIONE PRESB. IN QUA EPUS AD SECUNDAM IMPOSITIONEM HABUIT MANUS SECRETO SOLUS EXTENSAS POSTQUAM STOLAM ANTE PECTUS ORDINANDORUM APTAVIT.

Beatissime Pater:

Episcopus N. N. in ordinatione Presbyterorum utramque manum super caput cuiuslibet ordinandi posuit, quod et Presbyteri assistentes fecerunt. Dum autem legeret orationem seu exhortationem *Oremus fratres charissimi* etc. ex inadvertentia neque ipse neque presbyteri assistentes manus extensas super omnes ordinandos habuerunt. Sacram functionem postea prosecutus est usque ad illa verba *Accipe iugum Domini* etc. aptando stolam ante pectus in modum crucis. Quibus dictis, quum praeteritam omissionem impositionis manuum advertisset, submissa voce (quin a circumstantibus audiretur) repetiit exhortationem *Oremus fratres charissimi* etc. cum oratione sequenti, et ipse solus manus extensas habuit super ordinandos. Postea functionem reassumpsit ab illis verbis: *Accipe vestem Sacerdotalem* etc.

Igitur Episcopus orator, ad pedes S. V. provolutus, humiliter petit utrum valida fuerit haec ordinatio.

Fer. IV, die 6 Iulii 1898.

In Congregatione Generali S. R. et U. Inquisitionis habita ab EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum

Inquisitoribus Generalibus, proposito ac diligenter expenso suprascripto dubio, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Ordinationem in casu validam fuisse.

Subsequenti vero Feria VI, die 8 eiusdem Mensis Iulii 1898, in solita audientia R. P. D. Adsessori impertita, facta de his omnibus SSmo Dno Nro Leoni Div. Prov. PP. XIII relatione, SSmus resolutionem EEmorum PP. adprobavit.

I. *Can.* Mancini, *S. R. et U. Inquis. Not.*

IV.

De modo agendi relate ad catholicum civili vinculo iunctum cum infideli.

Fer. IV, die 6 Iulii 1898.

Huic Supremae Congregationi R. et U. Inquisitionis proposita fuerunt enodanda dubia quae sequuntur:

I. Quomodo se gerere debeat parochus vel sacerdos qui, vocatus a viro vel muliere catholica in articulo mortis constituto et cum infideli iam vinculo civili coniuncto, illum invenit sensibus pene destitutum? Quando parochus illum ad contritionem excitaverit ac sub conditione absolverit, potest etiam ad sepulturam admittere ecclesiasticam?

II. Quomodo in praedicto casu parochus vel sacerdos se gerere debeat si moribundus sensibus sit penitus destitutus?

III. Quid, si iste moribundus sit compos sui et adsint filii baptizati, quos lex civilis retinet uti legitimos?

IV. Quid, si filii non fuerint baptizati?

V. An, et quibus cautelis, sint baptizandi filii orti ex matre hebraea, post obitum patris catholici, si filii durante civili contubernio baptizati fuerint?

Porro in Congregatione Generali habita ab EEmis et RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus, praefatis dubiis diligenter expensis, praehabitoque RR. DD. Consultorum voto, iidem EEmi ac RRmi Patres rescribendum mandarunt:

Ad I. Detur responsum S. Poenitentiariae, idest: Tenebiturne parochus ad denegandam sepulturam excommunicato

vel publico peccatori demortuo quin reconciliatus fuerit cum S. Ecclesia, si tamen ille ministerium sacerdotis desideravit, a quo fuit inventus iam mortuus vel sensibus destitutus, qui tamen dederit signa poenitentiae, seu deosculando crucifixum seu alia pietatis opera peragendo?—Resp.: In hisce casibus, evulgatis resipiscentiae signis, dari posse sepulturam ecclesiasticam, vetitis tamen ecclesiasticis pompis et solemnitatibus exequiarum. Quod si in aliquo casu circumstantiae extraordinariae concurrant, parochus consulat Ordinarium et stet eius mandatis.

Ad II. Consulat probatos Auctores, ac praesertim S. Alphonsum M. De Ligorio Lib. VI, n. 483.

Ad III. Episcopus vel parochus in casu uti poterit facultate Ordinariis concessa sub die 20 Feb. 1888, renovato consensu et datis cautionibus.

Ad IV. Si possibilis spes affulgeat fore ut huiusmodi pueri possint suo tempore in vera religione instrui, tunc, datis cautionibus, baptizentur. Quod si nulla via possit huiusmodi spes moralis haberi, tunc, nisi pueri in mortis articulo inveniantur, ab iis baptizandis abstineatur; et ad mentem. Mens est quod parochus curare non omittat ut, datis cautionibus liberi baptizari et in Catholica Religione educari possint, cum Ecclesia in iis hoc ius iam habeat.—A moribundo catholico vero, si iam est compos sui, cautiones exquirantur ut praedicta valeant obtineri.

Ad V. Si filii nondum baptizati sunt, provisum in praecedenti. Si vero sint baptizati, tunc curandum ut in Catholica Religione instituantur et educentur.

Subsequenti vero Feria VI, die 8 eiusdem mensis Iulii 1898, in solita audientia R. P. D. Adsessori impertita, facta de his omnibus SSmo Dno Nro Leoni Div. Prov. PP. XIII relatione, SSmus resolutionem EEmorum PP. adprobavit.

I. *Can.* Mancini, *S. R. et U. Inquis. Not.*

V.

Circa Matrimonia Paganorum, de Quorum Vero Consensu Dubitatur.

Beatissime Pater:

Praefectus Apostolicus Niger Superioris, ad S. V. pedes provolutus, humiliter petit resolutionem casus qui sequitur.

Haud levis momenti difficultas his in locis obiicitur quando designari oportet quaenam sit prima polygami uxor. Etenim, iuxta patrios mores, illa dicitur et reipsa habetur ut prima quam polygamus ante alias (ut hic dicitur) *in via allocutus est.* Saepe autem accidit quod vir dum expectat illam convivendi aetatem attigisse, aliam sibi uxorem petat, cum eaque maritaliter vivat, quin exinde intendat hanc primae uxoris locum tenere ; imo eam certiorem faciendo, sui ipsius primam uxorem *esse in via.* Et revera quando illa, aetate permittente, domum mariti ingreditur, primum locum ibi patrio iure tenet, recurrentibus v. gr. religiosis caeremoniis, eius erit epulas parare easque idolis apponere, ac si maritus quadam praeditus sit dignitate, ipsa sola, inter eius uxores, huius dignitatis iure particeps fiet.

Allocutio, de qua in casu, talibus aliquando comitatur caeremoniis, notionem ligaminis imo et irritabilitatis cuiuscumque subsequentis unionis secum ferentibus, quod facile erui potest, verum inter partes contractum fuisse matrimonium, dum puella adhuc esset *in via.* At saepe ita absque caeremoniis, absque testibus, absque indissolubilitatis notione, eadem *allocutio* fit, quod pluries minime *constat* utrum fuerit vel transierit in verum matrimonium ante viri adhaesionem ei quae more patrio habetur ut secunda uxor, an potius fuerit et manserit eousque mera de futuro desponsatio.

His positis, humiliter quaerit utrum in casu quo omni adhibita in investigando diligentia, tamen *non constet* matrimonium contractum fuisse cum puella *in via* ante alterius uxoris domum ingressum, illa haberi debeat ut polygami legitima uxor quae ab indigenis ut talis et designatur et habetur ; vel potius utrum locorum moribus minime perpensis pro illa standum sit, quae prima maritaliter viro adhaeserit.

Fer. IV, die 17 Augusti 1898.

In Congregatione Generali habita ab EEmis et RRmis Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus, relatis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt :

Standum esse pro matrimonio sive consummato, sive non consummato, prioritate temporis celebrato, illis quidem caeremoniis patrio more adhibitis, quae iuxta communem regionis existimationem mutuum sponsorum de praesenti consensum sufficienter exprimunt. Quod si factis opportunis investigationibus, non constet contrahentes vel puellas, de quibus agitur, verum consensum matrimonialem de praesenti praestitisse; ideoque de valore matrimonii prioritate temporis celebrati prudenter dubitetur, provisum per decretum 28 Maii 1892 ad 2° quod sic se habet:

"Si, instituto diligenti examine, matrimonium cum prima quae iam baptizata fuerit, validum inveniatur, ad illam redire pagani, de quibus in casu, omnino teneantur. Si autem non fuerit baptizata, vi art. II formulae I satis erit interpellare utrum velit converti. Ubi vero converti nolit, vel serio dubitetur de validitate matrimonii cum prima, poterunt quamlibet ducere, dummodo sit baptizata, renovato consensu."

Subsequenti vero feria VI, die 19 eiusdem mensis Augusti in solita audientia R. P. D. Adsessori impertita, facta de his omnibus SS. D. N. Leoni PP. XIII relatione, SSmus resolutionem EEmorum Patrum adprobavit.

I. *Can.* MANCINI *S. R. et U. Inquisit. Not.*

VI.

DE CONDITIONIBUS AD ABSOLVENDOS SECTIS VETITIS ADSCRIPTOS.

Beatissime Pater:

Episcopus N. N. ad pedes S. V. provolutus humiliter exponit quod haud infrequenter coram confessariis se sistunt aggregati sectis massonicis ut absolvantur. Nunc autem humiliter petit orator utrum vi facultatum concessarum per solitas pagellas S. Poenitentiariae, absolvi possint massones tum occulti, tum publici; postulat insuper, posito quod in dicta pagella praescribitur *ut eiurent*, utrum ab his omnibus exigi debeat formalis et notoria abiuratio, asservanda penes Curiam etc.

Fer. IV, die 5 Augusti 1898.

In Congregatione Generali S. R. et U. Inquisitionis habita ab EEmis ac RR. DD. Cardinalibus in rebus fidei et morum

Inquisitoribus Generalibus, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres rescribendum mandarunt:

Episcopus utatur facultatibus quae Ordinariis a S. Poenitentiaria concedi solent, quarum vi et ipse et alii ab ipso delegati Confessarii absolvere possunt eos qui sectis vetitis nomen dederunt, sive notorii sint, sive non, dummodo a respectiva secta omnino se separent, eamque saltem coram Confessario eiurent, seu detestentur, reparato scandalo eo meliori modo quo fieri potest, et aliis iniunctis de iure iniungendis, iuxta praefatas litteras S. Poenitentiariae.

Feria vero VI, die 7 eiusdem mensis Augusti, in solita audientia R. P. D. Adsessori impertita, facta de his omnibus SSmo D. N. Leoni PP. XIII relatione, SSmus resolutionem EEmorum Patrum adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

VII.

UTRUM CONFESSARIUS CATHOLICUS ABSOLVERE POSSIT SCHISMATICUM QUI IN BONA FIDE VERSATUR.

Fer. IV, die 20 Iulii 1898.

Huic Supremae Congregationi S. R. et U. Inquisitionis fuit propositus enodandus sequens casus:

Bonifacius in partibus Schismaticorum Orientalium arduam missionarii apostolici vitam agens, quadam die in tribunali poenitentiae sedens, inter alias Agatham invenit, quae generalem anteactae vitae confessionem apud ipsum instituendam humiliter et enixe petit. Agathae petitioni Bonifacius annuens, eam maxima patientia et caritate audit et adiuvat. Sed ecce, dum bona mulier ordine et precisione admirabili, nec non fervida fide, humilitate ac lacrymarum copia sordes confitetur, hoc deinde subiungit: se nunquam suis sacerdotibus, utpote pravis moribus imbutis ac sacramentalis sigilli minime curantibus, conscientiam suam ita fideliter aperuisse, ac denique Confessarium exorat ut ei det veniam se apud ipsum semper in posterum peracturam ut Eucharistiae Sacramentum in sua propria Ecclesia recipere digne valeat.

Quibus auditis, confessarius comperit illam non esse de gremio, saltem de corpore, Ecclesiae Catholicae, et anxius non parum factus, secum quaerit quomodo cum spirituali poenitentis bono haud facile iudicium componat. Ac primo quidem de praecipuis fidei articulis illam interrogat, quam satis instructam reperit; dehinc prudenter sciscitatur ab ea quid de schismate sentiat, quidque de necessaria fide ac subiectione in Ecclesiam Catholicam atque in eius visibile Caput. Quibus illa: *Christiana sum*, respondit, *schisma nescio quid sit; ego unam ubique terrarum veram Christi Religionem agnosco, in qua vivere et mori cupio: me certe non refert de quaestionibus iudicare, quae sicut a sacerdotibus exortae sunt, ita et ab ipsismet christiana inter se caritate concilientur. Quare*, sequitur devota mulier, *cum crastina die sit apud nos ob peculiare Festum magnus in communione Altaris populi concursus, obsecro te pater sancte, ut sicut meam plenam confessionem iam audivisti, ita nunc et absolvas me pauperculam a peccatis, de quibus maxime doleo, ut et ego exultanti animo ad sacram Synaxim accedere possim.*

Mulieris constantiam admiratus, cum ex sua parte de illius bona fide certus sit, et ex altera serio timens ne amplior disquisitio obfutura ei magis, quam profutura esset, autumans se bonum facere, Bonifacius Agatham, ceteroquin confessam et contritam absolvit. Nec eamdem impedit quominus S. Eucharistiam per Ministrum Schismaticum accipiat, silentio concedens quod per se concedere non posset, eo vel magis quod ipse optime noscat *Sacramenta, ritus et preces*, apud Schismaticos, nihil in se continere quod catholicum non sit.

Hinc quaeritur:

I. An aliquando absolvi possint schismatici materiales, qui in bona fide versantur?

II. An eisdem concedi possit *saltem tacite*, ut in propriis ecclesiis aliquando sacramenta recipiant, atque sacris functionibus assistant?

III. An Bonifacius bene revera egit, et quid ei consulendum?

Porro, in Congregatione Generali S. R. et U. Inquisitionis habita ab EE. et RR. DD. Cardinalibus in rebus fidei et mo-

rum Generalibus Inquisitoribus, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres rescribi mandarunt:

Ad I. Cum scandalum nequeat vitari, Negative: praeter mortis articulum; et tunc efficaciter remoto scandalo.

Ad II. Negative.

Ad III. Negative: et consulendum confessario ut, praehabita licentia a poenitente, ipsam opportune et caute moneat.

Feria vero VI, die 22 eiusdem mensis Iulii, in solita audientia R. P. D. Adsessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. PP. XIII relatione, SSmus resolutionem EE. Patrum adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

E SACRA CONGREGATIONE RITUUM.

DECRETUM.

CONFIRMATIONIS CULTUS AB IMMEMORABILI TEMPORE PRAESTITI SERVIS DEI ADAMNANO, BEANO, BLAANO, COLMANO, COMGANO, CONSTANTINO, DONNANO ET SOCIIS MARTYRIBUS DROSTANO, DUTHACO, FERGUSTO, FINANO, FOELANO, LUANO, MACHARIO, MAGNO, MALRUBIO, NATHALANO, PALLADIO ET TALARICANO BEATIS ET SANCTIS NUNCUPATIS.

Instaurata in Scotia a Sanctissimo Domino Nostro Leone Papa XIII, per Litteras Apostolicas die 4 Martii anno 1878 editas, Hierarchia Episcopali, aliqua spes affulsit illius regionis Episcopis clero et populo fide et communione catholica iunctis, tempore haud remoto sancti Petri Sedem communia eorum vota fore prosequuturam. Optabant enim ut antiquus cultus nonnullis Servis Dei ibidem praestitus et ab haeresi e tenebris erupta saeculo XVI exturbatus, a Suprema Ecclesia Auctoritate resarciretur et confirmaretur. Quae spes ex desiderio et expectatione aucta exploratior evasit ob recentiora pastoralis sollicitudinis testimonia a Beatissimo Patre Anglis et Hibernis Catholicis impertita etiam in similibus causis cultus recogniti et probati. Quare Rmus Dnus Aeneas Macdonald Archiepiscopus S. Andreae et Edimburgen. una

cum Rmis Episcopis Suffraganeis, super Causa cultus immemorialis plurium Servorum Dei, per supplicem libellum anno superiore ab eodem Sanctissimo Domino Nostro postulavit et, per auspicatissimum decretum datum die 24 Ianuarii hoc vertente anno, obtinuit Apostolicam dispensationem a singulis Inquisitionibus Ordinariis adornandis, dummodo forma Processualis probationum per idonea documenta a Sacra Rituum Congregatione expendenda, ad effectum de quo agitur, servaretur. Praedicti vero Servi Dei sunt: "Adamnanus, Beanus, Blaanus, Colmanus, Comganus, Constantinus, Donnanus et socii martyres, Drostanus, Duthacus, Fergustus, Finanus, Foelanus, Luanus, Macharius, Magnus, Malrubius, Nathalanus, Palladius et Talaricanus." Itaque ad horum cultum publicum ecclesiasticum et immemorialem evincendum producta fuere authentica documenta historica sacra et liturgica tum ex Martyrologio Edimburgi asservato, quo Ecclesia Aberdonensis ineunte saeculo XVI utebatur, et ex aliis Martyrologiis Tamlachtensi saeculi VIII et Dungallensi, tum ex pervetustis Kalendariis Sanctorum Scotiae, speciatim illo de Nova Farina saeculi XV, tum ex Missali Drummodensi saeculo XI scripto quod in Palatio Drummodensi dioeceseos Dunkeldensis, reperitur, tum denique ex Breviario Aberdonensi, ad universae Ecclesiae Scotorum usum, typis edito anno 1509. Ex quibus omnibus documentis, aliisque recentioribus ab Annuario auctoritate Episcoporum Scotorum vulgato depromptis, inferebatur ab antiquo in plerisque Scotiae locis in honorem praefatorum Servorum Dei instituta fuisse Festa seu solemnitates cum officio et Missa, et cleri populique devoti concursu, dicata quoque templa et altaria, atque eos meritis, patrociniis, ac miraculis claros Beatos et Sanctos fuisse nuncupatos. Ex his autem Servis Dei, uti constat ex documentis, martyrio decorati fuere Constantinus Rex, Malrubius, Magnus, et Donnanus cum sociis; atque inter Confessores Pontifices relati Beanus, Blaanus, Colmanus, Duthacus, Fergustus, Finanus, Luanus, Macharius, Nathalanus, Talaricanus et Palladius qui postremus a Romano Pontifice ad Scotiam cum suis sodalibus pro fide praedicanda missus, Scotorum Apostolus nomine

et opere fuit. Ceteri autem Adamnanus, Comganus, Drostanus et Foelanus abbatiali dignitate praediti Confessorum non Pontificum numero adscripti sunt. Quare quum omnia in promptu essent ut haec Causa de .cultu immemoriali penes Sacram Rituum Congregationem ageretur, instante Rmo Dno Archiepiscopo S. Andreae et Edimburgen. cum ceteris Scotiae Episcopis, per specialem procuratorem R. D. Robertum Fraser, Rectorem Collegii Scotorum de Urbe, Emus et Rmus Dnus Cardinalis Lucidus Maria Parocchi Episcopus Portuensis et S. Rufinae, huiusce Causae Relator in Ordinariis Sacrae ipsius Congregationis Comitiis, subsignata die, ad Vaticanum habitis, sequens dubium discutiendum proposuit: "An constet de cultu publico ecclesiastico ab immemorabili tempore praestito praedictis Servis Dei, seu de casu excepto a Decretis sa. me. Urbani Papae VIII." Atque Emi et Rmi Patres Sacris tuendis Ritibus praepositi, omnibus accurate perpensis, audito etiam voce R. P. D. Ioanne Baptista Lugari, Sanctae Fidei Promotore, respondendum censuerunt: *Affirmative* seu *constare*. Die 5 Iulii 1898.

Quibus omnibus Sanctissimo Domino Nostro Leoni Papae XIII per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatis, Sanctitas Sua sententiam Sacrae ipsius Congregationis ratam habuit et confirmavit, die undecima iisdem mense et anno.

C. *Card.* Mazzella, *S. R. C. Praef.*

L. ✝ S.

Diomedes Panici, *Secret.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Decrees for the month are:

I.—PAPAL DOCUMENTS, embracing:

1. A Pontifical act which places the Church of St. Joachim, erected by contributions of the faithful throughout the Catholic world, as a memorial of the episcopal jubilee of the Sovereign Pontiff, in charge of the Redemptorist Fathers. This church is likewise designated as the headquarters of the Confraternity of Reparation to the Most Blessed Sacrament.
2. Constitutions of the Confraternity of Reparation of the Most Blessed Sacrament, embodying the rules and privileges of the same. Days assigned for special adoration for English-speaking countries are as follows: Great Britain and Ireland, Monday; North and Central America, Thursday; Australia, Saturday.
3. Circular Letter addressed to the bishops throughout the world by the Superior General of the Redemptorist Fathers, inviting the coöperation of the clergy in the work of reparation to the Blessed Sacrament.

II.—S. CONGREGATION OF THE COUNCIL:

1. General Decree determining the conditions of admission to a diocese, or transfer from one diocese to another.

According to the rules laid down: (*a*) No cleric can leave his diocese except for just reasons; nor is he to be considered as released from his affiliation to his original diocese until formal admission into another diocese has been secured. (*b*) Mere verbal agreements of admission or transfer from one diocese to another are invalid; they must be made in all cases by writing, and without limitations or conditions. So made, they become absolute and perpetual. (*c*) No bishop is to receive a cleric into his diocese unless the latter present clear and authenticated documents to show that he is to be unconditionally released by his former bishop. The adopting bishop is cautioned to obtain, confidentially if necessary, all requisite information regarding the applicant's origin, education, and previous moral conduct, to remove doubts about the antecedents of the cleric. (*d*) Bishops are not to receive candidates, or ordain them, without sufficient previous test as to their being suitable for the work which will be required of them in the diocese. (*e*) Special caution is to be used with regard to clerics coming from other countries; they are to give positive evidence of fitness before admission to orders.

For the rest, the existing canonical rules, particularly the constitution *Speculatores*, are to remain in full force.

2. The S. Congregation confirms, with certain amendments (in separate folio), the Decrees of the late Fifth Mexican Provincial Council.

III.—S. Congregation of the Universal Inquisition:

1. Answers a question regarding the validity of the rite of ordination, in which the bishop, through inadvertence, omits the imposition of hands. The Congregation decides that the candidates must be reordained *sub conditione* and privately.

2. Answers a similar doubt, in which the ordinand fails to touch the host in the "traditio calicis et patenae." The ordination is to be repeated *sub conditione* and privately.
3. A third doubt about an ordination, in which there occurred some irregularity of ceremonial. The ordination is declared valid.
4. Answers several doubts of a parish priest regarding the manner of dealing with Catholics married to infidels, out of the Church, and who repent on their deathbed. They may be buried in consecrated ground, but without *solemn* ceremonial. In case there are baptized children, regarded as legitimate by the civil law, the priest may use the special faculties granted for the purpose, to validate the marriage, after renewal of consent and the usual cautions regarding the religious education of the children. If the children are not baptized, the pastor is to make all legitimate efforts to obtain the consent of both parents to having the children educated in the Catholic faith; if this consent is given, he baptizes them; otherwise he may not baptize them, unless they are in danger of death, although he is not to cease his efforts to secure their salvation through baptism and education in the true faith.
5. Points out a method of determining the validity of prior consent in the case of marriages among pagan converts who have lived in polygamy before their baptism. As a rule, the marriage confirmed by the mutual consent, according to the custom of the natives, and first in the order of time, stands as valid. If the consent on the part of the woman cannot be shown to have been valid, then inquiry is to be made as to the consent on the part of the one who is the first among those already baptized, whose marriage would accordingly become valid; if there is none baptized, the usual interpellation takes place; that

is, the woman is asked if she is willing to be baptized and converted, and if she refuses, there being a doubt of the validity of the first marriage, the husband is free to choose from among his pagan wives anyone baptized, after renewing the consent of the marriage, which thus becomes valid.

6. Declares that members of secret societies under the ban of the Church are entitled to absolution under the conditions prescribed by the S. Poenitentiaria, namely, that they *sever all connection* with the forbidden secret society, whether it be notoriously excommunicated or not; that they declare explicitly their abjuration of the same before their Confessor (having the usual faculties to absolve); that they repair the scandal which their disloyalty to the Church to which they profess allegiance may have caused, and comply with such other requisites as are demanded by the proper authority, to satisfy the claims of justice and charity.

7. Decides a case involving the question whether a priest may absolve a schismatic who is in good faith. The answer is, *negative*, except *in articulo mortis*, and then so as to avoid all possibility of scandalizing others.

IV.—S. CONGREGATION OF RITES:

Promulgates the Decree which confirms the *cultus ab immemorabili* in Scotland of the Servants of God Adamnan, Bean, Colman, Comgan, Constantine, Drostan, Duthac, Fergus, Finnan, Fillan, Luan, Machar, Magnus, Malrubius, Nathalan, Palladius, and Talarican.

MEMBERSHIP IN THE ORDER OF "THE KNIGHTS OF PYTHIAS" ABSOLUTELY EXCLUDES FROM MEMBERSHIP IN THE CATHOLIC CHURCH.

Editor AMERICAN ECCLESIASTICAL REVIEW:

I take the liberty of calling your attention to an article entitled "The Ban Removed," which appeared in the *Pythian Wave*, the

official organ of the Knights of Pythias in California, and copied from the Chicago *Times-Herald* of November 15th. The article states that by a recent decree the Church has removed the ban from the secret societies formerly condemned, including the Masons, since it now permits "the interment of Roman Catholics in consecrated ground, though they belong to secret societies, and particularly to the Masonic Order." This article being circulated by the *Times-Herald*, and reproduced by the *Pythian Wave*, is working much mischief among weak Catholics, such, especially, as have friends and relatives among the Pythians. And I suppose the same may be said for the other condemned societies.

I am sure that a few lines from you in explanation of the decree or decision, or letter of the Cardinal Prefect of the Holy Office, if any such exists, would carry more weight to convince our friends that Rome has not removed the condemnation, than anything I could say. It may be that what gave occasion to the Chicago *Times-Herald* for its preposterous article was the letter of Cardinal Ledochowski to the Bishop of Valleyfield, which appeared in your issue for July, 1898, at page 85.

I trust that you will find it possible and advisable to comply with my suggestion. J. B. V.

Resp. It is hardly necessary to state that the document published in the Chicago *Times-Herald* is a lie, and that Rome has not in the slightest degree changed her legislation condemning the Masonic and other secret societies as hostile in principle to the best interests, not only of religion, but of civil society.

There have been recently, as there have been on former occasions, doubts proposed to the S. Congregation regarding the right and duty of a priest to administer the last Sacraments or to give Christian burial to persons affiliated during their lifetime with some secret society, but who had expressed regret at the last moment, without, however, being able to undo the scandal given to their Catholic brethren or to remove other effects of their previous association. In such cases, where sorrow for wrong must be presumed to be sincere, the Church removes the excommunication from the repentant individual. To argue from such action that she has abrogated the law excommunicating secret societies, is as absurd as to hold that a governor's pardon of a condemned criminal in the last stages of consumption is a legal sanction or approval of crime.

The Masonic Orders, the Knights of Pythias, the Good Templars, the Odd Fellows, and the host of other associations, whatever their names, which affect absolute secrecy and blind obedience to a Grand Master, with the mummery of an imposing ritual, whilst at the same time they make much of their independence of the Church and have little or no appreciation of her ritual, are in their very nature dangerous to the individual, hence forbidden by the Church. In this she can and will change her position no more than she can or will call the darkness of morals light, or confound the errors branded by the inspired voice of her pontiffs with the truth of Christ's Gospel.

We call attention to a decision of the S. Congregation in this number of the REVIEW (*S. Univ. Inquis.* III, n. 6), as placing what we have said beyond any dispute.

THE MORALITY OF USING CHLOROFORM TO DEADEN PAIN.

Qu. Dr. William Barry, of England, the same, I believe, who recently contributed to the ECCLESIASTICAL REVIEW some important articles on certain moral aspects of physiology, discusses the "Ethics of Pain," in one of the London periodicals. He argues that under certain conditions it is the bounden duty of a person to make use of drugs, such as chloroform, nitrous oxide, alcohol, opium, and the like, in order to relieve a patient from pain. In view of a common practice among physicians who affect no particular religious sentiment, to give powerful anæsthetics to patients whose lives they cannot save, and thereby render them insensible to pain until they die, I am constrained to ask: How are we to look upon this teaching? If it be lawful from a moral point of view to seek to escape the pains which God inflicts, either as a penalty or as a trial, where are we to draw the line? It would certainly be a relief to know that I may lawfully put a friend out of suffering by simply drugging him till he has no more feeling of his ills, since the only thing that would prevent me from doing so is the responsibility of injuring thereby his eternal salvation.

I enclose an extract from Dr. Barry's article.

Resp. We regret that we have not the entire article referred to, since the extract sent to us appears to us quite insufficient to draw any definite inference as to the writer's teaching on

the ethics of pain. But leaving aside Dr. Barry's view, which, to judge from the extract, is quite reconcilable with Catholic doctrine on the subject, we may find something to say on our own account as to the moral value of suffering, and the inference which our reverend correspondent draws from the words in the above-mentioned extract. The case therein discussed is that of a devout Catholic lady who believes it to be a sin to evade or decline suffering. She fears to offend the Almighty by deadening the sense of pain through the use of chloroform or similar drugs prescribed for that purpose by the physician. This fear the writer attributes to a false view of God, and supposes it to arise from a mistaken notion regarding the functions of pain in our system. Pain, he says, is not simply a punishment; it is also a warning of an alarm-bell, which indicates that something in our physical nature needs mending. The duty to preserve health makes it, therefore, incumbent upon us to remove the cause of pain.

The question then is, in the first place, regarding the lawfulness or duty of deadening pain, when pain indicates a loss of health; or, in other words, how far are we bound to preserve health, as a gift from God by which to serve Him and our neighbor? The answer plainly is: As far as the just performance of our service to God and to our neighbor requires health and freedom from pain, we are bound to secure both.

But we can readily conceive a condition in which persons in ill-health and suffering may accomplish all the duties of piety and charity to which they are bound while in health. In such cases pain may be freely and lawfully endured as a voluntary atonement, or as a meritorious sacrifice, in the same way as labor in the sweat of our brow is not only lawful but meritorious, even for those who have no need of earning their daily bread. Pain is therefore not only an alarm-bell; it is as well an accompaniment of our fallen nature, the tick and stroke of a clock which keep us attentive to the passing of time. Like the pangs of hunger and thirst, it is meant to be stilled, but it is also meant to be endured. We think it neither a sin to fast, nor a sin to break fast, unless either be done to excess, or contrary to precept, or so as to prevent us from fulfilling

obligations to God and our neighbor which are clear. In like manner we are not to think it a sin to relieve pain by the use of a narcotic, if it is not done to excess so as to injure some faculty or organ of our system, and if it is not contrary to positive precept, or does not prevent us from fulfilling our duties to God or our neighbor; on the other hand, we may endure pain by refusing a narcotic, unless the suffering renders the patient notably absent-minded, fretful, irritable, or offensive, so as to make him a source of scandal or annoyance to his neighbor, or of irreverence towards God. And as it is not a sin either to eat, even when one is not greatly hungry, but for the sake of hospitality or casual enjoyment and to improve one's strength—nor, on the other hand, a sin to endure hunger for like reasons—so it is not a sin to soothe pain, or to endure it, even when there is no question of recognized and specified duty towards God and our fellow-man, but only a human act, which may be more or less meritorious, according to the particular intention which we have in performing it.

But how is it in the case of a person sure to die, with whom pain is no longer an alarm-bell that calls for the mending of health, but the rattle of the clock chain running off its last links over the day-wheel of time? Is not pain, in this case, a penalty, since it is no longer an index of cure to be sought? And if so, can a person conscientiously shirk this penalty, and by the use of drugs deaden the pain which the Creator inflicts with the apparent purpose of inflicting penalty for sin? We answer that in this case, as in all others, pain is indeed a penalty for sin, as a result of the first fall; but it is also a means of attaining merit by following Christ, who bids every man wishing to enter the Kingdom of Heaven to take up his cross. Now, whilst the opportunities of meriting by sufferings, voluntary or such as are imposed by nature, are endless, the capacity of each person for utilizing these opportunities is limited by the individual disposition and circumstances. Thus, the sufferings of a man brought on, perhaps, by his own neglect of the duties of life, might be so harassing to him in his last illness as to become a source of discontent and consequent sin. He might abandon his trust and faith in God and despair of being able to

face the torture of disease to come, even whilst he fully realizes that it is due to his own sins. Surely, to relieve such a one from pain would be a preventive of sin and hopeless loss. This state of things has its degrees, and the degrees of unbearable pain have to suggest the degrees of applying a remedy which lessens the irritability of the patient.

Nevertheless, this kind of relief must have its limits. If, whilst lessening through the use of drugs the irritability of the patient, I happen to injure him in another and more vital way, my remedy becomes an evil, not a benefit. The going out of life demands a rational settlement of our temporal administration. It requires a clear perception of our neglect towards God and a proportionate sorrow and confession. The faculties of memory, understanding, and will, are requisite for the fulfilment of these last and most important duties. If, then, these means (drugs) which we legitimately employ to lessen pain that is beyond our ordinary endurance, or that causes annoyance and injury to others,—if these means deprive us of the use of the faculties of memory, understanding, and will at a time when the latter are essential to the just fulfilment of our last obligations, we are bound to avoid them and endure the temporary pain. Catholics, moreover, who appreciate the virtue of the last Sacraments instituted by Christ for helping the dying at the moment when the soul separates from the body, desire that their minds be clear at the last hour, so that they may realize the inspiring power and consolation of the Viaticum with all its attendant graces. They wish, too, to have their wills free from any benumbing influence, so that they may make the offering of themselves into the hands of their Creator and Redeemer.

Hence, Catholic morality does not approve the medical ethics by which a physician seeks to relieve the last hours of a dying patient through drugs that deprive him of consciousness and make him "pass away peacefully." Death is essentially a struggle and a victory; if the last sleep is a result of the struggle, it is blessed in the Lord; if it is the result of stupor, induced by drugs, the struggle is only deferred.

THE QUESTION OF REBAPTIZING.

Qu. In some countries of Europe, converts from the sects are not baptized *sub conditione* upon being received into the Church. Is there any such exception in the United States?

A convert from the Baptist sect, whom I recently received into the Church, tells me that the method of baptizing by the local minister was as follows: He first pronounced the regular form of baptism; after that came immersion, which was concluded by the minister pronouncing the word "Amen." In this case, was there any reason to suppose the previous baptism valid?

Resp. The question of rebaptizing converts from the sects depends entirely on the knowledge which can be obtained regarding the validity of the previous ceremony. In countries where circumstances warrant uniform methods one way or another in the ministering of baptism, a general law might be made; but in the United States there exists no such law. Hence it is necessary in each particular case to ascertain whether the individual, *hic et nunc* before us, has been validly baptized. If that fact cannot be cleared from all reasonable doubt, then baptism has to be administered, either absolutely (if there is no evidence of baptism having been attempted), or conditionally (if baptism has been attempted, but there is doubt about its validity).

The ceremony applied in the above case leaves some doubt—even if the correct form of words had actually been used—as to the moral union between form and matter of the sacramental act. Accordingly, the party should be rebaptized conditionally, on being received into the Catholic Church.

Attempts have been made from time to time to obtain an authoritative decision which would lay down one or two general lines of action, so as to dispense a priest or a convert from the necessity of having to determine the validity of a previously received baptism, where it is frequently impossible to obtain accurate data either regarding the fact or the mode of its administering. But the Holy See has persistently declared that the sanctity of the Sacrament requires us on the one hand to make sure that it is not needlessly re-

peated, on the other that it is surely and validly administered. Therefore the Church requires careful investigation for each individual case.

ELECTRIC LIGHTS ON THE ALTAR.

Qu. Some time ago I saw (if I remember aright, in the ECCLESIASTICAL REVIEW) a decree of the Sacred Congregation permitting the use of electric lights in churches, for mere illuminating purposes, but requiring wax candles next to the altar. Can you tell me where the decree can be found?

Resp. The Sacred Congregation of Rites (Cf. AM. ECCL. REVIEW, November, 1895, pp. 395, seq.) answered the question as to the legitimacy of using electric lights in the liturgical service of the Church by stating that, whilst electric light could not be employed *ad cultum*, there was no objection to its use for the purpose of lighting dark churches and for ornament—"ad depellendas tenebras, ecclesiasque splendidius illuminandas." (*Decret.* June 4, 1895.)

At first sight the distinction between *lights for the purpose of worship* (ad cultum) and *lights for decoration or ornament* may not be very apparent, since all decoration in the church and around the altar has for its purpose to express our worship. What is really meant by the decree is that the splendor of the decoration should not lead us to identify it with the *object* of our adoration. We can imagine the lights on the altar artificially so arranged as to make us lose sight of the six wax candles with their sacrificial symbolism, thus making of the *altar of sacrifice* a sort of showy repository. Here the splendor of the decoration would obscure the characteristic features of the Catholic worship, in which the altar of the Holy Sacrifice is ever the central idea. Or again, the arrangement of artificial lights may be made to produce effects which make an unreality of simple faith. Thus, if a strong light were placed behind the Sacred Host so as to give the impression that such light issued in a manner from the Blessed Sacrament, it might mislead the simple-minded into superstition

and lessen the sincerity of our faith, which is given despite the impression made on the senses:

> Visus, tactus, gustus in te fallitur
> Sed auditu solo tuto creditur.

A display of lights, artificially arranged so as to attract attention to itself rather than to the centre of worship, which is the Real Presence, would be an abuse in so far as it casts into the background what is the most important and central object of our faith and actual adoration. People would say: "Look at the lights on the tabernacle!" instead of "Look at God in the humble Host!" To argue that the artificial splendor of the decoration serves mainly to enhance the act of adoration is to substitute a motive for an effect. If it were true that the glare and display of artistic light round about the Sacred Host had the same effect upon the average spectator or worshipper as the little red flame of the solitary sanctuary lamp, then it would be proper to make such display; but as a matter of fact this is not the case. We are not told that the little Babe of Bethlehem sought to inspire faith in His Divine Personality by donning the angelic splendors that had drawn the shepherds to seek Him. And we cannot imagine St. Joseph to have attempted any trick of decoration to impress the visitors to the cave with the splendor of the Son of God, whatever splendor there might have been in the gifts of those who surrounded Him. In the same way the Church refrains from all attempt of decoration which might withdraw the soul from the act of faith by transferring it to admiration for the splendor of display. Her gifts and ornaments are indeed both a means to draw the adorers to the Divine Presence and also to serve as an expression of her own appreciation of what is due to Him who is our King; but the theatrical arrangements which are calculated to impress the spectator, making him lose sight of the humble presence of the Host and of the sacrificial character of the altar, actually lessen faith in proportion as they cease to be anything more than an evident expression of gratitude and worship.

ST. EMMANUEL, MARTYR.

Qu. Will you kindly let me know whether anything authenticated by the Church is known of a Saint Emmanuel, Martyr?

J. J. D.

Resp. The Bollandists make mention among the feasts occurring on March 26th (III, 618) of a St. Emmanuel, who, according to the *Acts of the Martyrs*, was put to death in company of the holy Bishop Quadratus and other Christians of Asia Minor. Another St. Emmanuel is mentioned in the *Acta Sanctorum* on May 21st (V, 8). He is a Roman martyr, whose relics were solemnly transferred to Vienna in 1643, where they are still honored. The Franciscan Martyrology likewise includes, among the members of the Order who died for the faith, a lay-brother of the strict observance, put to death by the heretical populace in Prague in 1611. He, and his namesake, the Bl. Emmanuel, Cistercian and Bishop of Cremona, who did not suffer martyrdom, but is honored as a Confessor, are commemorated merely as "beati," on the 15th and 27th of February respectively.

THE CHRONOLOGY OF THE NEW TESTAMENT.

Historians have noted a discrepancy of several years in the chronological tables recording the events of the New Testament, beginning with the very date of the birth of the Incarnate Word. At the time when Christ was born in the humble abode at Bethlehem, the chroniclers little suspected that the fact actually marked the beginning of a new era, from which time would be reckoned in years to come. In civil life, the years and days of the Calendar were those of the imperial system, which made the foundation of Rome the beginning of the popular records. In the Jewish annals, time was variously counted from the Creation, or from the King's reign, or from the building of Solomon's Temple, or from the commencement of the Babylonian captivity. Hence it need not surprise us that there should have been some confusion, and that, owing to the *gradual* introduction of a new system of counting the years, there might remain

some doubt as to the original dates, which were deemed more important as seasons of devotion than as records of time.

In modern times, students of the Bible and of history have endeavored, by comparison of data collected from various sources, to get at the true chronology. The latest table furnished us is that of the Protestant professor, Dr. Zahn, who stands at present at the head of conservative New Testament scholars in Europe. In a volume just issued from the press, he gives his conclusions from a careful examination of all the accessible material, including the studies of Professor Harnack and others. His chronology puts the events of the New Testament, beginning with the Death and Resurrection of our Lord, about three years later than the commonly accepted lists of Catholic scholars, as we find them summed up, for example, in Gigot's *Outlines of New Testament History*.

We place the conclusions of Professor Zahn, regarding the time of some of the leading events of the Apostolic age, side by side with Father Gigot's dates:

	Gigot.	Zahn.
The Resurrection	30	30
St. Paul's first visit to Jerusalem	34 or 35	38
St. Paul's first mission-tour	44–46	50–51
Council of Jerusalem	45 or 46	52
St. Paul's second mission-tour	46–49	Spring of 52
Epistle to the Galatians	46	53
St. Paul's third mission-tour	49–53	54
St. Paul's journey to Rome	55–56	60–61
Arrival of St. Peter in Rome	———	63–64
Death of St. Peter	64–65	Autumn of 64
Death of St. James	62–63	66
Death of St. Paul	64	66–67
Death of St. John	98	About 100

AN EPIGRAPHICAL QUERY.

Qu. In a small volume recently published by Mansfield & Company (New York), entitled *Book-Plates—Old and New*, the author, John A. Gade, comments on an inscription found in the books of a certain Johannes Collet, A. D. 1633, as an example of the explicitness with which men fond of books sometimes described

personal particulars in their book-plates, and adding concerning this John Collet, that "we feel quite at home in his family circle after having read the printed label:—Johannes Collet, filias Thomae Collet, pater Thomae, Guilielmi, ac Johannis omnium superstes, Natus quarto Junii, 1633. Denasci tarus quando. Der visum fuerit; interim hujus proprietanus John (sic) Collet."

I have given the inscription letter for letter as it reads in the above-mentioned quotation, and have been puzzling, first, what it could mean, and secondly, how, in face of its evident obscurity, Mr. Gade could say that "we feel quite at home in his family circle after having read the printed label." The *filias* is or may be easily accounted for as a misprint for *filius;* but the *Denasci tarus quando*, inclosed between two periods, and the *Der*, if Latin at all, must antedate the "carmen Fratrum Arvalium," in whose family circle none of us, I fancy, could "feel quite at home," considering that the folk of those days must have been a pretty primitive and hard set.

Can your learned epigraphist throw any light on the subject, and perhaps venture a translation of the curious inscription?

Resp. The suggestion of our Reverend correspondent, that the above-mentioned inscription must have been composed by some rather primitive and profane Latinist, is probably correct, if junior apprentices in a printer's office (where the διάβολος is steadily employed at proportionate wages) may be classed under his description of a "hard set."

How will this do? "Johannes Collet, filius Thomae Collet, pater Thomae, Guilielmi, ac Johannis, omnium superstes. *Natus* quarto Junii 1633. *Denasciturus* quando *Deo* visum fuerit; interim hujus proprietarius John Collet." Read in this fashion it becomes plainly: "John Collet, son of Thomas Collet, and father of Thomas, William and John, all of whom he survives. He was born on the fourth of June, 1633. He is going to die (*denascor*, used by Terent. Varro, literally means *to be unborn*) when it shall seem well to God; in the meantime he (John Collet) is the owner of this (book)."

We have looked through the pages of *Book-Plates—Old and New*, and find ample confirmation in several places of defective Latin proof-reading, such as would try the combined wit of the Academy of Inscriptions.

THE DATE OF CHRISTMAS DAY.

Editor of the AMERICAN ECCLESIASTICAL REVIEW:

In his article on "Christmas Day and the Christian Calendar" in the REVIEW for December, Father Thurston, S.J., alleges "the absence of any definite tradition" as the "real difficulty" in determining the date of our Saviour's birth. He sets forth as rendering the traditional date improbable—first, that it would be unusual for the shepherds of Judea to leave their flocks in mountain pastures at night during the month of December; secondly, that the Jews could hardly have been summoned to repair to their place of origin for enrolment during a season when travelling is difficult in the mountain regions of Palestine. He tells us, in fine, that "all the evidence strongly suggests that it was really some principle like this [the fanciful analogy brought forward by a writer named Cyprian], combined with an Oriental symbolism, ultimately of Babylonian origin, which, deducing from the movements of the heavenly bodies a type of the life of man, led in some round-about way to the determination of December 25th as the date of our Saviour's birth."

Now, I am aware that the point is not one of very great importance. I fully agree, too, with Father Thurston that we should be careful not to set anything down as certain in a matter of this kind unless we are quite sure of our ground. But the case for the traditional date of the Nativity is really very much stronger than your learned contributor has made it appear to be. Indeed, it is scarce too much to say that he lets it go by default.

We are told that a "widespread and constant tradition ever since the days of St. Augustine" links the birth of our Lord with the 25th of December. Taken in connection with the other statement of his already quoted, this implies that there was no "definite tradition" before the time of St. Augustine. The implication is quite true, if there be question only of the East. The testimony of St. Clement of Alexandria proves that beyond a peradventure. But it is just the reverse of true as far as it regards the West. On this point

we have the testimony of two Fathers, both of them Doctors of the Church. In the West, St. Augustine not only witnesses to the existence of a definite tradition in his day (*De Trinitate*, l. 4, c. 5, n. 9), but even brings forward the fact certified by the tradition as proof that Christ was conceived of the Virgin about the 25th of March: "Illo autem mense," he says, "conceptum et passum esse Christum et Paschae celebratio *et dies Ecclesiis notissimus nativitatis ejus* ostendit."—*Quaest. in Heptat. XC.*

St. Chrysostom, in the East, is still more explicit. In the course of a sermon preached at Antioch in 386, he says: "It is not yet ten years since this day [Christmas on the 25th of December] was clearly known to us, but it has been familiar from the beginning to those who dwell in the West." (See *A Catholic Dictionary*, art. Christmas.) Replying to a difficulty which he supposes his hearers to raise, that, namely, none of them ever had been in Rome, the Saint goes on to say, as I find his words quoted in Natalis Alexander's *History of the Church*, tom. 4, s. 1: "That is no reason why we should have any misgiving, since we have got the date from those who dwell in that city, and who have accurate information on this point. For they who live there, and who long before celebrated the day in accordance with ancient tradition (ex antiqua traditione), communicated the knowledge of it to us at that time."

Under January 5th, the Bollandists quote the decree of Pope Telesphorus I, enacting that thenceforward three Masses should be celebrated on the festival of the Nativity—one at midnight, one at the aurora, and the third after sunrise. This goes to show that the Roman tradition runs right up to the time of the Apostles. There is no mention of the date on which this festival was then kept; but the Roman Church never knew any other date than the 25th of December. It will be observed that the Pope does not institute the festival; it existed before his time. Telesphorus became Pope as early as 140 A. D. We are now brought fairly in sight of the days when SS. Peter and Paul preached Christ and Him crucified to the Romans. There might easily have been living, in the pontificate of

Telesphorus, men who had seen and conversed with the first Vicar of Christ upon earth. This completely bears out the words of St. Chrysostom, when he says that the date of the Nativity was known "from the beginning to those who dwell in the West."

There can then be no shadow of doubt as to the existence of a tradition respecting the date of our Saviour's birth, in the Roman and Western Church, at the close of the fourth century and long before—a tradition definite, positive, immemorial. The absence of such a tradition in the East may be noted as a somewhat curious fact, but need not give us much anxiety. We know how, at an earlier date, the tradition of the Roman Church respecting the time on which Easter was to be kept, prevailed in the presence and in the very teeth of a definite, positive, and, as it was held, Apostolic tradition in the Churches of the East, and was universally recognized as true after the Council of Nice.

Other early writers may attach undue weight to fanciful analogies and symbolic considerations in determining the date of the Nativity, but certainly St. Augustine and St. Chrysostom do nothing of the kind. They both appeal, in the first place, as we have seen, to the tradition of the Church in the West, and they give us clearly to understand that this tradition was corroborated by the testimony of ancient records still extant in their day. "We have evidence," says St. Augustine, "in whose consulship and on what day the Virgin Mary gave birth to Christ. Apparet quo Consule, quo die conceptum de Spiritu Sancto Virgo Maria peperit Christum."—*In Joannis Evang. tract.*, XXIII, n. 2. And St. John Chrysostom, in the sermon already mentioned, not only affirms that the Romans had "accurate information" as to the date, but also points out the source whence such information was derived, saying: "He who has a mind to read the public records that are kept at Rome can easily learn the exact time of this enrolment."—*Apud Nat. Alexandrum, loc. cit.*

Tertullian, a much earlier writer than either, refers time and time again to the record of the census taken by Augustus, which was preserved in the Roman archives.

"De censu denique Augusti," he says, "quem testem fidelissimum Dominicae nativitatis Romana archiva custodiunt." He even tells us that the record contained the name of the Virgin Mary—"Sicut apud Romanos in censu descripta est Maria ex qua nascitur Christus."[1]

As to the difficulties touching the season of the year, and the habit of the Eastern shepherds to watch over night during the month of December, they will easily vanish, I believe, when we reflect that December in Palestine is, after all, a comparatively mild month, and that in any case the convenience or inconvenience of the Jews would have weighed very little with the Romans, whose it was to fix the date of the enrolment. Nor is it at all unlikely that shepherds should have been keeping their night-watches over their flocks in the neighborhood of Bethlehem toward the end of December, although the *Encyclopædia Britannica* mentions this as a "difficulty," and the writer in *Chambers'* so magnifies it as to make out, from this sole circumstance, that "it is almost certain that the 25th of December *cannot* [the italics are the writer's] be the date of Christ's Nativity." Indeed, far from deeming this a difficulty, I am persuaded rather that it tends strongly to confirm the ancient tradition of the Church. The town of Bethlehem is situated on the brow of a high hill, but old tradition has it that the shepherds kept their vigil, not on the mountain pastures, but in a deep valley lying to the northeast of Bethlehem. "On the northeast side of the town,"—I read in the *Encyclopædia of Biblical Literature*, art.

[1] See Grotius' *Commentary on Luke*, 2: 2, where are still cited, in the original Greek, the words of St. Chrysostom, quoted above.

It is worth remarking upon, by the way, as showing how liable one's judgment of events belonging to another place and time is to be colored by one's environment, that Grotius seems to find an almost insuperable objection to the traditional date of the Nativity, that shepherds are said to have kept night-watches over their flocks at Bethlehem. We shall presently see that this, instead of being an insuperable objection, or, indeed, an objection at all, is rather, in a general way, fresh proof of the truth of the ancient tradition. The words of Grotius are (Luke 2: 8):—"Cum autem vix usquam hyeme soleant in agro agere pastores, noctibus praesertim, mirum videri potest Natalem Domini ab Ecclesia Romana, cui censuum tabulas inspicere promptum fuit, collocatum in diem xxv Decembris."

Bethlehem,—"is a deep valley, alleged (sic) to be that in which the angels appeared to the shepherds, announcing the birth of the Saviour." I ask the reader to note this particularly, because it has a vital bearing on the question.

Now, in the work from which I have just quoted—a very scholarly work, by the way—we have the following account of the pastoral usages in Palestine: "In summer, when the plains are parched with drought, and every green herb is dried up, they [the shepherds] proceed northwards, or into the mountains, or to the banks of rivers; and in winter and spring, *when the rains have reclothed the plains with verdure* and filled the water-courses, they return. . . . *Nearly all the pastoral usages were the same anciently as now. The sheep were constantly kept in the open air, and guarded by hired servants, and by the sons and daughters of the owners.*"—*Ibid.*, art. Pasturage. [The italics are mine.] It would appear, after all, that the alleged difficulty, which had its origin in the inability of men to imagine conditions and customs other than those they themselves were familiar with, is but a confirmation of the received tradition respecting the date of our Lord's birth.

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BLESSING STEARIC CANDLES ON CANDLEMAS DAY.

Qu. Is it permissible to bless stearic or sperm candles in the solemn "Benedictio Candelarum" on the Feast of the Purification?

Resp. The blessing of candles on Candlemas Day is for the *liturgical* lights, that is to say, candles of *pure wax*, as the words of the Ritual, "*qui hunc liquorem ad perfectionem cerei* venire fecisti," etc., plainly express. Since, however, all things legitimately in use within the sanctuary or the church may be blessed, it does not appear to be against the spirit of the liturgy to have, *in addition to the prescribed pure wax candles*, others of different material. The subject has been repeatedly and exhaustively discussed in past issues of the REVIEW.

Book Review.

THE DIVINITY OF OUR LORD JESUS CHRIST from Pascal. A Commentary by William Bullen Morris, of the Oratory. London: Burns & Oates; Dublin: Gill & Son; New York: Benziger Bros. Pp. xxiv—196. Price, 88 cents.

LES PENSÉES DE PASCAL Reproduites d'après le texte autographe, disposées selon le plan primitif et suivies des Opuscules. Edition philosophique et critique, enrichie de notes et précédée d'un essai sur l'apologétique de Pascal, par A. Guthlin, ancient vicaire général et chanoine d'Orleans. Paris: P. Lethielleux. Pp. cxcv—508. Prix, 4 francs.

PENSÉES DE BLAISE PASCAL dans leur texte authentique et selon l'ordre voulu par l'auteur, précédées de documents sur sa Vie et suivies de ses principaux Opuscules. Edition coordonée et annotée par M. le Chanoine Jules Didiot, Doyen de la Faculté de Théologie de Lille. Société de S. Augustin, Desclée et Cie. Pp. viii—399.

The argument from merely human authority is, in the abstract, as St. Thomas says, *omnium locorum infirmissimus*. In the concrete, however, it finds a responsive echo in almost every soul, an echo that is often strongest in those who pretend to be deaf to its original. The demonstration of the rational foundations of faith has its objective, intrinsic cogency apart from the speaker or writer who presents it to the mind of hearer or reader; but, if it flows from a source that is rich in high moral or intellectual endowments, it bears with it the subjective and extrinsic influences that lend it the moving power of personality. Father Morris has selected Pascal as a defender of revealed religion, because the author of the *Pensées* was a "layman and no theologian." In Protestant England, where the book has been written, "laymen have long been, and are still, the most popular, and perhaps the most authoritative, advocates and expounders of Christian truth. It is doubtful whether, in the long line of her bishops and divines, from Cranmer to his present successor, any of her ecclesiastical writers have had as much influence on the religion of the nation as Shakespeare, Milton,

Johnson, Burke, and Coleridge, and, in our own times, Mr. Gladstone and Mr. Balfour" (p. xv). Though the religious influence of lay teaching in our country may not be so marked as it is abroad, yet it is none the less certain that the Christian Evidences will appeal the more strongly to the common sense and practical intelligence of the American mind when presented as they appeared to the fact-seeking mind of Pascal. It is a wonder that the wealth of argument for Christianity enmassed in the *Pensées* has remained so long hidden or at least unsystematized for the English-reading world. Perhaps it has been because of "the feeling akin to that of Shelley, who said that 'reading Dante was unfavorable to writing, from its superiority to all possible compositions'" (p. 4). Be this as it may, the cause of truth may be advanced in our midst by the method, and by some at least of the arms borrowed from the *Pensées*. "The reasonings of Pascal on all matters which belong to the world of common sense are as clear and irresistible now as ever they were."

The central thought, to which all others converge or from which they radiate, in the *Pensées* is the Divinity of Jesus Christ. To Pascal's mind this truth was as certain as any problem of mathematical science of which he was so thorough a master. Indeed, it is the mathematical cast of his mind that lends a peculiar cogency to his demonstrations of the foundations of faith. When an intellect by nature so piercing and far-seeing and by cultivation of the physical and mathematical sciences so thoroughly trained, finds the evidences of religion so patent and convincing as did Pascal, minds less richly endowed cannot but feel encouraged and confirmed by his reasonings. The merit of Father Morris' book lies in the fact that it gives in clear, readable English the burden of those reasonings in so far as they concern our Lord's Divinity. The argument, it is hardly necessary to add, is deduced, or, rather, one might say, induced from the abiding testimony of the Jewish people, from the long continuous stream of ancient prophecy, and from the character of our Lord as manifested in His life and teaching. Besides the four chapters in which the proof of our Lord's Divinity is prepared for and unfolded, the author has devoted another to a study of the "New Unbelief," in which the vagueness, subjectivism, and scepticism of the modern philosophy as begotten by Kant are seen in striking contrast with the distinctness, objectivism, and certainty of the grounds of assent defended by Pascal. Father Morris is, of course, true both to fact and to logic when he selects Kant as the father of latter-day philosophy. At the same time his work would have had a more certain and wider efficiency had it

been made to bear more directly on that phase of prevailing speculation which has poisoned so many minds—positivism and agnosticism. The philosophy of Kant, as such, has grown old and decrepit, and although the effort is at times still made to rejuvenate it, the result has met with no large measure of success. It may be said, however, to live and to be all too active in its rightful heir, positivism, and against this form the arguments of the Christian apologist ought to be directed.

In treating, moreover, of Kant's *Critique* we believe it would have been more satisfactory had the author adopted the more recent translation by Max Müller in preference to the older, crabbed version of Meiklejohn.

It did not, of course, fall within the author's scope to dwell upon the scepticism, pessimism, and Jansenism with which Pascal is so generally charged. At the same time it might have been well to have made at least some allusion to the charges, if only to let his reader see that he has duly considered the other side from which Pascal is regarded. The allusion, however, would needs have to be fuller than the passing sentence with which the *Provincial Letters* are dismissed. The omission we have noted in no way detracts from the positive elements of a work which is, on the whole, a highly instructive and attractive introduction to the main line of Pascal's thoughts,—one calculated to lead to a fuller study of the original and to a wider diffusion of the spirit in which the master and the disciple have written, the making of our Lord better known, loved, and served.

The student who would master the *Pensées* in the original will find no better guides and helps than the above works by Canons Guthlin and Didiot. Although Father Morris makes no mention, as far as we have found, of either of these books, the treatment of his subject reflects an enthusiastic love and admiration for Pascal closely resembling that which glows in M. Guthlin's introduction. M. Guthlin has a double aim: first, to arrange the *Pensées* on the plan of a systematic apology; secondly, to vindicate the philosophical soundness and the theological orthodoxy of Pascal. The latter aim is accomplished partly in the introduction, partly in the notes accompanying the text. In working out the former purpose he has taken that freedom with the arrangement of the material which he deemed necessary to adapt it, not only to an ideal plan of apologetics, but to harmonize it as closely as is possible with the historical data bearing on the conference given by Pascal at Port Royal, in which data the author's purpose and method seem to be expressed.

M. Didiot, discerning unsound philosophical and theological ele-

ments in the *Pensées*, has sought to provide by annotations a corrective. The spirit in which he has conceived and wrought may best be shown in the following passage from the preface: "The time has come to give to Pascal's work the ending he would perhaps have himself refused it ten years before his death, but which he would have accorded it on the day he received the Holy Viaticum, and which he certainly would give it now were he here, by submitting to the infallible authority of the Church. He would to-day, were it his to choose, write an apology for the true faith, and not for Port Royal; he would rely on the certain principles of reason, and not on the sophistries and pleasantries of Montaigne; he would invoke the great, undeniable miracles involved in the foundation and existence of Catholicism, and not at all *les prestiges attribués à une Sainte Épine plus ou moins authentique.* What he certainly would have done in this, our day, we have striven to do for him and with him." Pascal, the Catholic without doubt, is, therefore, made not to rethink his thoughts, but to condemn and refute what he had once, as sceptic and Jansenist, defended against the exact and sole teaching of the Church.

M. Didiot's arrangement of the *Pensées*, though following a logical plan, one too which he considers in accord with the idea of the master, differs considerably from that of M. Guthlin. For this reason, as well as for the selections from Pascal's other writings given by each, the two editions supplement one another, and will thus be found helpful and even necessary to a student who desires to make a thorough study of Pascal. F. P. S.

HARD SAYINGS. A Selection of Meditations and Studies. By George Tyrrell, S.J. London, New York, and Bombay: Longmans, Green & Co. 1898. Pp. 469. Price, $2.00.

Though written originally at odd intervals and in a desultory fashion, the chapters of this book admirably combine to illustrate certain proportions between the temporal and the eternal in questions arising from the doctrine of the Cross. To the serious mind life has many mysteries; the counsels of God seem often inconsistent with human logic, and our hopes and efforts of charity are at times in apparent conflict with our faith. Thus it has come about that whilst in the letter we accept the maxims of the Gospel, in our interpretation and appreciation of them we affect to see the impossible; we minimize and explain away whatever is hard to human nature in the law of Christ, until we have reduced the Cross to a crutch by which we seek to sustain our weakness

without testing our spirit of sacrifice. Father Tyrrell opposes the aim of those who "with false kindness have mitigated the hard sayings" of Christ and "prophesied smooth things." He brings into closer view for us the Church, who, "with all her human frailty, ever shrinking from the stern ideal of the Cross, from the bitterness of the chalice of her Passion, when asked, has but one ruthless answer, namely, that it is only through many tribulations that we can enter the Kingdom of God." She teaches indeed that Christ's yoke is easy, "not because it is painless, but because love makes the pain welcome." In this spirit the author treats various problems of life, such as faith in its relation to reason, sorrow and pain in their relation to happiness, virtue and sin with their inexplicable lights and shadows crossing human days. Throughout there is the melody of the "Exercises" of St. Ignatius, like an echo from Manresa, helping us to understand what reason alone would misinterpret, since wisdom comes through the heart as much as through the mind.

The book is all the more timely in these days, when not only the obtrusive comforts of life, but modern biblical criticism and a liberal tendency in theology lend themselves to weaken those doctrines of Christianity which war upon the weaknesses of human nature and the spirit of self-indulgence. It is an antidote to the preaching of those modern evangelists who would change the law of the Gospel by explaining away its severity, rather than insist that we should change our lives to conform to that law, and thus subvert the pleasant dogmas of society or of individual self-deception. But Father Tyrrell also knows how to deal with his subject in an attractive manner. His topics, such as "The Soul and Her Spouse—the Hidden Life—Sin Judged by Faith—Sin Judged by Reason—The Gospel of Pain—The Way of the Counsels—Idealism, its Use and Abuse," etc., give in their very titles a glimpse of the style in which he discusses the different mysteries of life, the study of which often loses its legitimate charm, even to the serious mind, when treated in a purely didactic fashion, or with an apparent effort of sentimental exhortation.

MISSA ET ABSOLUTIO DEFUNCTORUM pro Adultis. Ratisbonae, Romae, Neo-Eboraci: Fr. Pustet. 1899. Pp. 16, bound in black cloth.

A handy duodecimo, which may be used in place of the Gradual or Missal by priests and chanters at the funeral Mass and the Absolution at the grave. The type is good. Its convenient form and low price (15 cents) cause us to call the attention of the clergy to the book.

Recent Popular Books.[1]

ALPHONSE DAUDET: Léon Daudet. $1.50.

M. Daudet's biography of his father is naturally eulogistic rather than critical, and is valuable chiefly for the strong light which it throws upon a personage who has exercised no small influence in the present French Republic, and who cannot be neglected by its students or by its historians, although certain of his novels are not to be commended. M. Ernest Daudet's "My Brother and I," included in the same volume, supplements his nephew's work with a very curious picture of life in the French mercantile class. The germs of nearly all M. Daudet's novels may be found in this biography. Mr. Charles D. Kay's translation is not always happy and sometimes misrepresents the original.

BELINDA—AND SOME OTHERS: Anonymous. $1.00.

An absurd and extravagant little story of four sisters and two brothers, and their adventures while almost literally penniless. It is pleasantly amusing, none the less so because one does not for one instant believe it. It is not to be confounded with another "Belinda," of which Mrs. Mark Pattison, now Lady Dilke, was the heroine.

BLACK DOUGLAS: S. R. Crockett. $1.50.

Gilles de Retz, child-murderer, Satan-worshipper, and atrocious villain in general, plays the chief part in this book, which begins a short time before the assassination of Earl William Douglas, of Douglas, and ends with the downfall of de Retz. A were-wolf adds to the historical and imagined terrors of the tale, but a pretty love-story and the pranks of as mischievous a young chorister as ever vexed the peace of a choir, somewhat lighten it. It should be strictly withheld from young readers not nervously sound, for it is intentionally horrible here and there.

BOYS OF '98: James Otis. $1.50.

Nominally, this book is for boys, but it is a fair history of the war fever in the United States last year, and also a good presentation of the work done both by the army and by the navy, and is well entitled to a place in the family library of those who cannot afford more than one account of the war. It is very well illustrated, and its author has given a good description of the prevalent popular feeling as distinguished from that of professional fighters and politicians.

CHITRAL: The Story of a Minor Siege: Sir G. S. Robertson. $6.00.

This is an almost incredible tale of the prolonged defence of a frontier fort by a few Englishmen and Sikhs. It is the simple truth upon which Mr. Kipling founded his "Slaves of the Lamp," and is good reading either for boys or for men.

CIRCLE IN THE SAND: Mrs. F. M. Vermilye. $1.50.

A clever female journalist; an entirely selfish, scheming beauty; an able editor, and a weak-souled artist are the chief and almost the only characters in this story. The beauty marries and ruins the editor; the book leaves the journalist on the verge of marrying the artist, who flatters himself and her that she may make him upright and self-reliant. It is better written than the author's magazine stories, but the characters, the beauty excepted, are shadowy; she seems a little overdrawn by contrast, but is impressive.

COLLECTED POEMS OF WILLIAM WATSON. $1.50.

Songs, both lyric and pastoral; historical pieces; reflective verse; political sonnets, and lines which might almost be described as rimed criticism, are included in the range of Mr. Watson's work. Its form is almost invariably good, and the occasional excursions into the innermost depths of the dictionary of synonyms are not so frequent as to be intolerable. It will be remembered that the friends of this author regarded his claims to the Laureate's position as much stronger than Mr. Austin's, but that an unfortunate accident prevented their consideration.

COMPANIONS OF PICKLE: Andrew Lang. $5.00.

This volume, the sequel of "Pickle, the Spy," the work in which Mr. Lang proved that "Pickle" was Glengarry, contains biographies of George Keith, the last Earl-Marischal of Scotland; his brother, Marshal Keith; Cluny Macpherson; Barisdaile; Macdonnell of Scotus, and other interesting Scotsmen, good and bad; but its chief importance centers in its author's criticism of Highland character and its manifestations in the last century. He steers a middle course between Brunswick misrepresentation and the romantic view taken by Scott, and shows the curious blending of good and evil in the Scottish character, and, as far as may be, traces it to its source. Being a Scotsman, he can allow himself such freedom of comment as would be ungracious in a man of another race, and he seems absolutely impartial.

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Brothers Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

CREATION MYTHS OF PRIMITIVE AMERICA: Jeremiah Curtin. $2.50.

The tales in this volume were collected among the Sacramento River Indians, and the author suggests that their value is very great, inasmuch as the tribes among which they are current represent a condition more nearly primitive than that of any people whose mythology has been preserved. Their utter inconsequence and childishness make them difficult reading for any but an earnest student, and their savage spirit removes them as far from European folk-tales as Cinderella is remote from "The Parents' Assistant." The student of the Jesuit Relations, of Schoolcraft and Catlin, and Parkman, and Longfellow, of Miss Fletcher and Mr. Fillmore, and Major Powell, and the comparative mythologist, will find the book profoundly interesting. Its defect is the amazing crudity of its English, which is of the variety known among Americans as "Daown East."

CRUISE OF THE CACHELOT: F. O. Bullen. $2.50.

A brilliant description of whaling in the South Seas, announced as written by the mate of a whaler. It is worthy to be compared with the sea stories of Mr. Stoddard and Mr. Kipling and is uniformly as good as Mr. Russell's work at its best.

DOCTOR THERNE: H. Rider Haggard. $1.00.

The fanatical opposition to vaccination, fostered and prosecuted by certain sentimentalists, apparently provoked this story, which describes the inevitable result of the new law allowing ignorant persons to refuse to have their children vaccinated. As literature, the story is inferior to its author's other work; as a controversial agent it will probably be useful in frightening some easily led persons from the practice of folly.

EMPEROR OF GERMANY AT HOME: Maurice Leudet. $1.50.

This description of William II is apparently written especially for those who like to know unimportant things about important persons. It contains very little of any consequence not known to diligent readers of newspapers, and the English translation bristles with blunders in names and titles.

EXOTICS AND RETROSPECTIVES: Lafcadio Hearn. $2.00.

Six essays on matters Japanese, some descriptive, others dealing with Buddhistic theories of existence, and ten papers of mingled psychical and physical speculation compose this volume. The author's native capacity for mysticism is unusually great, and during a long residence in Japan his mind has become so thoroughly saturated with the spirit of Buddhism, that it is difficult to realize that he is really an Occidental Christian. Moreover, he is a master of style and states his opinions convincingly. The result is a book of much value to a serious, well-informed reader, but likely to work mischief in flighty and ignorant minds attracted by its style and unable to assimilate its substance. Ethnologists and students of Buddhism will find it invaluable.

FANTASTIC FABLES: Ambrose Bierce. $1.00.

This author makes fables where an Englishman would write aphorisms and a Frenchman would produce "Pensées." He first secures a thought, and then gives it the guise of a fable. As he very seldom omits the preliminary of securing the thought, the book is worth reading, but its views of life are invariably tinged with the bitterness and dissatisfaction characteristic of the Western American Protestant when in earnest.

FLEET IN BEING: Rudyard Kipling. $0.50.

This smallest of its author's books is only notes on two trips with the Channel Squadron, and it is brimming full with the same wondering pride in the modern ship and sailor that has shown itself in the work of countless American writers this summer. It is written in colloquial English, not too abstruse for Jacky and not too trivial for an admiral's consideration.

FLORAL FANTASY: Walter Crane.

The title is perfectly descriptive of the pictures composing the book, in which flowers, personified as human beings clothed in leaf and blossom, walk through a quaint masquerade. It is very admirable fooling, with no purpose except to give pleasure.

FOREIGN COURTS AND FOREIGN HOMES: "A. M. F." $2.50.

The author of these lively reminiscences knew the Paris of the Second Empire very well, and was familiar with the court of her godfather, King Ernest of Hanover, and she tells many interesting anecdotes without descending to scandal. She had the good fortune to meet an old man who, as a boy, had seen Marie Antoinette in the Temple, and she repeats his reminiscences and also those of a soldier who was in the retreat from Moscow.

HISTORICAL SKETCHES OF NOTABLE PERSONS AND EVENTS IN THE REIGNS OF CHARLES I AND JAMES I: Thomas Carlyle. $3.00.

This volume is composed of the author's discarded preliminary studies for his Cromwell, and its publication is not likely to advance his reputation, except possibly by showing that he rewrote and revised many times, and that is hardly news. The editor of the papers has not been too careful in arranging the matter, and in consequence some droll errors appear in the text.

HOW HINDSIGHT MET PROVINCIALATIS. Louise Clarkson Whitelock. $1.25.

This is a series of short stories, illustrative of the different ways in which questions of everyday life and conduct present themselves to Northern and Southern women.

It is the same theme, upon which the caricature of the anti-slavery novels was based, but it is treated delicately and inoffensively, and the book is very agreeable.

ISLAND RACE: Henry Newbolt. $1.00.

The poems in this book are honest, straightforward glorification of England and of Englishmen on land and sea, and are written with no small fire and energy. The volume originally published as "Admirals All" is included in this.

LETTERS OF ROBERT BROWNING AND ELIZABETH BARRETT BROWNING: Edited by F. G. Kenyon. 2 vols. $6.00.

The story of the Browning courtship and marriage, already fairly well known in outline, is here told in detail, for only one letter is omitted of all that passed between the two poets. It is no exaggeration to say that this is the best series of published love-letters in the English language. The genius and accomplishments of the two writers, and the obstacles which made their marriage seem impossible, combined to give their correspondence unique interest. Portraits of the two writers and a prefatory note by Mr. R. Barrett Browning are bound with the letters.

LIFE AND LETTERS OF LEWIS CARROLL: Stuart Dodgson Collingwood.

The author of "Alice in Wonderland" had a genuine dislike of notoriety, and so carefully secluded himself from the prowling reporter that he was very little known even in England, beyond the circle of those whom he chose as friends. His nephew's biography reveals a man with many innocent superficial eccentricities, but uncommonly natural and wholesome in his words and ways, able in his department of mathematics, but a valiant champion of classical education; an amateur photographer of rare skill; a warm and steadfast friend, and a devoted lover of children. The book is charming, and is illustrated with many photographs and drawings by "Lewis Carroll" and with good portraits of him.

LILIPUT LYRICS: W. B. Rands. $1.50.

These verses originally appeared at about the same time as Lewis Carroll's early work and rivalled its popularity, and it seems probable that the present new edition will become a favorite book with children. In Liliput Land the parents are subject to the children and are kept at school and in the nursery, while the youngsters break all the laws of their small world, and come to grief in consequence.

OPEN QUESTION: "C. E. Raimond" (Miss Elizabeth Robins). $1.50.

The author, who has published two fairly good novels under a pseudonym, here indulges herself in a story discussing the propriety of the marriage of first cousins, and complicates it with some most revolting details. The book has caused much unpleasant discussion in London, where the author is well known as an actress who has voluntarily played the chief parts in Ibsen's dramas, and has been soundly ridiculed in *Punch*. There is no possible reason for reading the book.

OUR NAVY IN THE WAR WITH SPAIN: John R. Spears. $2.00.

Ordinarily the value of a book produced in so short a space as this, would be very slight, but Mr. Spears has been a lifelong, faithful student of nautical matters in general, and of the United States Navy in particular; he was present during the opening passages of the Cuban naval campaign, and he had the unrestricted use of all the records and reports in the Naval Department. In consequence, his history is also a criticism of national practice and policy, and is trustworthy both in detail and in general. It is elaborately illustrated, and, in spite of a few technicalities, is perfectly intelligible to the civilian.

OUT OF MULBERRY STREET: Jacob A. Riis. $1.25.

The author of this work has been a long and careful student of New York poverty, and these stories and sketches are accurately true. Mr. Riis writes as a philanthropist and not with scientific coldness, or with the repellant keenness of those who regard misery as literary material.

PALEFACE AND REDSKIN: F. Anstey. $1.50.

Seven stories, all more or less humorous, intended for the reading of boys, but not in the least puerile. The volume was intended for the holiday season, but appeared a little too late.

PEASANTS IN EXILE. From the Polish of Henryk Sienkiewicz, by C. O'Connor-Eccles. $0.75.

Few readers to-day do not know the author of this short story, and the excellent uses to which he turns his pen. If his *Quo Vadis?* is scarcely the book to put into the hands of our juvenile readers, who are apt to gather only what floats on the surface, there need be no hesitation in recommending this tale (from the *Ave Maria* press) of two Polish peasants, father and daughter, who leave their Catholic home, inveigled by the unscrupulous agents of steamship lines and bogus company promoters, with the false hope of finding in America a generous welcome and government officials waiting their arrival to conduct them to a new "El Dorado." The disillusionizing makes a sorrowful picture, and is well designed to deter the author's fellow-countrymen from courting the same sad experiences, as well as to stir the sympathy of his American readers for the unfortunate stranger in a strange land.

PHIL-O'-RUM'S CANOE: William Henry Drummond. $0.75.

A semi-comic poem, in French-Canadian dialect, and an historical ballad "Madeleine Vercheres," compose the entire contents of this very small volume. The verse is

pleasing, and of that perfectly intelligible variety which grows rarer every day in the United States.

PUERTO RICO: Frederic A. Ober. $1.50.

The author, a naturalist and explorer, has known the West Indies well for years, and this book is openly presented as a guide, both for travellers and for investors. It makes no pretence to be scientific or philanthropic, or patriotic, or anything but useful, and its whole lesson is "Look before you leap."

RUSKIN: ROSSETTI: Pre-Raphaelitism. Papers: 1864–1892: William Michael Rossetti.

Skimpole and the Skimpole household become faint and colorless beside Rossetti and the Rossetti ways, as shown in this collection of letters, diaries, unpublished poems, and business papers, and a more wholesome antidote for the strained sentimentalism and occasional affectation of Rossetti's art could not be produced by the most able and pungent critic. On the other hand, the magnificent generosity with which Mr. Ruskin showered gifts upon the entirely willing geniuses; the beautiful patience and unselfishness shown by Ford Madox Brown in his intercourse with them; and the solid common sense and genuine artistic enthusiasm of Morris and Burne-Jones are so revealed as to make the book a treasure, notwithstanding the ugliness of its revelations. It should silence the Rossetti worshippers, who sneer at Mr. W. M. Rossetti as Philistine because he does not echo all their songs of praise.

SONG OF THE WAVE: George Cabot Lodge. $1.50.

This volume of short poems contains many good lines, but the author belongs to the school which regards obscurity as a grace, and secures it first. His eye is better than his hand, and his observation of natural objects is keen and accurate.

SONGS OF GOOD FIGHTING: Eugene R. White. $1.00.

Tastes differ as to what constitutes good fighting; in this book the fighters and singers are nearly all scoundrels, although a few are English adventurers, holding the Queen's commission. Their sentiments are what might be expected, and in expressing them, they treat the English tongue in a truly piratical manner. The rhythm is good.

WASHINGTON THE SOLDIER: Gen. Henry B. Carrington. $2.00.

The author's own experience in the army and his prolonged study of military science have especially fitted him to produce this work, which was suggested to him by Irving half a century ago. He has carefully studied the battlefields of the Revolution and has minutely examined the records of the English war office and the French Ministry of War, and also all American documents, in order to study his subject from as many aspects as possible, and the result is a book which no biography written by a civilian will make less necessary to the student of American history. The style is dignified, and the illustrations are excellent portraits and good maps and plans.

WESSEX POEMS: Thomas Hardy. $1 50.

These verses and pictures by a well-known novelist, are in no way remarkable, except as showing that he has some ability in fields hitherto untried. They are interesting to his admirers.

WHEEL OF GOD: "George Egerton." $1.00.

The heroine sees life as the precocious daughter of a debtor confined in the Dublin Marshalsea; as a clerk in a New York life insurance agency; and as the wife of a careless, unprincipled, and almost irresponsible doctor. After his death, under the guidance of a female novelist with a masculine pseudonym, she enters upon a mission to her sister women, but her precise object is left beautifully vague. The early chapters add nothing but some ugly suggestive touches to the pictures of debtors' prisons painted by Dickens and Thackeray; the American passages are photographically ugly and true; and the closing scenes are sordid. The story has no plot and no lesson, and its treatment of the heroine's loss of faith is excusable only on the supposition that the author, an Irishwoman, knows nothing of Catholicity.

WISHMAKER'S TOWN: William Young. $1.00.

This is a new edition of a book which appeared some years before American readers had formed a taste for the fantastic, and it is published at the suggestion of Mr. Aldrich. The verses are very melodious, they are strung upon the thread of a prettily conceived fable, and they are far above the average level of American verse.

Books Received.

LE CURÉ DE CAMPAGNE à Ses Paroissiens sur l'Evangile du Dimanche par le Rév. P. Anselme de Fontana, Ex-Provincial des Capuchins. Traduit de l'Italien avec l'autorisation de l'auteur, sur la septième édition de 1894, par l'Abbé Henri Dorangeon. Paris: Ancienne Maison Charles Douniol, P. Téqui, Successeur. 1898. Pp. 551. Prix, 4 fr. 50.

(Want of space obliges us to defer to our next issue notice of other books received.)

AMERICAN ECCLESIASTICAL REVIEW.

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AMERICAN CATHOLICS AND THE PROPAGATION OF THE FAITH.

The Kingdom of God.

THE Catholic Church is the greatest, the grandest, and the most beautiful institution in the world.

The Roman Empire shrivels when its extent is compared with that of the Church. That modern power which claims that the sun never sets on its dominion controls the bodies of hundreds of millions, it is true; but there is more grandeur in mustering one soul than in all that; the power that influences the faith and morals, the intellectual and spiritual convictions and the lives of men, is immeasurably grander than the one which merely collects their taxes and keeps the peace among them. "Variety in unity," according to St. Augustine, "makes beauty." Where is there such perfect unity as in the Papal Church? And all the races and tongues of the globe combine to furnish her marvellous variety. Go to Rome and see and touch these wondrous characteristics, when the Pope is blessing the "city and the world" on Easter Day. Visit the College of the Propaganda there, and judge for yourself. Elsewhere we *believe* in the great, the grand, the beautiful Catholic Church; at Rome we *see* her.

How has the mighty world-wide power grown so great? How adorned itself with all this variety, gathering round it the many-hued and myriad-voiced children of men? Not by the sword, nor by pandering to passion and prejudice, but by preaching and teaching, thus convincing and converting souls

to the belief and practice of the Gospel. The immense globe, the human species spread over it—behold the domain and the audience assigned by the Son of God to His disciples. "Follow me, I will make you fishers of men. . . . Go teach all nations. . . ." In every age, from the beginning of the Christian era until now, noble souls have responded to this divine call, have run to carry the message of salvation. In this closing century, far more generally than perhaps ever before since the Apostles' time, missionaries have crossed the seas and journeyed to the uttermost parts of the earth, sparing themselves neither trouble nor pain, to reach the frontiers of the Kingdom of God. It is thus that the universal Church realizes in itself the parable of the mustard-seed that fell from the hands of Christ, and taking root developed and spread out its branches over the entire globe. Despite the severe losses sustained in the wars of two thousand years, we find more than two hundred and fifty millions of Catholics surrounding the chair of Christ's Vicar on earth; and what a diversity of races and tongues, of customs and liturgical rites do these present! And at the same time what admirable oneness in their faith, in their Sacraments, in their hierarchical government! This is the Bride of Christ, the "Queen that stands at His right hand in a golden robe embroidered with divers colors." (Psalm xliv.) What unity! What variety! What beauty!

How Achieved.

The labors of apostolic men, therefore, bedewed and nourished with God's blessing, have built up the Christian empire, and there is no work to be compared with theirs who bring the good news of salvation to men. "Whoever shall call upon the name of the Lord shall be saved," says St. Paul; but how shall they call on Him in whom they have not believed? Or how shall they believe Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent? As it is written: "How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!"

(Rom. 10: 13–15.) This apostolic work is to go on until the entire globe has been evangelized, "and then the end shall come" (Matt. 24: 14). What meaning is to be attached to this prophecy, who shall say? But the command to spread the gospel still holds; for after so long a lapse of time three-quarters of the human race is still in ignorance of the name of Jesus, under which Name alone it is given to men to be saved (Acts 4: 12). Love of Christ, then, who wishes all men to be saved, and love of our neighbor, which is Christ's own commandment, should fire the hearts of every Christian as it did those of the Apostles, as it does those of our present-day evangelists, and we should all take part in this work of enlightening and saving our brethren. This is the surest sign of genuine Catholicity. "Omnium divinorum divinissimum est cooperari Deo in salutem animarum" (S. Greg.). Every individual, every congregation, whose faith in Christ is real, living, practical, should feel this spirit. Every one whose love of Christ is sincere cannot be indifferent to His Heart's wish, cannot be unconcerned about the eternal salvation of those for whom He died, and whom He bade us regard as His and our brethren. "Unicuique mandavit Deus de proximo suo" (Ecclus. 17: 12). "Those, therefore, who," as the eloquent Padilla, Bishop of Tucuman, says, "are not called by vocation to the ministry of preaching, ought, because of their character of Christians, to coöperate with the heralds of the Gospel. We must all have a posterity in Heaven, and at the eternal banquet we shall be surrounded by those we have helped to save." Hence what is called the work of the

PROPAGATION OF THE FAITH,

a work in which we priests, above and before all, must take a strong personal interest, and in aid and explanation of which this paper is respectfully presented.

The Catholic Apostolate may be divided into three periods: First, the apostolic period. Second, the period of the civil protectorate, when emperors and kings united with the ecclesiastical authorities for the diffusion of the faith. This begins with Constantine's aid of the Nicene Council; continues with

Theodosius, who effectively established Christianity in the empire; is conspicuous by the act of Clovis, whose baptism occasioned that of the "Eldest Daughter of the Church;" is made renowned by the brilliant achievement of Charles Martel against the Moslem invaders of the kingdom of Clovis; and exhibits the great and useful work of Charlemagne in his civil and military exploits, the Crusades, general and partial, and the acts of the Portuguese and Spanish governments in their vast and most glorious discoveries and conquests, enterprises grander than which the history of the world offers none, and in which the Propagation of the Faith always held, professedly at least, the foremost place. The renowned Apostle of the Indies, St. Francis Xavier, was aided in his stupendous labors by the Crown of Portugal. The third period is that of the modern and popular apostolate, embodied in the work of the *Propagation of the Faith*, when the missionaries, being no longer commissioned and maintained by the Sovereigns, or sent by the Holy See immediately, are supported by the people directly, all Catholics, rich and poor, being called upon, by all their name implies, to help towards the universal extension, that is, the territorial Catholicity of the Church. The missionaries, men and women, contribute to it directly and personally by abandoning home, country, friends, to preach and teach beyond the seas, by word and by life, "every creature," sealing their testimony in many instances with their martyr's blood—(thanks be to God, our own expiring century has seen many of these latter, and the writer has the honor of having had one of them for a mate in the College above-mentioned); the faithful at large help indirectly but effectively, by offering prayers and alms for the prosecution of the apostolic mission of the Church, and qualifying thereby as "cooperatores veritatis" (III Jo. 5: 8).

The Association of the *Propagation of the Faith* is the bond of union between these two classes of apostolic coworkers; it gathers the alms of Catholics in every country and supports with them the Catholic apostolate throughout the world. Its foundation and existence are manifestly providential. Without it private charities would be at a loss to find a safe and useful destination, from lack of a comprehensive survey

of the missionary field; they would, in many cases, go astray, however actuated the donors might be with the intention of doing the greatest possible good with their money; without guidance, wanting the means of comparative study of the various missions, they would be sent out indiscriminately, at random often, or according to fancy, whilst more pressing needs are overlooked. The hand of God is visible in the very origin of this institution. The work began in an obscure and feeble way, as indeed is the wont of every great institution. A cry of distress from the West, uttered by Bishop Dubourg, of New Orleans, in 1815, and a similar appeal in 1816, from Asia, falling on the ears of two pious women in the great city of Lyons, France, Miss Jaricot and the widow Petit, inspired the design whence originated the Association. The Society began among the women factory-hands of the city, each member agreeing to contribute one cent a week out of her scanty wages. A few hundred dollars were thus gathered the first year and sent to Louisiana and to the Asiatic missions. Thus our young church was one of the earliest beneficiaries. Soon the Association received the sanction of ecclesiastical authority, and spread rapidly through Europe. Belgium, Switzerland, Italy, Great Britain, Spain, Portugal, successively engaged in the holy warfare of charity; three hundred bishops raised their voices in its favor, and no less than twenty-two Pontifical documents emanating from the Holy See, from Pius VII up to Leo XIII, recommended the "Association for the Propagation of the Faith" to all the Churches, and ranked it among the regular institutions of Christendom.[1] And so, as that holy and delightful character, Frederick Ozanam, founder of the St. Vincent de Paul Society, says in the report for the year 1841:[2] "As the Association added to the number of its years, by the Divine blessing it added to its progress—like a river, which ever increases the further it travels from its source. To the august accents of Peter, the zealous voices of the episcopate had not ceased to echo, and the words of the pastors had not reached in vain the ears of their flocks."

[1] See Annals of the Propagation of the Faith, May, 1872.

[2] Annals, Vol: III.

At the present day, the Propagation of the Faith receives the offerings of the faithful in every country, and is the main support of the Catholic missions everywhere. Over three hundred and twenty-five dioceses, vicariates and prefectures-apostolic receive aid from it, and thousands of missionaries are either entirely or to a great extent supported by it in every part of the globe. It has wonderfully aided in the development of the Church in the nineteenth century, at the beginning of which the Catholics under the jurisdiction of the Propaganda numbered scarcely five millions, whereas to-day they are five times that many. To confine ourselves to our own country. At the opening of the century the then United States and the Northwest Territory numbered 36,000 Catholics; Louisiana 25,000; Texas 8,000, and California 30,000.[3] To-day we have in this same territory 10,000,000 acknowledged Catholics. If the American Church has grown so strong and prosperous, "it is owing chiefly to the help of the admirable Society of the Propagation of the Faith, that we are indebted for this happy result."[4]

Sweet Charity.

Our object in this essay is, as we said, to induce our brethren of the clergy to aid in developing and extending this noble charity. We Americans are a little in danger of becoming isolated, as it were, wrapped up in our own great and growing consequence, and, forgetting how much we are indebted to others for our present standing, neglect to reach out a helping hand to those behind us in the race. Let us be mindful of sweet charity, which, indeed, is cherished among us, but will flourish all the more if its domain be extended, for, though *charity begins at home*, it does not end there. To speak accurately, charity that works at home only is not charity, but justice. Charity, of its nature, works outward: "Charitas non quaerit quae sua sunt" (1 Cor. 13: 5). Charity

[3] See *Les Missions Catholiques au XIXme siècle*, par le Rev. L. E. Louvet, Missionaire Apostolique, Paris, 1895.

[4] Letter of the Prelates of the III Plenary Council of Baltimore, 1884, to the Central Committee of the Association.

confined to home is not the genuine article, but a sort of selfishness. The policy of "*pro se quisque*" (every man for himself) was too base for even the pagan poet, who indignantly replies: "Homo sum: humani nihil a me alienum puto" (Terence). It is the peculiar mark and immense glory of Christ's religion to have substituted in the world universal, all-embracing charity for narrow, cold self-interest. The system of protection and insulation has no place in the Christian economy; free trade, expansion, and solidarity are the watchwords of the Christian policy. The Holy Ghost assists in a special manner the assembled episcopate, and it is a pleasure for us, as we hope it will be for you, to quote again from the Acts of the greatest Council (except only the Vatican) held since the Council of Trent. Our Bishops, therefore, of the III Plenary Council thus speak in their pastoral letter:

"The duties of a Christian begin with his own household and his own parish; but they do not end there. The charity and zeal in his heart must be like that in the heart of the Church, whose very name is Catholic,—like that in the heart of Christ, who 'died for all,' and 'who gave Himself a redemption for all' (2 Cor. 5: 15). The Divine commission to the Church stands forever: 'Go, teach all nations; preach the Gospel to every creature;' and every one who desires the salvation of souls should yearn for its fulfilment, and consider it a privilege to take part in its realization. The more we appreciate the gift of faith, the more must we long to have it imparted to others. The heart of every true Catholic must glow as he reads of the heroic labors of our missionaries among heathen nations in every part of the world, and especially among the Indian tribes of our country. The missionary spirit is one of the glories of the Church, and one of the chief characteristics of Christian zeal.

"In nearly all European countries there are Foreign Mission Colleges, and also associations of the faithful, for the support of the missions by their contributions. Hitherto we have had to strain every nerve in order to carry on the missions of our own country, and we were unable to take any important part in aiding the missions abroad. *But we must beware*

lest our local burdens should make our zeal narrow and un-Catholic.

"There are hundreds of millions of souls in heathen lands, to whom the light of the Gospel has not yet been carried, and their condition appeals to the charity of every Christian heart.

. . . . . .

"We have therefore urged the establishment of the Society for the Propagation of the Faith in every parish in which it is not yet erected, and also ordered a collection to be made yearly in all the dioceses, for foreign missions and for the missions among our Indians and Negroes. We have done this through a deep sense of duty, and we trust that our noble-hearted people will not regard it as a burden imposed on them, but as an opportunity presented to them of coöperating in a work which must be specially dear to the heart of our Lord."[5]

It is this spirit of broad generosity which the bishops would revive in our land, that aided our own struggling Church in her infant days, the poor factory girls of ancient Lyons sending us the fruit of their saving, aye, of their privations, to the amount of *many millions of dollars* for the support of our missions. See how Bishop Dubois of New York was aided in erecting churches in that city.[6] They might have answered the appeal of our poor bishops by saying that "charity begins at home," for everyone knows that the populations of the Old World do not revel in luxury; but such never was the answer of generous France, nor such the answer of Catholics elsewhere to our cry; and even in this, *our own day*, when our God-blessed "land of plenty" boasts of its being the best country on earth for an easy, comfortable living, the hand of *European charity is still extended* to aid the less favored dioceses of this wealthy republic. God forbid that we should reverse the maxim of the Lord: "Beatius est dare quam accipere" (Acts 20: 35). God forbid that we should be like those judaizers, who objected to the Apostle of the Gentiles

[5] *Acta et Decreta Concilii Plenarii Baltimorensis Tertii*, pp. c et ci.

[6] *Messenger of the Sacred Heart*, May, 1897, p. 827.

going to enlighten these neglected children of God. The fervent Apostle answered: "In Christ Jesus there is neither Jew nor Greek" (Gal. 3: 28), just as the first Vicar of Christ had said: "God is no respecter of persons" (Acts 10: 34). It is because such generous souls as Augustine in Britain, Patrick and Columba in Erin and Caledonia, Irenæus in Gaul, Boniface in Germany, and their like, caught the broad spirit of Peter and Paul, that the barbarous nations, whence we are all descended, were blessed with the light of Faith and have handed down to us this inestimable heritage. Where and what should we be to-day had the first generation of Christians, like unto the Jews, kept exclusively to themselves the heavenly treasure, on the plea that they were not to trouble themselves about strange peoples, and that "charity begins at home?" "We are the children of the saints" (Tobias 11: 18); let us imitate them in generosity, high-mindedness, disinterestedness. And if we must, as in duty bound, concern ourselves first and chiefly about the prosperity of the Church and the growth of the Faith at home, let our self-interest be at least enlightened and wise. We are apt to forget that the effects of charity are essentially reversible. "Date et dabitur vobis" (Luke 6: 38). Give for God's sake and you shall receive a hundred-fold in return. Spread the Faith abroad, the Faith shall be strengthened and advanced at home. We must not forget that charity does not flow like a wave, which returns no more; it flows back to those who dispense it. Hence, to make sacrifices in order to assist foreign missions is rather to lend at interest than to practise generosity; for, besides the share which we have in the merits of *our* apostles and their converts, we shall have a sublime return for our assistance in the religious gratitude and brotherly prayers of the new congregations. To the objections of the worldly-wise and the dictates of mere human prudence, that noble sailor-bishop, himself a hero in the missions of Australia, Ullathorne of Birmingham, answers thus: "I believe our own future will be blessed with increase, in proportion as we, with earnest faith, send help to them who cry to us—as we have cried to others and

received their help. I believe it, because it is the disposition of our heavenly Father greatly to help those who do such works of faith and charity. I believe it, because there is *no charity greater or more blessed* than that which coöperates with God in sending His servants forth to spread His light and minister His grace to the nations afar off, who sit in darkness and alienation of soul from their supreme Good. I believe it, because the mission to the heathen is the school of generous heroes, whose works of faith and sanctity will bless the country that supports them. I believe it on the word of our Blessed Lord: 'Give, and it shall be given unto you again, full measure, and heaped up and overflowing into your bosom.' All facts show the operation of this heavenly law of charity. The great missionary nations have been the flourishing and enduring churches." In other words: Do we wish the gift of Faith to be preserved and to increase in our own land? Let us carry it abroad to our benighted fellowmen.

Africa in Our Own Midst.

Should some say, as we are all inclined at times to say: "We have an India and an Africa at our own door, that much remains to be done at home, that all our energies and means barely suffice for the preservation of the Faith among our growing Catholic population,"—the words of that noble priest, Cardinal Manning, spoken to Catholics situated precisely as we are, are apposite: "It is quite true, we have need of means at home, and it is *because* we have need of means at home, and of more means by a great deal than we, as yet, possess, that I am convinced that we ought to send means abroad. It is because I believe that, in enriching others, we shall impoverish ourselves, that I, therefore, believe it to be our duty, and I believe it to be strictly in accordance with the letter and spirit of our Master's example, of whom it is said: 'Who, though He was rich, yet for our sakes He became poor, that we, through His poverty, might be rich.' I am entirely convinced that if we desire to find the surest way to multiply immensely our own material means for our works

at home, it is by not limiting the expansion of charity and by not paralyzing the zeal of self-denial. Holy Scripture teaches us that there are those who give and are yet enriched, and there are those who withhold from giving and are always in want."[7]

Such is the language of practical faith, of enlightened charity, the language of those whom Peter has selected for his chief consultors. How different from the narrow and petty views that would restrict zeal and confine generosity within the bounds of home, of the parish, the diocese, the country, or the race! How broad, how *catholic*, as well as Catholic, the sentiments of those great priests!

What May Be Done.

Before going further, we admit that not every parish can afford just at present to make large offerings to the work of the foreign apostolate. Much has been accomplished by our Catholics in this closing century; but, indeed, much more, in some quarters especially, remains to be done. It can be affirmed at any rate, without fear of contradiction, that there is hardly a community in the whole length and breadth of this favored land of ours, but can contribute its mite to the grandest and holiest of all enterprises, whether human or divine be the standpoint from which it is regarded, that is, the evangelization, which includes the civilization and salvation, of the world; and not all our domestic wants need interfere with our having a hand in this glorious work. Let us glance at what European Catholics do. "*Fas est et ab hoste doceri*, certe fas ab amico." Well, the friend first.

France.

Take the "Eldest Daughter of the Church," France, for instance. With all the faults of her Celtic character, who can challenge her claim to be the foremost, the model nation in zeal for the spread of the Gospel, in the apostolic

[7] Quoted by his apostolic successor, Cardinal Vaughan, in his letter to Cardinal Gibbons, on the occasion of the Centenary of the establishment of the American Hierarchy. Cardinal Vaughan is, himself, the founder of a missionary order.

spirit and deeds of her consecrated sons and daughters? Well, indeed, may she demand: "Quae regio in terris nostri non plena laboris?" Should noble France fail her, the Church, in all her widespread empire, would at once feel the loss. Here are the figures: Last year, of the $1,354,575 contributed by the Catholic world to the Association for the Propagation of the Faith, France gave $833,532, nearly two-thirds! Will it be said that France can afford it, the task of church-building having long ago been accomplished in every section of that country? Such an assertion would reveal ignorance of the state of affairs in the France of to-day. Everyone should know that under the present tyrannical policy of its government, unfortunate France has been undergoing, for the last quarter of a century, a steady destructive persecution in all matters pertaining to religion. The Catholics there have had so-called neutral but godless schools erected and imposed upon them, to take the place of the former institutions; their regular communities were nearly all suppressed and their property confiscated in the early '80s; those of them that are tolerated are taxed in a special and illegal manner unto the verge of extinction; the miserable salaries of their clergy are often withheld by the usurping authorities under the most whimsical pretexts; still, the French Catholics, in addition to paying the common tax for the public schools, take it upon themselves to build and support by voluntary contributions their own independent parochial schools, where at present 2,000,000 children are educated; their hundreds of "homes," where 100,000 old people are maintained; their orphan asylums, where 60,000 waifs are sheltered; their numberless other charitable institutions, where 250,000 poor and helpless persons find food and housing. In fact, so far, the Catholics of France are situate very much like ourselves. But if we call to mind that in France money is scarcer, salaries considerably smaller, and the condition of the masses of the people much less comfortable than with us, we may well wonder how our brethren over there are able to contribute an amount of money so enormous for them to the work of the foreign missions. But having

the will they find the way, God bless them, and we, with the rest of the missionary world, even now and from day to day, have reason to thank Him and them for the Christian brotherly love of the noble French. However, it must be admitted that France, being a Catholic country, has the advantage of numbers.

Other Countries.

Let us then take a nation of mixed religion, Switzerland, for instance. This staunch and sturdy little republic numbers only 1,170,000 Catholics; their contribution to the Propagation of the Faith last year was $18,501.19, more than half the sum contributed by our 10,000,000 Catholics during the same year. Not one diocese in Switzerland contributed less than $1,000; Basle gave $5,741.97; Lausanne, $4,820.06; Sion, $3,348.04.

The Catholics of Holland and Luxembourg, splendid soldiers of the Cross because always in conflict, are in number 1,854,000, and represent one-third of the entire population; their contribution last year was $35,367.09, as against our $34,196.31.

The six dioceses of Belgium gave the handsome amount of $71,641.82.

Poor, tax-ridden Italy gave no less than $67,068.31. In impoverished Spain, such dioceses as Vittoria gave $6,546.42, which is more than any diocese in the United States; while Madrid gave $4,358.40, more than twice the amount raised in one of the largest of our metropolitan dioceses. Side by side with the little island of Malta, which holds a fair place with its $3,418.22, we find rent-racked, faithful Ireland giving $16,428.96, of which $7,009.46 is credited to Dublin; while poor Limerick gives $2,433.23, more than any diocese in our country, with the sole exception of Boston ($5,715.32); and so on.

South America.

These various showings, compared with what has been our share in the budget of the foreign-mission work, are not precisely calculated to bear out our boast of up-to-date, practical, active,

thorough Catholicity. Why, even the South-American States leave us in the shade. Last year a special appeal, similar to that addressed to us, was made by the Directors of the Association for the Propagation of the Faith to two of our sister republics, and as a result their contribution rose from $6,000 to $37,342. Shall we not make as good a showing as Latin America?

Missionary Spirit.

Indeed, it is about time that the missionary spirit should begin to take root in American soil. We have long been recipient, and aid has not been begrudged to us; but now we should take, on the roll of donors, a rank worthy of our vigorous growth. What hinders? Lack of resources? Surely, the ninety dioceses, with their ten or fifteen thousand churches and stations, could give a couple of hundred thousands every year, and never miss it. How much gold and silver is every day expended, wasted we will say, on folly, spent in luxury, and in the gratification of excessive, un-Christian self-indulgence, that could be saved, if we only would, and made to yield a hundred and a thousand-fold in fruits of salvation in the foreign fields! Have we priests nothing to reproach ourselves with in this regard? Does that picture *Le Recit du Missionaire* call no blush to our cheeks? Free-hearted and open-handed as we are when our home interests are at stake, shall it be said of our generosity that it is admirable as far it goes, only it does not go far enough? And what kind of generosity is this that cannot make sacrifices where there is no return in kind?

A "Foreign" Society.

Shall we excuse ourselves on the plea that our sympathy cannot naturally incline toward an association that is not American in origin and in administration—that the Association thus has no claim on our patriotic devotion? Ah, dear brothers, let us not talk thus. The writer remembers when, in 1870, the present Cardinal of Westminster came to this country in order to take measures for converting the freedmen; how the hospitable pastor of St. Stephen's, New York, welcomed him,

"though a stranger," to a work that might rather be called ours. The noble Englishman replied that "while thankful for the kindness with which he was received, he, nevertheless, claimed that no priest doing priestly work could be considered a stranger by those brethren whose labors and whose crowns he came to share."

How Much Do We Get?

Some may object that, of late years, the stream of financial assistance that used to flow into our country from that beneficent source has been gradually seeking other outlets, and has now almost ceased to enrich our soil, and therefore we cannot be expected to encourage and further an institution which holds out little or no direct gain to ourselves.

There is a suspicion of the merchant about this objection, and "reciprocity" seems to be intended. But although "charity blesseth him that gives as well as him that receives," we must take care not to act on the principle of "do ut des." That is not the way that Christ acted when He came to bestow salvation. Self-interest had nought to do with His conduct. And we ourselves did not thus discriminate and manifest such sensitiveness about the foreign feature in the Association, when there was question of asking and receiving ample aid from it in our infant days. Let us not insult the ladder by which we have climbed. Moreover, do we not know that the missionary field, being daily extended throughout the world, and new missions being constantly opened up in uncivilized lands, where the method of self-support is an absolute impossibility, nay, where the Church must support the neophytes, as she often did our own barbarian ancestors, we, who have almost reached our majority, and are *almost* able to take care of ourselves, ought not only cheerfully resign the breast to the new-born children of our Holy Mother's great family, but go to work and help to support the house that raised us.

Impartiality of the Association.

The organization is a foreign one—granted; it originated in France seventy-seven years ago, was developed there, and has

ever since, naturally, maintained there its centre of administration. But what of that? Does it follow that it must be distrusted and held to be subservient to the national interest of the country where it has its principal seat? Such a suspicion were utterly unjust and unwarranted when it is remembered that the highly supernatural motives that inspire the entire management of the Society have never for a moment been questioned, by friend or foe, during its three-quarters of a century's existence, and that the closest inquiry cannot discover a single instance in its business transactions that is not characterized by the most conscientious impartiality. Indeed, the single-mindedness that marks the organization is so remarkable that to the observer it bears the stamp of a divine providential assistance. Its managers, like its originators, being exclusively laymen, disbursing exclusively to foreign missions, is a guarantee that even the claims of pious enterprise at home will not divert them from their single purpose. It might be added, merely as an illustration and as a corollary, that were there any cause for suspecting the loyalty of those in charge of this sacred and wholly religious trust, one nation of all others would naturally be the first to sound the alarm—we mean Germany. Now this great people ranks second to France only in the grand total of contributions to the Society in 1897, giving $156,830, of which Cologne, in Prussia, sends no less than $23,000; Paderborn, $22,500; Rottenburg, $10,188; Treves, $10,000; Münster, in Westphalia, over $9,000. We have in Germany the spectacle of one diocese, Metz, contributing the magnificent sum of $34,000, as much as all the dioceses of the United States put together. Would to God that these inspiring examples would excite in our own glorious Church a spirit of emulation in this chivalric work! "Cur non poterimus quod isti et istae?" we might exclaim with St. Monica's great-souled son when he read the deeds of the Saints.

Protestants' Generosity.

If the example of our Catholic brethren ought to induce us to do likewise, the separated Christian bodies in our Eng-

lish-speaking countries give us a lesson which I know not if we can take without a blush. Statistics recently published show that a total amount of fifteen and a half million dollars ($15,549,243) was raised in the year 1896 by the various Protestant foreign-mission societies.[8] This is a state of things! Here are the agents of error exerting all the business energies of the two most commercial nations on the globe, as far as they may and can, to Protestantize the world, while we, "the children of light," the depositories of Christ's Truth, constituted by our august calling the heralds of Faith to "all nations,"—we yield our rightful place, and sit with folded arms in cold indifference. That chivalrous priest, Cardinal Lavigerie, the modern apostle of Dark Africa, was wont to say that the cruelest torture that racked his pastoral heart was to find on sending his heroic "White Fathers" into the wastes beyond Sahara, that the Catholic missionary had been preceded in those unexplored wilds by the emissaries of Protestant societies.

Why Our Apathy?

What has brought about this, for us Catholics, unworthy condition of affairs? Not the dearth of volunteers for the mission; no, there is a legion of ardent youths, who, even in our age of general craving for comfort and luxury, are willing to give up all the enticements of civilized life, and to set out on the sublime path of the foreign apostolate, prepared, if need be, for the martyr's crown. Many of these are Frenchmen, many Belgians, some of other nations. The first-named especially seem to carry the mantle of Peter and Paul in our times, and even at this moment our roughest and least *paying* missionary work in these United States is mainly done by such noble aliens. A friend of mine, returning from abroad, met a young French priest on his way to Arizona, who was quite disappointed at hearing that the Indians there no longer tortured and killed the missionaries! If we have not the grace to imitate their knightly enterprise, we should at least claim a share of the honor of assisting them with material aid as

[8] *Godey's Magazine*, May, 1897.

well as by our tribute of admiration and our prayers. The harvest is whitening under every sky. Myriads of men as yet untouched by the rays of redeeming light and without the grace of Christ, but still having the same claim on it as ourselves, are lifting up "their eyes to the mountains whence help shall come" to them (Psalm 120: 1). God's own hour seems to have come. The marvellous inventions of man's genius have shortened distances and laid an easy route over the plains of the sea. "The way of the Lord" is prepared; "His paths" are made "straight." "The messengers of peace," to quote again that eminent lay apostle, Frederic Ozanam, "are ready to set out; Rome has arranged for them to cast their nets; and who knows but that the winds and the waves, aware of the will of their Master, are murmuring with impatience to waft these messengers of salvation to the destined shores? *One thing only is wanted, the coöperation of charity.* We await it in order to pay the missionary's passage aboard ship, to supply him with the bread which will feed him in the desert, and with the cross which is to be the lever by which he will elevate mankind; such is our humble task."

The missionary is ready to give his life, his talents, his labors, his health, his blood; we are asked to give the penny that supports him.

"My Country, 'tis of Thee!"

"America, thou livest for the world!" This was the exclamation of one of our eloquent prelates at a recent public patriotic celebration. And verily the mission of our country seems to be unlimited; its influence is to know no bounds on land or sea; it is the Providential asylum, where the best bone and sinew of every race are destined to coalesce and form a universal people, made up of the best elements from every clime, and, themselves already composed of members of all the nations, may be intended to react upon them all. God grant that this be for the betterment of the whole world! Nay, who knows, and does not our own and universal history suggest to us, that God means our great Republic, the greatest that has yet appeared, to be an

apostle, not of the rights of man alone, but of the rights of God's Church, the expansion and empire of which is, according to St. Augustine and Bossuet, the ultimate end of all history? The events of the "hundred days of '98" put strange dreams into one's head. This is true, however: God rules the world. The hour has struck for the Catholics of America to wake to possibilities of unparallelled grandeur.

Ways and Means.

The pressing demands made by needs of church, house, school, and institutions of all kinds, account quite sufficiently for the apparent indifference heretofore shown in many quarters towards the "Propagation of the Faith;" still the idea has never quite died out, and indications of a revival of interest are visible on every side. Should some bewildered pastor ask: Where is there room for another collection? The writer may be pardoned, as one who has seen some parish work himself, for suggesting the Rosary Society, for example. You have a Rosary Society that brings in, say, on the average, $200 a year in a parish of three thousand souls. What intention have those Rosary people, the best prayers in the parish, had in its recitation after Vespers on the first Sunday of the month? What have they offered the Rosary for? Suppose now you tell them to offer it for the Propagation of the Faith. Suppose you contribute some of that excellent sodality's revenues for the Propagation of the Faith, and read for them every month out of the *Annals*. I am confident that your Rosary Society would grow in numbers, in piety, in knowledge, and in revenue, and that you would be richer after your alms than you were before. There are other ways. There is the annual sermon on the missions, which is an admirable thing to do, even if all the Protestant sects practise it. Let us learn from them our duty, if we are in danger of forgetting it; this is a purpose they serve in the order of Providence. However, enough of such suggestions.

High Ideals.

The good seed now being sown by the representatives of the Association in the United States, the "truly apostolic"

Society of St. Sulpice,[9] has not fallen on barren soil, and we Americans, too, whom all the world regards as practical before all else, can be moved by a chivalrous, unselfish idea. "Human nature," as has been well said, "remains identically the same to-day as in the time of the Crusades; a noble aim, a generous idea, a great undertaking still rally round them fervent and devoted followers."

The "Annals of the Propagation of the Faith" (issued at St. Mary's Seminary, Baltimore, Md.), a modest publication, giving in their own simple, unpretentious style, the recitals of our missionaries in every land, tell us frequently of the hope with which the most distant peoples are filled at the mention of America. Our duty is plain. God has given us the means and the ways too. We have not obtained the Philippines for no purpose; and the future, not of our Republic only, but of our Church, may be made glorious beyond the dreams of the noblest imagination. It rests with us to realize this sublime, God-inspired expectation of the world, which is an honor to us to-day, and may become, if we but live up to our call and our opportunities, our immortal glory at no distant future. Quod faxit Deus!

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MY NEW CURATE.

XIX.—LITERARY ATTEMPTS.

I BROKE Captain Ormsby's advice to Father Letheby as gently as I could; and I flatter myself I have the talent of putting things in as roundabout a way as any professional diplomat. He took it badly. He is clearly overworking himself, for he now becomes irritable on the slightest provocation.

"Blocked everywhere!" he said, walking up and down his little room. "Father Dan, you are right; and I am a fool. There is no use attempting to do any good in Ireland."

[9] Pius IX so called these Fathers.

Now, this was not exactly the conclusion I wanted him to come to; but we have a national failing of generalizing from rather minute particulars.

"I'm not so sure of that," I said. "I think you have a fair share of work to do here, and that you have done it, and are doing it remarkably well."

Absurd! There was not half enough to do to satisfy his Napoleonic ambition. Nothing but the Vicariate of the whole of the Dark Continent for this young man.

"Look here, Father Dan. My parochial work is over every day at four o'clock; and you have taught me to finish the Office, even by anticipation, before dinner. Now, what on earth is a young fellow to do between four o'clock of a winter's evening and ten o'clock, when he retires? Once in a month I dine at Campion's; but the rest of the time, except when I run up to you—"

"And you don't come half enough, you, sir," I said. "I never saw anything like the—pride of young fellows now-a-days."

"That's all right, Father Dan," he replied, somewhat more calmly; "but even with all your kindness, what in the world am I to do with my leisure time?"

"Read, and read, and read," I said. "Have you not the whole ocean of human knowledge to dip into?"

"Ah! *cui bono?*" he replied.

"*Cui bono?* from you! I never thought I'd hear that fatal word again. *Cui bono?* from you! *Cui bono?* from you!"

I was never so startled in my life. It was a dread revelation of dissatisfaction and ennui, that might lead no one knew whither.

"*Cui bono?*" I said. "Is there any pleasure on this earth comparable to the pleasure of acquiring knowledge? Is there any satisfaction equal to the continuous pursuit of ideas—always coming up to them, and passing them in the insatiable thirst and pursuit? Now, I see clearly that my tastes are not your tastes, and I was wrong in forcing the studies of the classics upon you. But take up philosophy, arrange a *horarium* for the evenings—so much time for reading, so much for thinking, so much for writing—"

"Ah! there you've struck it," he broke in. "If I could only write, I should always have an incentive, and a strong incentive for reading and studying what I read."

"And why don't you write?" I repeated. "Paper is cheap; pens and ink don't cost much—"

"Write for what, and for whom?" he cried.

"Write for the magazines," I said. "Write brisk, crisp, lively articles for our reviews and periodicals; get paid for them; and then the ineffable pleasure of seeing your own work in print!"

"And what if they were rejected contumeliously?"

"Impossible," I replied; "there is room and to spare for good writers. Why, we are always crying out about the barrenness of our literature!"

He had gone over to a portfolio, and had taken out a few rolls of manuscript, to each of which a letter was tagged. He handed them to me without a word. It needed only a glance to see that if the editors had used up all the polite words of the language, nevertheless, "Rejected!" was written in capital letters on every page. I knew well what it meant to a proud, sensitive spirit; and although it was only the usual probation for literary novices, it might have a different effect from successful training in the case of a thoughtful if irritable mind. I pretended to read carefully the two essays, the three short stories, and the half-dozen poems that had come back to the author's hands without proofs, whilst I was rapidly turning over in my mind what I should say or do; for the recollection of my own experience at his age led me to believe that this was a critical moment for him. Happy the stupid souls that can gaze, without the constant fretting of thought, into the fire for hours together! Happy we, who, going down the decline of life, have the brake put on by a merciful Providence, and the wheels move slowly, and day blends with night, and night dawns to day, almost imperceptibly! But thrice unhappy they in whose souls the mills of thought whirl round and round without ceasing the wheelstones that grind together, if the grist is not between! How often to dreaming poet and idealist has the eternal fretting of the wheels become intolerable, and then—

"I shouldn't mind," he interjected on my reverie, "but these papers issue such lamentable stuff! Such vapid essays, such aimless stories, such bread-and-butter school-girl poetry, —'sing' and 'spring,' 'bird' and 'heard,'—not an elevating idea or thought through the whole thing from beginning to end; and then look at these: 'We consider your story too long;' 'We regret that the style of your article is unsuited to our pages;' 'We see some promise in your poem, but it is not quite up to the level of our requirements;' 'Try blank verse. . . . We shall be glad to hear from you again.' Did you ever hear such mockery, and these very men printing such intolerable rubbish!"

Of course, he never thought of the poor editor, leaning over his chair in a brown study, biting the pen-handle, and wondering how he can please "A Constant Subscriber," who objects to the rather light nature of the articles he is now giving to the public; or, "Sacerdos," who does not like poetry; or, "Senex," who asks sarcastically: Is he putting himself in rivalry with the *Edinburgh* or *Quarterly*, or who the mischief cares one brass pin about "Aristotle's Constitution of Athens;" and wouldn't he give them something light and agreeable to help to digest their dinners? Oh, no! he only thought then and there that there should be an *auto da fe*—a summary crematory process of all the editors under the sun.

"Look here, young man," said I, at last, "there is only one thing for you to do. You must write a book."

"Look here, Father Dan," said he, "I'm not in much humor for joking. Any priest that would attempt to write a book now-a-days should have the spirit of the martyrs, who stepped onto the sands in the Coliseum and saw the brutal Romans in the *auditorium* and wild beasts in the cages beneath!"

"Well, my dear boy," I replied, "you *will* write the book; but for goodness sake write it in your present humor, before the fires die down."

He laughed.

"Write a book? What in the world should I write about? The world is deluged and drowned by books. And if I wrote it, who could or would publish it? Imagine me hawking around

a wretched manuscript from publisher to publisher, until it was tattered, yellow, and undecipherable. Why, the big London fellows accept only ten MSS. out of five hundred on the average, and you know I cannot publish at my own risk."

"Who the mischief spoke about publishing?" I replied, trying to keep up the flame; "I only asked you to write. Write, write, write, and leave the publishing to God."

"And what am I to write about? Every subject under the sun is threshed out and threadbare, from the origin of ideas down to the microbe of typhoid fever. Not at all; the world is grown too wise for books; we must devise something else."

"It is not many days ago," I replied, "since I heard you lament the awful and culpable defects in our popular Catholic literature. Hadn't you to fall back upon that barbarous book to enlighten Ormsby on the existence of his immortal soul?"

"Barbarous? I wish to heaven that I could write anything half as good. But, as you see, there are whole fields of literature yet untrodden by us, but where heretics and others are reaping rich harvests. Yet, who would dare make the attempt? Don't you know that the ablest professors in your own time in Maynooth never ventured into print? They dreaded the chance shots from behind the hedge from the barrels of those masked banditti, called 'critics.'"

"Dear me, how you do run on! One would think you had the MS. cut and dry in your pocket, you talk so glibly about publishers and critics. Can't you write the book first and then take circumstances as they occur?"

"Well, go on, suggest a subject, sir."

"Now, this is rather sudden, young man. Give me one day, and I'll give you a list of subjects that would bewilder you. Only promise me you'll take one up!"

"All right!" said he; "I promise. Hallo! where are you taking those papers?"

"I'm taking them home for the present. They are confiscated to the Crown."

He looked at them wistfully, as if they were going to the holocaust, as we might imagine the great mother of the Maccabees watched half with pain, half with pride, wholly with resignation, her sons mount the funeral pyre.

"Never fear," I replied, "they won't go up the chimney. At least, I'll answer for the prose. I'm not so sure about the poetry. Now, good-day! I'll keep you to your promise."

And I did, but with what cost to myself. I had to search in the cemeteries of the past for the skeletons of designs, once gladly adopted, then as gladly laid to rest. At last, I found, hidden away amongst episcopal documents, dispensations, etc., a yellow, frayed paper, tied up in string that once was red, but now was white and fragile. It broke in my fingers and revealed the little dreams and ambitions of nearly forty years ago. Need I say they never ripened, or came within even measurable distance of perfection. They were three large quarto sheets, and they were darkened thus:

A. M. D. G.

SUBJECTS FOR ARTICLES AND PAPERS TO BE WRITTEN, WHOLLY OR PARTIALLY, DURING THE COMING YEARS.

I. MENTAL PHILOSOPHY.

I. The Influence of Plato on the Early Christian Church.
II. The Influence of Aristotle on the Mediæval Church.
III. The Neo-Platonists.
IV. The Argument in St. Augustine on the Immortality of the Soul. (Is it Tenable?)
V. The Atomic Theory of Democritus, and the Modern Discoveries in Astronomy.
VI. The Influence of the Inductive Philosophy on Modern Disbelief.
VII. Was Spinoza an Atheist?
VIII. Is Descartes the Father of Modern Rationalism?
IX. St. Anselm's Proof of the Existence of God.
X. The Cosmological Argument of St. John Damascene.
XI. The Argument from Intuition.
XII. Aspects of Modern Pantheism.
XIII. Christian Idealism.

XIV. Malebranche and Fénélon.
XV. Boëthius.
XVI. Catholic Philosophers of the Nineteenth Century.
XVII. The Connection Between Soul and Body (Tertullian).
XVIII. The Chaldæan Doctrine of the Soul (ἐσσαμένος πυριπῦρ).
XIX. The Idea of Personality.
XX. The Identification of Life and Motion.
XXI. Maine de Biran.
XXII. The Popularization of Catholic Philosophy.

II. Ecclesiastical History.

I. The Alexandrian School.
II. The Writings of Clement.
III. Origen, and His Works.
IV. Ephrem the Syrian, and His Works.
V. The Apologists.
VI. The Three Cappadocians.
VII. Julian and His Contemporaries.
VIII. The Council of Nicæa.
IX. St. Augustine and the Donatists.
X. The Saints of the Catacombs.
XI. The Discipline of the Secret.
XII. The Libyan and Nitrean Anchorites.
XIII. The Stylites.
XIV. Communion in the Early Church.
XV. Mediævalism.
XVI. The Case of Honorius.
XVII. Hildebrand.
XVIII. Alexander VI and Savonarola.
XIX. Origin and Spread of Monasticism.
XX. The Influence of the Irish Monks on the Continent of Europe.
XXI. Schools of Philosophy.
XXII. Port-Royal, Pascal, Nicole, Arnauld.
XXIII. The Rise and Progress of Jansenism.
XXIV. Gallicanism and National Churches.

Rather a large order, I thought, as I looked with pitying eyes on the far vision of a curly-headed young priest of forty years ago, and thought of the day-dreams of youth; and what a very slender precipitate of work fell from the vast effervescence of the idealism of inexperience. There remained another page of projected inspiration on the scope and meaning of Holy Scripture; but this I put aside. I found my knowledge, little as it was, was derived from such obsolete and antique commentators as á Lapide, Maldonatus, Estius, and the *Triplex;* and I was ashamed to produce such fossilized literature to the advanced thinkers of the present day. I did not like to face this ordeal:

"Then you haven't heard of the new schools of interpretation? You know that the great thinkers of Germany, Bahrdt, and Semler, and Eichhorn, have upset all our preconceived ideas about the Bible. The Wolfian ideas have been expanded and developed; and advanced Catholic apologists have set themselves to the task of reconciling our ancient traditions with the discoveries of modern science. The tremendous advances made by philological scientists and experts during these last years—"

I don't say, indeed, that my curate would indulge in this affectation, for he is rather disposed to take the old, unlearned modes of saving souls and going with them to Heaven, than the new, brilliant mimetism of a world that knows not God. But still I know he would think it waste of time to pursue such studies, until the modern *Luciferi* tell us exactly what they have placed beyond the borderland of conjecture, and into the certain and unshaken fields of mathematical demonstration. So I left my Scriptural syllabus at home.

He looked slightly appalled at the large schedule of science I showed him. I reassured him by telling him I insisted positively on his taking only one subject in each department.

"The grand mistake," I declared, "made by us, Catholics, is in taking too wide, too bird's-eye a view of human history and philosophy, instead of mapping them into sections, as the astronomical photographers are mapping the skies from

the Papal Observatory in Rome to the Lick Observatory in California. What we want most is sectional treatises on single subjects. Now, what you are to give us is not a vast diorama from Thales to Rosmini, and from the persecutions of Julian to the *Kulturkampf* of Bismarck, but a neat etching of some particular persons and events, and a clear photograph of some practical point of Catholic philosophy. If you throw in a few side-lights from the errors of non-Catholic thinkers, so much the better. Now, look it over carefully; as the strolling player declares—'You pays your money, and you takes your choice.'"

He thought that question of inductive philosophy very nice. He had read something about it in Macaulay. He liked that Platonic question very much. It bordered upon poetry and mysticism. Then St. Augustine! That would be charming. He had always such a love for St. Augustine! But Fénélon? The "dove of Cambrai" *versus* the "eagle of Meaux!" What a delightful idea! No good housekeeper, at a cheap sale, was ever so puzzled. Finally, we decided that, in philosophy, he was to take up the question of "Modern Aspects of Pantheism;" and in Ecclesiastical History, he selected "The Cappadocians."

"But what about books?" he asked in dismay. "I haven't a single book on these blessed subjects."

"Buy them," I said. "Every good workman buys his tools and materials."

"I have a strong suspicion, Father Dan," he said, "that this is all a practical joke. Why, that means a whole library. And if I had money, which I have not, I do not know the name of a single blessed Catholic author on these subjects."

"Why, my dear fellow, there are hundreds. Let me see! On the Fathers, Basil and the two Gregories. Let me see! Haven't you—my memory is failing—haven't you Cardinal Newman's essays on these Fathers?"

"Well? You don't want me to give a verbatim version of Cardinal Newman, surely, do you?"

"Let me see! Why, we have hundreds of English

Catholic writers on these subjects. What in the world is becoming of my memory? Why, we have whole libraries in the English language on these subjects! Isn't there Alzog and—and—Darras?—"

"I have Darras," he cried triumphantly.

"Well, look it up, and see all you can get about St. Basil."

"But their writings! Wouldn't it be nice to give Greek extracts from their sermons and homilies?"

"'Twould indeed. Well, I'll look up all the old catalogues I have kept, and let you know about books of reference. Meanwhile, commence somewhere by way of preface. Now, what are you going to do about that fishing-boat? Ormsby says it is certainly a troublesome and may be a perilous enterprise!"

"It's gone too far now to draw back," said Father Letheby. "The Board has yielded at last, thanks to Ormsby himself."

"They'll advance all the money?"

"No; two-thirds; four hundred pounds."

"That's very kind of them; and no interest, no security. I did not think Boards could be so generous."

"No, indeed. They have full security to be paid back, principal and five per cent. interest, in less than five years."

"By Jove! You are a clever fellow. And where have you got all this Midas-wealth?"

He asked me to be good enough to move with him to the window. True enough, even under the cold light, the broad sea stretched sparkling before us, with all its magic and glamor, but unruffled and unploughed by even one Nautilus-sail of busy man.

"There," he cried, "there lie the gold mines of Ireland, unworked and neglected. In these depths is wealth enough to make Kilronan a busy emporium of merchandise for half the world!"

"I see. And the other two hundred? Where do they come from?"

"Subscribed by twenty merchants, who have taken shares in the boat."

"And you never asked your old pastor to invest in this patriotic bank. Shame! Shame! And I wanted a little return as well as the rest of the world."

He laughed.

"The mackerel fishery alone," he continued, in a calculating way, "is worth a hundred pounds each for the Manx and French fishing fleets that anchor off our shores every year, and take our wealth back to their thriving villages. I calculate another cool hundred on cod, haak, etc. I think we shall pay back the Board's loan in three years, besides paying handsome dividends to our shareholders. The boat is in the hands of a Belfast firm. She will be ready by the first of May. On that day she will be christened the "Star of the Sea," and will make her first run to the fishing-fleet."

"And what about the shirt-factory?"

"That's all right, too," he said, though his face grew a little clouded. "I shall have twenty sewing-machines in full swing by the middle of April. The manager was here and dined with me last Thursday; he's a fine fellow. He assures me that, after the initial expenses are over, the girls can earn from eight to ten shillings a week easily."

"By Jove! That's good. That will be a great help to the poor people."

"Yes; he sends the shirts here, ready and cut for sewing, by the new system of scientific shirt-making. Then all they have to do is to tack them together with the machines."

"God bless you!" I said, fervently. "You're a wonderful fellow."

I was sorry that I gave him Ormsby's message of warning.

BISHOP ENGLAND'S INSTITUTE OF THE SISTERS OF MERCY.

Ninth Article of American Foundations of Religious Communities.

IT is a pleasant task to sketch the history of an American sisterhood to which the Catholics of the South, particularly those of the two Carolinas and Georgia, owe lasting gratitude. Had the Church in those States grown in proportion to the ter-

ritory, and relatively increased as rapidly as in the North, Bishop England's Sisters of Mercy would be to-day one of the largest and possibly the most influential of the religious communities in this country. The missionary laborers in the South met, however, with innumerable difficulties, which naturally retarded the growth of the Catholic religion and the institutions dependent upon its propagation. In colonial days, unjust and bigoted laws prevented the landing of Catholics; when freedom dawned, the State constitutions embodied paragraphs in every way detrimental to Catholicism. Add to this, slavery, so obnoxious to the Catholic mind, and the devastation of the dreadful civil strife, the frequent ravages of yellow fever and other disasters, and it will not be deemed surprising that the Church has been less flourishing than in our sister States. Almost extreme pauperism was the logical result of the war, which desolated towns, cities, and homes, and rendered the Confederate currency valueless; the emancipation of slaves crippled agriculture, and the few manufactories came to a standstill. Thus the current of immigration never reached the afflicted Southland; whilst above all these calamities there still remains, like a wicked phantom, the unhappy race question, now solved indeed most generously on the part of the Church, but nevertheless affecting the prosperity of the country and its people. That ecclesiastical institutions should have suffered by all these common misfortunes can be readily understood. The Sisters of Mercy were witnesses of the struggles of the Church in the South during the years of its infancy; they shared its trials during a long period of suffering, and now rejoice in seeing a bright and happy future dawning upon the New South.

The Founder.—Few American sisterhoods can claim a more illustrious founder than was given to the Sisters of Mercy in the immortal Bishop England—the peer in many respects of the American Hierarchy of his day. A short sketch of the eminent prelate will surely interest the reader.

John England was born in Cork, September 23, 1786. It is not strange that he should have possessed a character and talents almost unequalled in the records of our great men. The blood of a martyred grandfather flowed in his veins, and he in-

herited the scholarly habits of several generations of men active in the sacred cause of Ireland's intellectual and moral freedom. The parents of the future bishop were prosperous and pious, and gave their son the educational advantages afforded by his native city, until the age of fifteen, when, expressing a determination to enter the service of the sanctuary, he was sent at his own request to the Theological Seminary at Carlow. Here he won the love of professors and students, and demonstrated his zeal for the cause of practical charity by becoming instrumental in the establishment of a protectory and free schools for the education of boys and girls. Whilst yet a student, he gave indication of his future power as an orator, by lectures delivered during Lent from the pulpit of the cathedral. In 1808 he was recalled by Bishop Moylan, and a dispensation having been obtained from Rome for the young candidate, who had not yet attained the canonical age, he was ordained priest. His first appointment was that of lecturer at the cathedral in Cork, and chaplain of the Presentation Convent, of which his sister was Superior.

Father England was active in missionary work, and to him is largely due the erection of the Magdalen Asylum. Later he became editor of the *Religious Repertory*. Diversified and important as were his duties, his unfortunate and bleeding country found in him at all times a powerful defender. His knowledge and sagacity, no less than his intimacy with O'Connell, enabled him frequently to evade the snares laid for the champions of Ireland's freedom by the minions of a hostile and suspicious government. The shadow of the prison lurked over him on many occasions, but he managed, whilst braving the flames of party opposition, to come forth unscathed.

A few years later Father England was appointed parish priest of Bandon, a most important station by reason of the narrow and illiberal prejudice existing in that section of the Diocese of Cork. During the six years of his incumbency he succeeded, by his benevolence, by his great powers of mind, shown in the exposition of the principles of religion, and by his public-spirited activity generally, in removing the existing prejudices, and in bringing together in a social band of brotherhood the Catholics and Protestants of Bandon.

It was while actually engaged in this field of usefulness that he received from Rome the documents appointing him to the newly created Diocese of Charleston. The keen and discerning eye of Pius VIII had wisely singled him out as particularly fitted for the exercise of the onerous episcopal office in the New World. In 1820, September 21st, he was consecrated Bishop in the parish church of St. Finbar, in his native city, Cork.

The spiritual affairs of the district of America to which Bishop England was assigned, including the Carolinas and Georgia, were administered chiefly by priests who had been exiled from foreign countries. They were men who came stripped of earthly goods, but rich in the generous zeal and knowledge of eternal truth. They scattered the seed of faith, but most of it, sad to say, fell upon stony soil. The proud aristocrats of South Carolina were heirs, not only of the immense moneyed interests of their grandsires, but likewise of the tenets of the Church of England. The Catholics, on the other hand, were empty-handed adventurers or refugees, without places of worship, and with but little sense of their duty or even of morality. It was a sad outlook for the newly arrived prelate. Not many weeks had elapsed, however, before he succeeded in awakening the interest of the intelligent Carolinians, who, crowding around his pulpit, were delighted by his eloquence, admired his learning and the force of his arguments in behalf of the true faith.

To meet the requirements of his diocese, Bishop England immediately established a seminary for the education of a native clergy. He felt that the work of evangelizing the people of this country could be best accomplished by priests American in principle, feeling, and habits, men who, moreover, accustomed to the peculiar climate, could brave the periodical epidemics with which the land was visited. By founding a training school for the clergy, Bishop England incidentally provoked the emulation of non-Catholics in similar directions, and thus gave an impetus to the pursuit of higher studies in his region generally.

He established the *United States Catholic Miscellany*, the

first Catholic periodical in the country, to refute the injurious misstatements and ridiculous absurdities with which the secular press deluged the country; and found time, amid his immense and various occupations, to supply its columns with a vast amount of original matter, resistless in reasoning, charming in its fervid eloquence, overwhelming with its accumulated erudition. He likewise organized societies for the promotion of higher social spirit, and to counteract false principles. With this object he founded the Anti-Duelling Society, composed of the chivalry of Carolina, with General Thomas Pinckney, of Revolutionary fame, as president.

So irresistible was the influence of Bishop England that a whisper was circulated—"avoid this dangerous man;" and many doors, otherwise hospitable, were closed against him. Happily for the prelate, God had sent him a comforter in the person of his beloved sister, Joanna, who left her beautiful home to share her brother's exile. She was a cultured lady, and for a long time edited the literary department of the *Miscellany*. By her exquisite tact she knew how to temper on many occasions the harsh expressions his earnestness infused into his controversial writings. She was the golden link between him and the refined classes which gave tone to the Southern population of that day, and right well did the women of the South come to love and esteem her. It was a great loss to the entire community when, in 1827, the "stranger's fever" terminated her useful career, almost crushing her devoted brother's heart.

The yellow fever visited the Southern seaports annually, driving hundreds to their graves. It was then that Bishop England displayed those characteristics which inspired reverent awe in the hearts of those who observed him. Season after season, day and night, he might be seen in the midst of the poor, in the squalid hovels where vice, joined by the dread pestilence, called for pity and help. Bishop England seemed to be everywhere. He had particular sympathy for the negro, feeling that their slavish condition demanded more than ordinary assistance to lift them from both bodily and spiritual degradation. It was his custom to preach thrice on Sundays; but when occasionally he found his strength unequal to the

task, he would disappoint a fashionable audience rather than his poor colored congregation. The fruits of his special solicitude for the colored race of our land were not long in appearing. There was soon noticeable a decided improvement in the moral tone, the fidelity and contentment of the negro population, so that even Protestant planters offered the bishop every facility for instructing the slaves, at the same time often excluding missionaries of other denominations.

The religion of Bishop England was what might be termed one of activity. It obliged him to travel from one territory to another, promulgating the tenets of the Church; hence his journeyings were incessant. They were undertaken in spite of persecution or threatening assault, for his courage was undaunted. During his episcopate, he visited Europe several times in the interests of his mission; twice he acted in the capacity of Apostolic Delegate to Hayti. In Rome, where his swift methods and often unexpected appearances at the Vatican aroused the attention of the College of Cardinals, he was known as "il vescovo a vapore"—the steam bishop. Indeed it may be truly said that his death was the consequence of his ceaseless exertions, which took him away from home when he needed repose.

On his return from his last visit to Europe he met with very stormy seas. The passage lasted fifty-two days. A malignant dysentery had broken out among the steerage passengers, and the prelate, who served as both physician and nurse, soon contracted the disease. On his arrival in Philadelphia, he was prevailed upon, despite his condition, to preach a course of seventeen sermons, and as a consequence he was utterly broken when finally he reached Charleston.

Great as he had shown himself to be during the previous years of his life, it was at the end of his career that we see the noble proportions of his Christian character unfold themselves to those around him. How devoutly he prepared himself to make his last Easter Communion and then to receive the final rites of the Church! No sermon ever touched his hearers more deeply than his loving apos-

trophe to the sign of man's Redemption, his parting words to the priests around the bed, to the students and the devoted religious who had watched by his side during his illness and now grieved to bid him farewell. After a long and distressing illness, he expired on April 11, 1842, in the fifty-sixth year of his age, the twenty-second of his episcopate.

The city was in mourning; the flags of all vessels in the harbor were at half-mast; and everywhere was sorrowing at the tidings of his death. Around the grave of the worthy prelate, Catholic, Hebrew, Lutheran, Episcopalian, Presbyterian, Baptist, Universalist, Methodist, Congregationalist, and Unitarian gathered to bury with him the memories of past dissensions and antipathies. He was interred in a vault, beneath the "Episcopal Seat," and nearby lie the remains of his beloved sister. The Church in America had lost one of its brightest stars; the Diocese of Charleston lamented the departure of a devoted pastor, but none felt perhaps the loss of a loving father more than the Sisters of Mercy, who, as someone at the time said—

> In silence are weeping
> The loss of their teacher, their friend, and their guide.

The Foundation.—Bishop England, as a faithful steward, provided for all the wants of his Master's household, redressed every evil, healed every wound. The periodical visitations of yellow fever devastated the homes of his children and filled new graves. A large number of helpless orphans, boys and girls of the most tender ages, were left waifs and charges on the city of Charleston, which, whilst it generously enough erected a large orphanage, at the same time exposed them to the danger of loss of faith. The large heart of the good bishop was moved with pity, and the first impulse was thus given to establish the Sisters of Mercy. The "cry of the motherless in a strange land," therefore, called this noble institute into existence. These beautiful words, addressed in a pastoral to his people, gave notice of his intention of forming a sisterhood among them:

It is in solitude and by the spirit of prayer that the soul becomes powerful, through the merits of the Saviour, to obtain the mercies of God. When Israel wrestled with the angel that blessed him, it was not before the eyes of the multitude, nor in the midst of the bustle of worldly occupations; when Moses prevailed with the Lord to spare a devoted people, he was alone upon the summit of the mountain; it was in retirement that John the Baptist imbibed that spirit which exhibited him wonderful and useful in Judea. Though public worship be commanded by the Lord, and be profitable as well as necessary for His servants, still He also desires that we should converse with Him in the retirement of the chamber. It is in this retreat that the soul is able to comtemplate the beauties of those religious duties and observances which the carnal man will not understand; and through the contemplation of our divine institutions the love of their Author naturally arises, and devotion to His law and piety towards His person are confirmed. They who are His friends present to Him in their moments of their intercourse not their wants alone, but they petition for their friends, their brethren, and even for strangers and enemies. Their aspirations ascend from the midst of that society from which they seem to be estranged, to call down blessings upon a people to whom they seem not to belong; and the Holy Ghost informs us that those prayers will not be unavailing. Having learned to walk in the paths of virtue, they are zealous to lead others to its practice, soothing them with the words of persuasion, whilst they allure them by their example. They desire to bring little children to the knowledge of Christ, and to guard them against the dangers of the world, by adding to the simple maxims of their faith the solid lessons of prudent experience; and whilst they imbue their minds with worldly knowledge and train them to persevering industry, they are zealous to furnish them with the protection of a heavenly panoply, and to decorate them with the ornaments of virtue. Their chief delight is to give shelter to the trembling orphan; and in the purity and warmth of their affection to cheer the heart that yearns for the mother, whose absence has been too long protracted, and whose return is sometimes so innocently expected. In addition to these cares, a day would perhaps arrive when they would be found by the couch of the afflicted, smoothing the pillow of disease, lifting the head of the languid, allaying the thirst of fever, banishing the spectres which affright the distempered imagination, diffusing fragrant coolness through the chamber of pestilence, and encouraging with well-founded hopes of glory beyond the grave those whom heaven forbids them to restore in renovated health to their families. Such are the objects to which this Sisterhood would devote itself.

At the time when Bishop England laid the foundation for the sisterhood of "Our Lady of Mercy," a similar community was being established in Dublin by Miss Catherine McAuley, bearing precisely the same name. It may be reasonably supposed that the bishop was not aware of this, or he would surely at least have selected a different name. The first vows in Charleston were taken on December 8, 1830, while Mother McAuley's institute records this solemn initial ceremony for the Order as having taken place on December 12, 1831.

Bishop England was materially aided in his praiseworthy undertaking by a pious lady, Miss Julia Datty, an exile from San Domingo, who settled in Charleston. Bidding farewell to the world, she became one of the pioneer sisters, and was known in religion as Sister Benedicta, blessed truly in name and in deed. She presided as Mother Superior over the infant community from 1832 to 1836, when death brought her to an untimely grave. The bishop's grief was expressed in a pastoral address to his flock, February 22, 1837. After speaking of Mother Benedicta's exalted virtues, he concludes: "The humble Sister Benedicta was reluctantly obliged to take the superintendence of this infant congregation, which she led into the practice of its appropriate virtues, more by her powerful example than by her persuasive command. She was taken from her friends, her companions, her disciples, and her interesting charge, as also from the city in which the conviction of her worth has preserved her memory in benediction."

Prominent among the first members of this religious community were the Misses Mary and Honora O'Gorman, and their niece, Miss Teresa Barry. They had come from Baltimore at the invitation of the bishop. Miss Barry, as Mother Teresa, was, for many years, the efficient Superior of the Charleston home, and holds to this day the same position, greatly beloved and honored by her children. Her personal recollections of the early days of the Church in the South would be an interesting record to an historian.

A number of Irish girls helped to form the nucleus of the sisterhood. Happy, industrious young maidens they were, willing to sacrifice their lives in the missionary fields

of the Carolinas, and eager to help in spreading the faith which many brought as the sole inheritance from their native isle beyond the seas. I insert here a few lines from the unpublished memoirs of one of this happy band, now wearing the golden crown of her jubilee:

While visiting the Presentation Convent at Cork, I was introduced to Bishop England by his sister, Mother Catherine England. I had heard of some girls he had taken to his missions on a previous occasion, and greatly admired their heroism; but as to myself, I hesitated. America seemed much more distant then than now. The seas were not narrowed by ocean steamers and constant intercourse. Dr. England went to Rome and while there arranged with Pope Gregory XVI to take his own sister, Mother Catherine, with him across the sea to instruct the neophytes in religious life. I then determined to go with them; a few days after, while talking to Mother Catherine, she said: "I am not going; I cannot, as Bishop Murphy has positively refused his consent. My brother could take me, but neither of us would like to act without his sanction. My brother does not wish to leave you postulants behind if you are willing to go." Ten young girls and ladies made up their minds to set out with him—some from Cork, others from Dublin. We assembled in a grand hotel at Liverpool. A professed Ursuline nun and a young priest came with us. . . . There were then no steamships, but the vessel was comfortable. After a stormy voyage of fifty-two days, we landed in Philadelphia. The Rev. P. R. Kendrick (afterwards Archbishop of St. Louis) and the Rev. J. Dunn came on board to greet us. The Sisters of Charity of Emmitsburg were then the only religious women in Philadelphia—they wore the black cap. This costume amused and surprised me, but I found the sisters very sweet and kind. The Right Rev. F. P. Kendrick was bishop at this time. There seemed to be a galaxy of Irishmen in Philadelphia, assembled perhaps for the consecration of young Bishop Kendrick, then pending. All called on us and did what they could to make our stay agreeable. Bishop Hughes, of New York, was particularly friendly. I must not forget to say how Bishop England, during our voyage, said Mass and preached every Sunday when the weather was sufficiently calm. Mass was in the morning for us, and later in the day preaching was on deck for "all hands," and it was sublime.

It took us three days to get from Philadelphia to Charleston. There was no railroad from Wilmington, N. C., to Charleston. I will not tell how amused I was at the Southern ladies and their black slaves. There was no Catholic church then in Charlotte, N. C., Columbia,

Wilmington, or Atlanta, Ga. Most places were mere missions. The priests were homeless and wanderers—endowed, however, with brave souls and enduring constitutions. We reached Charleston in safety, and were happy to be housed among kindred souls.

Bishop England was well pleased with this new foundation; in most approving terms he refers to the good sisters' work in the various pastorals he issued from time to time. Thus he says, on November 5, 1835:

The institute of the Sisters of our Lady of Mercy has during the year made great progress towards perfect organization, and fully exhibited its eminent utility, not only in the education of children placed in their schools, upon whose improvement the sisters bestow the most laborious and successful attention, but they have protected and cherished the orphan, they have consoled the afflicted, they have nursed the sick, they have cheered the dying, and proved themselves worthy of the patronage which they have chosen. Their own privations are not trifling, their dwelling is inadequate. By the zeal of one attached to their institute, a few friends have contributed a sum as the commencement of a fund to procure for them a permanent and appropriate residence. I know of no institution in the diocese which better deserves to be sustained.

Again, after the yellow fever epidemic of 1838, he writes:

The congregation of the sisters has been eminently useful to us during the late epidemic; for, though several of their own body and of the boarders under their care were seriously affected, God in His mercy has spared them all; yet, whilst they could by any effort devote themselves to the charitable care of others, they were mercifully laborious, and wonderfully indefatigable. Their charity was particularly exhibited in the hospital of the Brotherhood of San Marino, a useful association of respectable workingmen, by whom these good sisters will be gratefully remembered.

A new and spacious convent was erected, at the upper end of Queen Street, by public subscription and the proceeds of fairs, the usual method of obtaining funds for such purposes. It was completed about the year 1839, and the Sisterhood with the boarders took possession of their new house, where they still continue, and which has become the parent of many branches.

Belmont, N. C. P. FELIX, O.S.B., V.G.

(To be continued.)

A NATIVE NEGRO CLERGY.[1]

AMONG the missionaries to Africa few have excelled the saintly Capuchin monk, Cardinal Guglielmo Massaja. He spent thirty-five years working among the Ethiopians of Abyssinia. His was an eventful career, for he was exiled from his mission no less than eight times. In 1888, the date of his last exile, he returned to Rome, weighed down with infirmities and old age, and took up his abode in one of the monasteries of his order—there to prepare for death. But such a shining light was not long to be hidden. Leo XIII, whose fatherly heart takes in the forlorn children of Africa, called the humble Capuchin forth from his retreat, and in reward for his apostolic labors created him a cardinal, and lastly ordered him to write his memoirs. These comprise eleven quarto volumes, and are fascinating reading.

Throughout the whole work crop up the native clergy in one form or another, and the purport of this article is to reproduce, as briefly and clearly as possible, Cardinal Massaja's views on the native Ethiopian as a priest, and his reasons therefor. Furthermore, we express no opinion of our own, but are content to follow in the footsteps of the great missionary of Ethiopia, whose own words are given in many places, and whose views appear throughout this article.

Like St. Francis Xavier, Cardinal Massaja was continually calling upon Europe to send him missionaries. He had but three European priests with him, who were entirely inadequate for the growing demands of the mission. Appeal after appeal was sent to Italy and to France. No one responded. "Thus," said the missionary, "knowing not what to do, I sorrowed over the large harvest I could not gather for the want of laborers."

Europe would send him no priests; then he would turn to the natives. He resolved to instruct and ordain the fittest of his catechists. His plan was laid before the Propaganda, and

[1] *I miei trentacinque anni di missione nell' alta Etiopia.* Memorie Storiche di Fra *Guglielmo Massaja,* Gia Vicario Apostolico dei Galla, Cardinale del Titolo di S. Vitale. (Eleven volumes.) Roma: Tipografia Poliglotta di Propaganda Fide.

he was told he was free to carry it out. This resolution of Cardinal Massaja met with a continued and vigorous resistance on the part of one of his European priests, Father Leo by name. "He was new in the country, with but little experience, and unacquainted with the conditions of the Ethiopian mission and the needs of its people," is the terse comment of Massaja. To admit to the priesthood young men who had not made a full course of studies, appeared to him a decided irregularity. "Where," he asked the bishop, "are your seminaries? Where the professors of the several sciences? Where the preparatory school, and the appropriations demanded by the Councils and the canons? By allowing such rude and ignorant men into the priesthood and Apostolic ministry, shall we not have to mourn those deplorable consequences we too often see in our dioceses?"

"Knowing," continues the Cardinal, "a little more of this question than he did, I replied: 'My dear Father, I also had hoped to find in a barbarian country the requisites you mention, and I should like to procure for the students we are forced to ordain priests all the means of instruction and education prescribed by the canons; but who shall supply us with the means? Remember, we are in a country where, in order to form a seminary such as those in Europe, with professors, departments, regular courses, and all that, we should have to wait till 1999.' Then showing him some letters from Rome dated 1846, which enjoined on me to go to Abyssinia and ordain the students presented by M. De Jacobis, Prefect Apostolic of that mission, I added: 'I also thought of finding things disposed as you say; but seeing before me some thirty young men, of various ages and poorly clad, who gazed on me without a word, because I could not then understand their language, I said to myself—Where is the seminary? Where the professors? Where the certificates of their examinations and fitness? But I had to forego all such questions and rely on the word of the saintly prefect, De Jacobis, who assured me that he had spent five years of labor and pains on their education and instruction; and, thinking them sufficiently fit for Holy Orders, he begged me not to ask for what it was impossible to have in an uncivilized country.

"'Now, without being able to ask a question to judge whether they were ignorant or instructed, good or bad—whether called to the ecclesiastical state or not — I had to bow my head to the will of Rome and to the desires of the holy Prefect and ordain them. What would you have done in such a case? As for myself, I am satisfied in having acted as I did.'" "To-day," writes the Cardinal, in a foot-note, "forty years after the event, I am still satisfied; for almost all those young men who had been nourished with the milk of the holy Bishop De Jacobis, and brought up in his school of virtue and wisdom, turned out zealous and useful apostles. De Jacobis died; his successors in the prefecture of the mission died; Abyssinian heresies and political agitations many times exiled the Lazarists from that country, and at length drove them out of Keren also; but the native students of De Jacobis, who were ordained priests, still survive; and they it is who have kept alive the faith of their converted brethren, and encouraged them to withstand the strifes and persecutions waged against them. It is only two years since the Propaganda received a letter from one of these priestly children of De Jacobis, describing with admirable zeal and fervor the lamentable conditions of Christianity in that land, and begging earnestly for spiritual help."

To this Father Leo said not a word. His silence, however, did not indicate that he had been persuaded by what had been said, or that he had changed his views on the matter. In fact, during the long years of this priest's apostolate among the Ethiopians, and notwithstanding all the arguments of fact that Cardinal Massaja urged upon him regarding a native clergy, this stickler for European tradition remained obdurate. He would have missions perish and die rather than they should be kept alive by native priests. And yet in all else he was a man of exemplary conduct, fervent and zealous.

Fifteen years after, he had not a cleric to serve his Mass, and wrote his bishop to send him a native priest that he might go to confession.

Massaja's emphatic reply is more striking in his own words: "My dear Father, why have you always turned a deaf ear to the counsels of one who knows more than you,

and why have you never taken the trouble to instruct the best youth who come to your catechism? These, once admitted to Holy Orders, would have been your help and comfort in the Apostolic ministry."

Twenty years later, that European priest died, without leaving a disciple or an heir to his zeal and virtue. He was assisted in his last moments by a native priest, sent him by his bishop, who had been ordained soon after Massaja came among the Ethiopians.

Since the Protestant Reformation, "native clergy" has been a burning question. In the plea for such, Cardinal Massaja made no pretensions to pose as a doctor of the Church, or to force his views upon his brethren in the ministry. His practical experience he regarded as the best answer to all the difficulties urged against his native clergy. "Where there are arguments of facts," he writes, "questions are at an end, and sophisms have to go by the board."

The facts in his arguments are these: he surrounded himself with the Ethiopian youth that showed the most promise. They followed him whithersoever he went. He taught them theology. He confined his teaching to their limited capacity and to the needs of the people among whom he was laboring.

His method was peculiar. While he administered the Sacraments, he would make them pay the closest attention, and in the evening, when the day's work was done, he would give them the theory of what they had seen and heard during the day. He taught only the essentials, but he taught these well. Every morning, those that had received Holy Orders, he made put on the dalmatics and assist him at Mass. This was done to practise them in the sacred ceremonies, and at the same time to teach them to celebrate the Holy Sacrifice with the faith, gravity, and exactness which that most holy Mystery of our religion demands.

"Whenever young men were to be ordained," says the Cardinal, "I always adhered to this custom." In thus saying Mass, he confined himself principally to two external things.

In the first place, he pronounced all the words, including the secrets, in a clear and somewhat raised tone. His object in doing this was that the assistant deacon and subdeacon should the better understand these prayers and accompany their sense with the heart. In the next he carried out the ceremonies of the Mass with a scrupulous exactness.

He did not expect of, nor did he attempt to give his students that array of knowledge, scientific and ecclesiastical, which is imparted in our seminaries. The means to this end were wanting in that country. Besides, to attempt such a course would be labor lost. The missionaries could not use such knowledge with the Ethiopian people. To talk to them as one would talk to civilized and cultured people would be simply fruitless. Among the Abyssinians, philosophy, theology, and literature are variable quantities. Reading and writing, even, are not known. Difficult moral questions are more limited there than with us, and censures can be applied only in very few cases.

So the Cardinal did not insist so much on the scientific side of his students' training. His attention and all his efforts went towards bringing them up to the moral standard demanded of a missionary by instilling in them the apostolic spirit, and by laying great stress upon holiness of life and zeal for the glory of Jesus Christ. The experience of thirty-five years of active missionary work taught him that learning is good for a missionary, but holiness of life is better; that knowledge often "puffeth up," but that piety is useful for all things, and that it is the potent magnet that draws souls to Christ.

In regard to the moral side of the training of his native priests, Massaja was eminently successful. All his native priests turned out well. They were the joy of his heart and the consolation of his old days. He had, as has been said, only a few European priests. One of these left him, loving the things of this world. Another gave him sorrow upon sorrow by his scandalous concubinage with an Ethiopian woman. And still another, namely, Father Leo, had not the spirit that was in Christ Jesus and His true Apostles. But

his native clergy remained ever firm. His most flourishing missions were due to their ministrations. He and his European clergy might be exiled, but the seed that he had planted would be watered and cared for by his Negro priests; for these brave Ethiopians suffered persecution, but they came forth like gold from the refining furnace, purer and stronger in the faith. Not a few wore the crown of martyrdom; others carried about on their bodies the marks of the Lord Jesus—the stripes and the wounds they had received for His sake; and they rejoiced with an exceeding great joy to know that they had been found worthy to suffer something for the name of Jesus.

There are beautiful pages in these memoirs, touching the piety and zeal of the catechists and native priests of Ethiopia—accounts of virtue and heroism which carry us back to the day when to die was gain and all things were considered as dung for the excellent knowledge which is in Christ Jesus.

Speaking of the ordination and after-life of one of his native priests, the Cardinal says: "Of all the ordinations I gave in the long course of my episcopate, I must confess that in none did I experience such great consolation as in that of Morka, the redeemed Galla slave. Young in years, he was an old man in common sense and virtue. The evangelical fire that animated and directed all his actions was to me an earnest of his making an excellent priest, a prime missionary, and thus becoming a blessing to the Galla church. In the short time, that he lived he was for the Gallas what the Cure d'Ars was for France. Simplicity, candor, zeal, and apostolic fervor made up for his defects in knowledge." And of another he writes: "Paul was much better than he seemed. He was the possessor of an uncommon virtue. Entering our house when quite a boy, he spent seven years at Aden, schooled by that zealous missionary, Father Stula.

"This fact alone was reason sufficient for me to admit him to the priesthood. Under such an able master he could not help being adorned with that lively faith and true piety we all so much admired in him. On his return from Aden, besides the ordinary instruction in the sacred sciences which I

gave him, I had him assisting me for three years in the practical school of the ministry; and I always observed him paying the closest attention to my every word and act. Of a phlegmatic nature, his speech was slow, though none the less effective; wherefore I was sure he would make a good priest, and in him the mission would have a pious and zealous worker."

There is no need in this paper to rehearse in detail the account of all the native Ethiopians ordained by Cardinal Massaja. For this recourse must be had to the pages of his memoirs. Enough facts, however, have been advanced to show that the native African, who admittedly is much lower in the scale of civilization than his American brother, is not unfit to be the worthy ambassador of Christ and the dispenser of the mysteries of God.

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RECENT CONTRIBUTIONS TO BIBLICAL THEOLOGY.

THE theology of the New Testament is to be found principally in St. John, the Divine, and in St. Paul, the Doctor of the Nations. They both dwell especially on Christology, the dogma of the Incarnation being the centre of Christian teaching.

Among the more important review articles on St. John's teaching which have recently appeared, is a series of papers by the abbé Loisy, in the *Revue d'Histoire et de Littérature religieuses*, 1897–1898. It comprises a complete critical commentary on the fourth Gospel. The various readings are carefully discussed; the relation of St. John with the Synoptists well analyzed; the difficulties to the minds of men to-day are pointed out and ably answered, not indeed by subtle distinctions, but by suggestive remarks; errors are refuted, while the less satisfactory explanations of many commentators are set aside. Above all is the historical meaning insisted upon, and the author seeks to set

forth what is directly taught by the Evangelist, pointing out what modern theology has added to the same unchangeable doctrine from the present status of dogma, showing, too, its progress and development. The text is divided into sections, and to each is appended a critical dissertation, much more readable than the disconnected commentaries with which we are familiar. If the remaining chapters of this Gospel are treated in the same masterly way, as those which have appeared, a good view will be had of the method and teaching of the fourth Gospel, in so far as the substance of the Gospel and the whole plan of its construction, as summed up in the first chapter, is clearly set forth by Dr. Loisy.

St. John did not mean to write a history of our Lord, but rather a treatise on the knowledge of Jesus, on the manifestation of the Word in the flesh. Above all he is a theologian, though not exclusively so. He writes after the Synoptists, and in many places he plainly follows their narrative, with which he shows himself thoroughly familiar. But as he was himself a witness of the events, he also adds to the Synoptic narration different details. His triple character of theologian, witness, and compiler must be borne in mind, if we would rightly understand and appreciate his meaning. Everywhere in his Gospel there is a double background of what he had seen and of what he had read, and in the foreground, giving unity to the whole, is his theological treatment.

The plan of the whole Gospel is outlined in the Prologue. It extends from eternity to eternity—from "the Word who was with God," to "the only-begotten Son who is in the bosom of the Father." He who was the Light was made Flesh, and came to fight against Darkness, and finally He triumphed over Darkness and returned to His eternal dwelling, the bosom of the Father, where He will be followed by His own, namely, those who, having believed in Him who was the Light, by Him have become sons of God. "Father, I will that where I am, they also whom Thou hast given Me may be with Me; that they may see My glory which Thou hast given Me, because Thou hast loved Me before the creation of the world." (John 17: 24.) In this lies the whole Gospel of St. John.

It is very plain, then, that the Evangelist's vision goes far beyond the horizon of the Synoptic writers. "Ceteri tres evangelistae tamquam cum homine Domino in terra ambulant," says St. Augustine. John wants to identify Jesus of Nazareth, the Christ, with the Eternal Word of God—*Verbum caro factum est.* His argumentation is based on testimonies; for example, the testimony of the Baptist, 1: 19–34. The Evangelist shows, first, the importance of that testimony; then analyzes it and determines its historical circumstances in order to give a stronger relief to that testimony. Some particular facts are selected which seem to him more appropriate to introduce a discourse setting forth his teaching and giving a theological commentary upon those facts. It is not his purpose to describe historically the testimony of St. John the Baptist, or the circumstances of the baptism of our Lord, but to discover the high meaning of the events and insist upon their doctrinal character. John has seen the Holy Ghost; he testifies to it. Now, the coming of the Holy Ghost upon Jesus, and especially the resting upon Him, is the sensible expression of the Incarnation; for it seems that *Spiritus*, as used here by St. John, has rather an impersonal meaning. It is the Divinity, rather than the Third Person of the Holy Trinity. Therefore, Jesus is God. The Baptist is the precursor of the Messias and His authorized witness. Consequently, since He testifies to the Incarnation, we have an irrefutable testimony. This is the reason why the definition of the Incarnation—*Verbum caro factum est et habitavit in nobis*—is inserted between two passages concerning John the Baptist, 1: 8; 1: 15. John comes to give testimony to the Light, that "we may believe that Jesus is the Christ, the Son of God, and that believing [we] may have life in His Name." (1: 20, 31.)

This process of gathering testimonies to our Lord's Incarnation supposes not only that many readers of the fourth Gospel had not seen the glory of the Word made Flesh, that is, all that which appeared divine in the life of Jesus and needed this testimony, but it supposes also that the aim of the inspired writer is less to tell in what the Incarnation consisted, than to insist on the public manifestation of the Word in Jesus. We may more easily, then, understand how it is, as Dr. Loisy explains with much

ingenuity, that St. John does not allude to the peculiar circumstance of our Lord's birth. Bethlehem and the hidden life are out of his theological and apologetical pale. The survey of his theology is restricted to the public life. He does not mean to dwell on the origin of the Human Nature in which the Word is made manifest, but he expounds the Divine Sonship of Jesus Christ by the union of the Word with His Humanity. *Verbum caro factum est* does not explicitly refer to the condescension of the Word to dwell in the bosom of Mary; and, though the virginal conception, so much emphasized by the Synoptics, is not denied by St. John, he is not expressly referring to it at this particular moment. The apparition of God in the flesh is here conceived in its doctrinal bearings, rather than in point of fact, and this dogma in the perspective of the fourth Gospel is connected rather with the baptism in the Jordan than with the virginal conception. In this way the initial moment of the manifestation of the Word is at the baptism. An explanation is, perhaps, here found of what has proved a difficulty to many well versed in the history of the liturgy—that for many years the baptism of our Lord, as well as His birth in the flesh, was celebrated on the day of the Epiphany.[1] St. John spoke of the manifestation of the Word in the flesh; with it was associated quite naturally His first appearance in the world at Bethlehem.[1]

This is not to say that the Incarnation had not taken place before the baptism. Theology teaches that the Word was made flesh *a primo instanti conceptionis*. But it is from Matthew and Luke, not from John, that we learn it. Neither can we say that the baptism is the moment when our Lord began to be conscious of His Messiahship, as Stapfer, in his first volume (page 127, *Jesus Christ, His Person, His Authority, His Work*, 1896–1898,) maintains.

But did the fourth Gospel refer to the baptism of our Lord?

[1] Father Thurston, S.J., "Christmas Day and the Christian Calendar" (AMER. ECCL. REVIEW, January, 1899), thinks that this fact "seems to have been due not only to the manifestation of Christ as Son of God, made known in the solemn words . . . but also to a curious misreading in the text of the Gospel of St. Luke. In many of the most ancient MSS., notably the Codex Bezae, the words of the Eternal Father are given as: 'This is My Beloved Son, this day have I begotten Thee.'"—*Cf. Duchesne, Origines du Culte Chrétien*, 2d ed., 1898, pp. 247–254.

Does John, 1 : 29–34, represent the same narrative as Matthew 3 : 1–17, Mark 1 : 7–11, Luke 3 : 15–23? Loisy, after Origen, affirms it positively. And it is easily seen that every detail in that section of the Gospel is simply an authoritative explanation of what we read in the Synoptics about the baptism of our Saviour and His consecration as Messiah.

Father Knabenbauer's commentary on St. John takes a very different view from the one suggested by Loisy's articles. But it seems to insist too much on the value of accumulated Patristic or theological texts. We do not find the connection of ideas pointed out strikingly enough, nor the precise meaning and the historical setting of the Evangelist's words. The treatment of the Prologue leaves untouched the very points which make Loisy's commentary so interesting. To take an instance, 1 : 13. Father Knabenbauer gives us all the shades of meaning discovered by Biblical scholars in the sentence "qui non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri, sed ex Deo nati sunt." It is question, he says, of the "*causa materialis* ex qua corpus formari ac nutriri concipitur." The plural *sanguinibus*, although unusual in Latin, is explained by St. Augustine and others, "quia homines nascuntur ex sanguinibus maris et feminae (Bed., Rup.), vel excommistione seminum (Bon., Salm., Caj.). Then *ex voluntate* means the *causa motiva generationis.* "Veteres saepe carnem hoc loco feminam intelligunt (Aug., Rup., All., Thom., Salm., Jans.) vel etiam concupiscentiam" (Thom., Salm., Caj., Jans.). What do we care for this *explicatio per causas?* Is there not a waste of time in this erudite explanation, high indeed, but alien to the mind of St. John, who wished simply to emphasize by repetition that those who become sons of God do not owe it to human generation? And not a single word is said of that famous ancient reading of the second century, adopted by St. Justin, Tertullian, and Irenæus: "Dedit potestatem filios Dei fieri his qui credunt in nomine *ejus* qui non ex sanguinibus, sed ex Deo *natus est.*" That reading cannot be passed over in silence, but should be discussed since it rests on first-class testimonies, besides presenting from a doctrinal point of view a much better sense, and preserving better the connection of ideas in the Prologue. For, after the

Evangelist has said: "Quotquot receperunt eum, dedit eis potestatem filios Dei fieri," we should naturally expect the reason of this privilege. Because they believe in Him who was not merely man, but God also—the Word made flesh.

It is pleasing to note that Father Knabenbauer resolves negatively the question of Judas's receiving the Holy Eucharist: "bucella accepta, statim reliquit; bucellam hanc non esse eucharistiam evidens est." As regards the objection that it was the common view in the early Church that Judas did actually communicate at the Last Supper and was ordained priest, Father Knabenbauer replies: "Haec objectio falsa est. De consensu unanimi sermo fieri non potest." Nevertheless, some modern commentators, as Dr. McRory, in his *Gospel of St. John*, insist on not departing from what they suppose "undeniably" common teaching, because they do not see "any solid reason" for such departure. Dr. McRory seems to be more happy when, on the grounds of tradition, he does not hesitate to depart from what is presently the received connection of the words: "Sine ipso factum est nihil quod factum est," and proposes "the connection adopted by practically all, if not all, the Fathers and other writers of the first three centuries:" "Sine ipso factum est nihil. Quod factum est in ipso vita erat—Without Him was made nothing. In that which was made was the life;" that is, the Word, the essential life, was present in all things, conserving them in existence. Why should Dr. McRory fear that "some may be inclined to blame him for departing from what is at present the received connection?" On the contrary, his action is praiseworthy. Praise is also due the Rev. A. Spencer, O.P., for adopting in his excellent translation of the Gospels the same connection, though with a slight change of meaning: "Without Him nothing was made. That which existed in Him was Life." Fr. Spencer gives the accepted connection as a variation in the margin. "But if," as he adds, "evidence has forced us, we may say, reluctantly," is it not to be wondered at that Father Knabenbauer does not so much as hint at the existence of this reading? But the most interesting question in this regard is as to how the ancient reading came to be replaced by the one

now received. Was it not on dogmatic grounds? "It appears to us very likely," says Dr. McRory, "that it was because of the Macedonian heresy that they (the words *quod factum est*) began to be connected with the verse 3." Those heretics of the fourth century maintained that the Holy Ghost was made by the Word, because "sine ipso factum est nihil." To this the Fathers answered by a *distinguo*, the Holy Ghost not having been made. Criticism plainly contributes here to the history of dogma. Dr. Loisy concludes his argument on this head: "Reprendre la construction ancienne, y trouver un sens clair, logique, orthodoxe, c'est relever en quelque sorte la tradition primitive du discrédit où elle est tombée sur ce point, alors qu'elle ne le méritait pas entièrement." *Revue d'Histoire*, etc., 1897, p. 52. This critical attempt of Dr. McRory is good; nor is it the only one.

We have insisted somewhat on the Prologue of St. John's Gospel, because the aim as well as the outline of this Gospel are thereby determined. The Word, who was from the beginning with God, and by whom the world was made, appeared to the world bringing eternal life, and the darkness did not prevent Him from doing His work of light. *Ego vici mundum.* Some recent interpreters, such as Dr. W. Baldensberger,[2] however, cannot see at all the eminently doctrinal character of this Gospel. It is rather, we are told, a polemical writing on the subject: Who is the Messiah, Jesus or John? They draw this conclusion from the Prologue, in which John the Baptist occupies such a prominent place. John is contrasted with Jesus on two parallel lines—6–8, 15–18 and 1–5, 9–14. Now, if we refer to Acts 18: 23–28, we see that at Ephesus a certain Jew, named Apollo, well learned in scriptural lore, instructed in the way of the Lord, taught the things that are of Jesus, knowing only the baptism of John. Conclusion: There was at Ephesus a party of the disciples of the Precursor, and against this sect was the Gospel written. Since one of their main supports was the supposed priority of John, the Evangelist is assumed to have refuted that objection at 1: 15: "John beareth witness, saying: He that shall come after me

[2] *Der Prolog des Vierten Evangeliums*, 1898.

is preferred before me." This is indeed very ingenious. Perhaps, too, as gratuitous.

Dr. A. C. McGiffert's recent book, *A History of Christianity in the Apostolic Age*, contains a chapter on our Lord (pp. 15–30), and one on the Christianity of the Johannine writings (487–501). "It was in connection with His baptism that Jesus seems to have received for the first time the revelation of His own Messiahship. . . . That He had not previously reached that conviction is rendered probable by the fact that the temptation immediately followed. . . . If that consciousness had come to Him at an earlier time, the remarkable scene described in such poetic form by Matthew and Luke must have taken place then." We do not see why it *must*. "That Jesus had shared the common Messianic ideas of His people, the temptation itself seems to show." Does it not show just the exact opposite? Whom does Prof. McGiffert say that the Son of Man is? "Jesus Christ has been thought of almost from the beginning as the incarnation of Deity and as the perfect ideal man." Of course, incarnation of Deity is far from being synonymous with Incarnate God. "But it was not upon His Deity nor yet upon the perfection of His humanity that His disciples founded the Christian Church. . . . They thought of Him only as the Messiah . . . only the belief in Jesus' Messiahship could effect the great historic movement which bears not His personal, but His official name. . . . When He saw that His death was inevitable, He seems to have realized that the sacrifice of His life would inevitably redound to the good of His disciples. . . . After His death His disciples became convinced that He still lived. . . . Jesus simply continued to abide with His disciples in the spirit" (pp. 31–32). Now, what is to be thought of Prof. McGiffert's view? "We believe," says a recent writer in the *Guardian*, "that Dr. McGiffert has excellent intentions, but he has been trained in what we consider to be an unscientific school of historical criticism, and in this work he exaggerates the faults of that school. Like many other American books on theology which have appeared lately, it shows the influence of an exaggerated devotion to German methods by writers who have not sufficient

training of their own to criticise or correct what they have learned from outside."[3]

"How shall we explain the fact that, in the fourth century, before the birth from the virgin was allotted a day of its own, the 6th of January was regarded as at once the birth and baptismal day of Jesus? Why should the idea of the birth have been so closely bound up in believers' minds with that of baptism that their first idea was to celebrate both things together?" To Prof. Conybeare (*Am. Journal of Theology*, edited by the Divinity Faculty of the University of Chicago, art. "The History of Christmas," January, 1899) the reason is obvious. "They did so because the baptism of Jesus Christ was already regarded as His birthday, only as His spiritual birthday." With a tone of melancholy, the Oxford professor goes on: "Here we find ourselves in the presence of what is by far the greatest revolution of Christian opinion which has ever occurred—far greater than the Reformation of the sixteenth century. This revolution concerned the way in which Christians regarded the nature of Jesus Christ; it was a change in their Christology." At the baptism of Christ "the Spirit of God entered into Him, anointed Him spiritually, so that he was the Christ. God begat Him in that hour, so that He was thenceforth born from above, regenerate, the chosen Son of God. He was then filled with the Spirit, the Spirit was upon Him; and the fourth Gospel makes it clear that Jesus, the God-inspired man, was conceived as passing on to others the Spirit which in its fulness had rested on Him." Such was, he says, the early doctrine. But that significance of the baptism was soon lost sight of by the orthodox Churches, and instead of the "first-born among the brethren, we have set before us God incarnate from the virgin-mother. Mary becomes the mother of God; the miraculous birth is exalted into the chief feast of the Church, and the spiritual birth of baptism, through which the man Jesus, born of woman in the natural way, became, by the inspiration of God, the divine Son and Christ, is driven into the background. Jesus becomes God."

[3] *The Guardian*, May 4, 1898.

Prof. Conybeare is well acquainted with the history of liturgy and knows the literary sources that deal with his subject; but he is not happy in his interpretation of facts. There is no such change in Christology as he fancies. The Synoptics teach clearly the virginal birth, and imply forcibly that Jesus of Nazareth is God. The birth of the baptism is in the case of our Lord a metaphorical expression, just as is the birth of the Resurrection. This is why the text of Psalm 2, *Filius meus es tu, ego hodie genui te*, may be and is spiritually applied by the New-Testament writers to the three births: the birth from the Virgin, the birth from water and the Holy Ghost, the birth from the grave. But the application of the same text does not show that the birth is as real in one case as in the other, especially when the historical meaning of *Filius meus* in Ps. 2 designates a moral sonship; on the other hand, it might be confessed that some theologians have strained the passage of St. John 1: 19–34, or not put enough stress on the word of St. Peter (Acts 10: 38): "Jesum a Nazareth quomodo unxit (ἔχρισεν) eum Deus Spiritu Sancto et virtute," perhaps because they forgot that there is such a thing as a history of dogma. At any rate, if there is such a thing, it is not as Prof. Conybeare conceives it; for we find at the end of his article this startling statement[3] as summing up the characteristics of the early forms of Christianity: "The creeds *must* have mentioned the baptism of the Lord, and I suspect that in the Apostles' Creed there originally stood the following clauses: And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born in the Jordan through baptism, suffered," etc. The fanciful lucubrations of the Professor are "to be continued."

Dunwoodie, N. Y. JOSEPH BRUNEAU, S.S.

[3] Prof. Conybeare not only rejects the validity of Anglican ordinations, but goes much further: "Since the growing abuse of the rite (of baptism) made it a mockery, churches having lost genuine baptism can have no further sacraments, no priesthood, and, strictly speaking, no Christianity. If they would re-enter the pale of Christianity, they must repair to some obscure circles of Christians, mostly in the East, who have never lost the true continuity of the baptismal sacrament. These are the Paulicians of Armenia, the Bogomil sect round Moscow, . . . and, perhaps, though not so certainly, the Popelikans, the Mennonites, and the great Baptist communities of Europe." So, to be or not to be—a Popelikan,—that is the question. What does the Baptist University of Chicago think of that?

Analecta.

E S. R. UNIV. INQUISITIONE.

In dioecesibus ubi viget Decretum *Tametsi* non licet cuilibet sacerdoti delegato assistere matrimoniis quasi testi autorizabili.

Beatissime Pater:

Hodiernus Archiepiscopus N. N., ad matrimoniorum fidelium suae iurisdictionis validitatem procurandam, ut par est, intentus, et ad pedes S. V. provolutus, quae sequuntur humillime exponit.

In ista Dioecesi certo viget decretum Concilii Trid. de clandestinitate Cap. *Tametsi.* Pluribus autem abhinc annis inter clerum sparsa est opinio quod valide fidelium matrimoniis quilibet sacerdos dioeceseos, sacrum ministerium exercens absque *speciali* Ordinarii aut parochi delegatione, assistere valeret, vi facultatis generalis ei concessae administrandi omnia sacramenta quae ordinem episcopalem non requirunt.

Plurima ergo celebrata sunt, toto istius temporis spatio, matrimonia coram sacerdotibus, qui nec ab Ordinario, nec a partium parocho delegati erant ut dictis matrimoniis assisterent.

Ex indubiis testimoniis certo apparet Praedecessorem meum dictae opinioni adhaesisse atque repetitis vicibus pluribus sacerdotibus privatim declarasse dictam opinionem tuto sequi posse.

Porro dictam plurium sacerdotum istius dioeceseos opinionem, nullo probabili fundamento niti, erroneam esse et decreti Concilii Trid. Cap. *Tametsi* subversivam infrascripto Archiepiscopo videtur. Persuasum habet Ordinarium non posse delegare omnes sacerdotes dioeceseos ut assistere valeant quibuscumque matrimoniis sponsorum, qui in variis parochiis legitimum habent domicilium aut quasi-domicilium. Insuper etiamsi ius illud illi competeret, compertum est illo conceptis verbis et ex officio nunquam usum fuisse Archiepiscopum praedecessorem.

Liceat ergo sequentia dubia proponere:

I. An facultati generali administrandi omnia sacramenta quae ordinem episcopalem non requirunt, includatur facultas assistendi omnibus matrimoniis fidelium dioeceseos?

II. Quatenus negative, quid faciendum sit in casu ad revalidanda multa matrimonia contracta absque praesentia parochi proprii aut sacerdotis legitime delegati?

Feria IV, die 7 Septembris 1898.

In Congregatione Generali coram EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, EE. ac RR. Patres respondendum mandarunt:

Ad I. Negative, nisi agatur de vice-parochis, qui ex consuetudine dioecesis habitualiter delegati censeantur pro propria paroecia.

Ad II. Supplicandum SSmo pro sanatione in radice ad cautelam huiusmodi matrimoniorum usque ad diem publicationis praesentis decreti per Archiepiscopum.

Sequenti autem feria IV, die 9 eiusdem mensis Septembris in audientia a SS. D. N. Leone Div. Prov. Pp. XIII R. P. D. Adsessori impertita, SSmus D. N. resolutionem EE. ac RR. Patrum adprobavit.

I. *Can.* Mancini, *S. R. et U. Inquis. Not.*

E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

CONCEDITUR SOCIETATI MISSIONUM A S. IOSEPHO, VULGO MISIONEROS JOSEFINOS, UT AEDEM PROCURATORIAM ET COLLEGIUM ALUMNORUM ERIGANT IN URBE.

Rme Pater:

Iosephus Andreas Cerna, Procurator Generalis Societatis Missionariorum a S. Iosepho, Mexicanae, Apostolico laudis Decreto nuperrime decoratae de mandato Rmi P. sui Superioris Generalis, qui ad capessenda bona propter quae lex huiusmodi lata fuit, ut Congregatio quaevis in Curia Procuratorem sisteret, et insuper vehementi ardens desiderio, ut Alumni praelaudatae Societatis in bonis Artibus excolantur in Urbe:

Ad pedes S. V. humiliter provolutus petit, de benignitate Apostolica sibi potestatem fieri, ut ad Aedes S^{ti} Ildephonsi, Via Sistina, Procuratoriam possit condere domum, quae sibi simul et Collegium sit pro Alumnis eiusdem Societatis, a Consilio Generalitio iam appositis Superioribus designatis.

Et Deus, etc.

Romae, die 27 Iulii 1898.

Vigore specialium facultatum a SSmo Dno Nostro concessarum, Sacra Congregatio Emorum et Remorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, attentis expositis, benigne annuit precibus P. Procuratoris Generalis pro petita facultate in omnibus iuxta ipsas preces. Romae, 10 Augusti 1898.

S. *Card.* VANNUTELLI, *Praef.*

L. † S.

A. TROMBETTA, *Secrius.*

E SACRA CONGREGATIONE RITUUM.

I.

SOLUTIO DUBIORUM LITURGICORUM.

Sacra Rituum Congregatio, die 2 Maii 1878, concessit, ut quoties festum Patrocinii S. Catelli, Praecipui Patroni Civitatis Castrimaris Stabiae, Dominicae secundae mensis Maii ad-

signatum, occurrit cum festo Patrocinii S. Ioseph, Sponsi B. M. V., in Cathedrali Ecclesia cantari valeat Missa solemnis propria de ipsius S. Catelli Patrocinio, expleta in Choro recitatione Horae Nonae. Quum autem haec Missa ab Episcopo celebranda sit pontificali ritu, hodiernus eiusdem Episcopi sacrarum Caeremoniarum Magister, sequentia dubia Sacrorum Rituum Congregationi pro opportuna solutione humillime exposuit, nimirum:

I. An Hora Tertia vel Nona decantanda sit, dum Episcopus paratur ad celebrandum?

II. An Hora in casu canenda concordari debeat cum Officio diei currentis, vel cum Missa de Patrocinio S. Catelli?

III. An haec Missa uti votiva solemnis habenda sit, omissa quacumque Commemoratione et Collecta, et in casu affirmativo Praefatio dici debeat de Communi vel de Tempore?

IV. An eadem regula servanda sit, quando infra annum in aliqua Ecclesia agitur de Sancto die non propria, et de eo ob speciale privilegium, canitur et leguntur Missae, ut in festo?

V. An Collecta pro Episcopo die anniversaria suae electionis et consecrationis dici debeat tantum in Missa, an etiam in omnibus sacris functionibus?

VI. An tolerari possit usus canendi Passionem in Maiori Hebdomada, adhibita stola latiori, vulgo *Stolone*, super stola?

VII. Quando post Missam datur populo Benedictio SSmi Sacramenti cum Ostensorio, interposito cantu Litaniarum et *Tantum ergo*, color pluvialis debet esse albus vel conveniens colori Missae?

VIII. Sacerdos post Missam de Requie potestne aperire tabernaculum et dicto *Tantum ergo*, populum cum SSmo Sacramento benedicere, adhibito super planeta coloris nigri velo humerali albo?

Et eadem Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisita sententia Commissionis Liturgicae, reque mature perpensa, rescribendum censuit:

Ad I. Hora Nona.

Ad II. Affirmative ad primam partem: Negative ad secundam.

Ad III. Dicatur Missa de S. Catello cum unica Oratione et Praefatione de Tempore.

Ad IV. Serventur peculiare Indultum et Decreta.

Ad V. Affirmative ad primam partem; Negative ad secundam.

Ad VI. Negative.

Ad VII. Servetur Decretum in *Taggen.* 9 Iulii 1678 ad 6.

Ad VIII. Negative.

Atque ita rescripsit et declaravit. Die 12 Martii 1897.

C. *Card.* MAZZELLA, *S. R. C. Praef.*

D. PANICI, *Secret.*

II.

MUTATIONES IN NOVA EDITIONE BREVIARII ROM. SERAPHICI FACIENDAE.

Rmus P. Aloysius Lauer, Ordinis Fratrum Minorum Minister Generalis, etiam nomine sui Definitorii Generalis, Sacrorum Rituum Congregationi sequentia humiliter exposuit:

Sanctissimus Dominus Noster Leo Papa XIII per Bullam "Felicitate quadam" d. d. 4 Octobris 1897, Ordinem Minorum ad primaevam suam unitatem revocavit, nomina Observantium, Reformatorum, Excalceatorum sive Alcantarinorum et Recollectorum extincta voluit atque mandavit supradictum *Ordinem Fratrum Minorum* appellandum sine ullo apposito. In Lectionibus vero secundi Nocturni Breviarii Romano-Seraphici, quando festum agitur Sancti vel Beati Ordinis, quasi ubique earumdem familiarum fit mentio hisce vel similibus verbis: ceu "nomen dedit Ordini Minorum, quos Observantes vel Reformatos vel Excalceatos vel strictioris vel regularis Observantiae vocant."

Hinc idem Rmus Orator ab eadem Sacra Congregatione expostulavit: An in nova editione Breviarii Romano-Seraphici mox facienda Lectiones secundi Nocturni quoad has appellationes sint mutandae, ita ut nulla familiarum extinctarum, sed Ordinis Fratrum Minorum tantummodo fiat mentio?

Sacra porro Rituum Congregatio, referente subscripto Secretario, audito etiam voto Commissionis Liturgicae, omnibus accurato examine perpensis, proposito Dubio respondendum censuit:

"*Affirmative*," et Sanctissimus Dominus Noster Leo Papa XIII hanc Sacri Consilii resolutionem ab eodem subscripto Secretario relatam, ratam habuit, confirmavit atque servari mandavit. Contrariis non obstantibus quibuscumque.

Die 28 Martii 1898.

C. *Card.* MAZZELLA, *S. R. C. Praef.*

D. PANICI, *S. R. C. Secret.*

S. CONGREGATIONE INDULGENTIARUM.

I.

SUMMARIUM INDULGENTIARUM SODALIBUS CONFRATERNITATIS SANCTISSIMI NOMINIS DEI ET SANCTISSIMI NOMINIS IESU A ROMANIS PONTIFICIBUS CONCESSARUM.

PLENARIAE.

I. Christifidelibus vere poenitentibus, confessis ac S. Synaxi refectis, die quo piam Confraternitatem adiverint. (PAULUS V, *Cum certas*, 31 Oct. 1606.—INNOCENTIUS XI, *Cum dudum*, 18 April. 1678.)

Sodalibus pariter vere poenitentibus, confessis sacraque Synaxi refectis et ad intentionem Summi Pontificis orantibus:

II. Die festo Circumcisionis Domini Nostri Iesu Christi, si in Ecclesia seu Cappella vel Oratorio Confraternitatis divinis officiis singulis annis celebrandis in toto vel in parte devote interfuerint. (PAULUS V, *l. s. c.*—INNOCENTIUS XI, *l. s. c.*)

III. Dominica secunda cuiuslibet mensis, si processioni in honorem SSmi Nominis Dei et SSmi Nominis Iesu devote interfuerint, vel etiam alia Dominica iuxta locorum consuetudinem, si praefata processio transferatur, dummodo ab alia quacumque distincta maneat. (PAULUS V, *Cum sicut*, 1 Apr. 1612.—INNOCENTIUS XI, *l. s. c.*)

IV. Semel infra mensem, die uniuscuiusque arbitrio eligenda, si singulis diebus, mense integro per dimidiam horam vel dumtaxat per quadrantem orationi mentali vacaverint. (PIUS VII, *Ad augendam*, 16 Febr. 1808.)

V. Quater in anno iis qui quatuor Anniversariis vel Officiis

Defunctorum in Ecclesiis Ordinis Praedicatorum celebrari solitis devote interfuerint. (Pius VII, *l. s. c.*)

VI. Semel in anno, si per quadraginta dies orationibus, mortificationibus, aliisque piis operibus in memoriam quadraginta dierum, quibus Dominus Noster Iesus Christus latuit in deserto, cum devotione et silentio vacaturi secesserint. (Pius VII, *l. s. c.*)

VII. In articulo mortis constitutis pariter vere poenitentibus, confessis sacraque Synaxi refectis, vel saltem contritis, Nomen Iesu ore, si potuerint, sin autem corde devote invocantibus et animam suam Deo commendantibus. (Paulus V, *Cum certas, s. c.*—Innocentius XI, *Cum dudum, s. c.*)

PARTIALES.

I. *Septem annorum totidemque quadragenarum* singulis vicibus iis Sodalibus, qui per horae dimidium orationi mentali vacaverint: iis vero qui per horae quadrantem id egerint, *centum dierum.* (Pius VII, *Ad augendam,* 16 Februarii 1808.)

II. *Septem annorum totidemque quadragenarum* Sodalibus vere poenitentibus, confessis sacraque Communione refectis, si Altare SSmi Nominis Dei vel SSmi Nominis Iesu, in Ecclesia Confraternitatis erectum, Dominica secunda mensis cuiusvis (vel alia Dominica in casu translationis processionis, uti supra dictum est) visitaverint et ad mentem Summi Pontificis oraverint. (Paulus V, *Cum certas, s. c.*—Innocentius XI, *Cum dudum s. c.*—Rescript. S. Congregationis Indulg. diei 8 Iunii 1898.)

III. *Tercentum dierum* semel in die Sodalibus si, aliquam Imaginem SSmi Nominis Iesu gestantes, quinquies Trisagium et piam precationem "*Sit Sanctissimum Nomen Iesu benedictum semper et usque in saeculum*" corde saltem contrito ac devote recitaverint. (Pius IX, *Referri nobis,* 18 Aprilis 1871.)

IV. *Bis centum dierum* Sodalibus, si Missae ad Altare SSmi Nominis Dei vel SSmi Nominis Iesu in Ecclesia Confraternitatis erectum Dominica secunda mensis cuiusque (vel alia, si contigerit processionem transferri uti supra relatum est), adstiterint, et inibi ad intentionem Summi Pontificis oraverint, vel etiam processionibus per Confraternitatem pro tem-

pore faciendis, interfuerint, et uti supra oraverint. (PAULUS V, *Cum certas.*—INNOCENTIUS XI, *Cum dudum.*—Rescript. S. Congr. Indulg. *s. c.*)

V. *Centum dierum* toties quoties Sodales pietatis opera, quae sequuntur, peregerint, nimirum:

(*a*) Si aliquos blasphemantes aut inconsiderate et temere obiurantes, cum charitate monuerint:

(*b*) Si Missis et aliis divinis officiis in Ecclesia vel Altari, seu Oratorio Confraternitatis pro tempore celebrandis et recitandis interfuerint:

(*c*) Si congregationibus publicis vel privatis Confraternitatis ubivis faciendis interfuerint:

(*d*) Si SSmum Sacramentum, quod tam in processionibus quam ad infirmos, aut alias quocumque pro tempore defertur, comitati fuerint, aut impediti, campanae ad id dato signo, semel Orationem Dominicam et Angelicam Salutationem pro infirmis dixerint:

(*e*) Si processionibus extraordinariis Confraternitatis aut quarumcumque aliarum Confraternitatum de licentia loci Ordinarii faciendis interfuerint:

(*f*) Si defunctorum exequiis adstiterint:

(*g*) Si infirmos visitaverint, eisque in eorum necessitatibus auxiliati fuerint:

(*h*) Si pauperes hospitio exceperint, aut eleemosynas illis dederint, vel opem tulerint:

(*i*) Si pacem cum inimicis propriis vel alterius composuerint, seu componi fecerint:

(*k*) Si quinquies Orationem Dominicam et toties Salutationem Angelicam pro animabus defunctorum confratrum recitaverint:

(*l*) Si impoenitentes ad viam salutis reduxerint:

(*m*) Si ignorantes praecepta Dei et ea, quae ad salutem sunt necessaria, docuerint:

(*n*) Si quodcumque aliud pietatis et charitatis opus exercuerint. (PAULUS V, *Cum certas.*—INNOCENTIUS XI, *Cum dudum, s. c.*)

Omnes et singulae Indulgentiae desuper enumeratae animabus igne Purgatorii detentis sunt applicabiles, ea excepta

quae in mortis articulo tributa est. (Rescript. S. Congregationis Indulg. d. d. 23 Iulii 1898.)

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita praesens Summarium, nunc primum ex documentis excerptum, uti authenticum approbavit, typisque imprimi et publicari benigne permisit.

Datum Romae ex Secretaria eiusdem S. Congregationis die 3 Augusti 1898.

Fr. Hieronymus M. *Card.* Gotti, *Praef.*

L. † S.

Ant. *Archiep.* Antinoen., *Secret.*

APPENDIX.

Continens Indulgentias, quas non solum Sodales Confraternitatis, sed omnes Christifideles SS. Nomina Dei et Iesu pie colentes consequi possunt.

I. Omnes Christifideles, quoties devote invocaverint SSmum Nomen Iesu, Indulgentiam viginti quinque dierum consequentur. (Clemens XIII, decreto S. Congr. Indulg. 5 Septembr. 1759.)

II. Omnes Christifideles, qui se invicem salutant, unus dicendo: *Laudetur Iesus Christus*, et alter respondendo: *Amen*, vel *In saecula:* quoties id egerint, toties Indulgentiam quinquaginta dierum consequentur. (Clemens XIII, decreto S. Congr. Indulg. 5 Septembr. 1759.)

III. Omnes Christifideles, qui per vitam in more habuerint se invicem salutare, ut supra dictum est, vel in more habuerint invocare SSmum Nomen Iesu, si in articulo mortis constituti, hoc Sanctissimum Nomen Iesu ore invocaverint, vel saltem corde, quin ore potuerint, Indulgentiam Plenariam consequentur. (Clemens XIII, decreto S. Congr. Indulg. 5 Septembris 1759.)

IV. Omnes Christifideles quoties recitaverint officiolum in honorem SSmi Nominis Iesu, toties Indulgentiam septem annorum totidemque quadragenarum consequentur. (Pius VII, Rescripto S. Congregationis Indulg. 13 Iunii 1815.)

V. Omnes Christifideles, qui quotidie per integrum men-

sem praedictum officiolum recitaverint, die ad arbitrium uniuscuiusque eligendo, dummodo poenitentes, confessi sacraque Communione refecti, ad intentionem Summi Pontificis oraverint, Indulgentiam Plenariam consequentur. (Pius VII, Rescripto S. Congr. Indulg. 13 Iunii 1815.)

VI. Omnes Christifideles, qui per annum praedictum officiolum frequenter recitaverint, die festo SSmi Nominis Iesu, dummodo poenitentes, confessi sacraque Communione refecti ad intentionem Summi Pontificis oraverint, Indulgentiam Plenariam consequentur. (Pius VII, Rescripto S. Congreg. Indulg. 13 Iunii 1815.)

VII. Omnes Christifideles, qui quotidie per unum mensem integrum praedictum officiolum recitaverint, in festo Circumcisionis Domini die 1 Ianuarii, et in festo Iesu Nazareni die 23 Octobris, nonnullis locis celebrato, dummodo poenitentes, confessi sacraque Communione refecti ad intentionem Romani Pontificis oraverint, Indulgentiam Plenariam consequentur. (Pius VII, Rescripto S. Congreg. Indulg. 13 Novembris 1821.)

VIII. Omnes Christifideles, quoties devote et corde saltem contrito Litanias SSmi Nominis Iesu recitaverint, toties Indulgentiam tercentum dierum, semel dumtaxat in eodem die lucrandam consequentur. (Leo XIII, Decreto S. Congreg. Indulg. 16 Ianuarii 1886.)

II.

Adsociati Rosario-Perpetuo, si impediantur in diebus ferialibus, possunt ad S. Synaxim accedere die dominica sequenti, ad lucrandam indulgentiam Plenariam.

ORDINIS PRAEDICATORUM.

Beatissimo Padre:

Il P. Procuratore Generale dei Predicatori, umilmente prostrato al bacio del S. Piede, espone alla Santità Vostra che molti associati al Rosario-Perpetuo, zelanti per recitare le quindici poste all'ora determinata loro ogni mese, e chiamata *ora di guardia*, sono privati del lucro dell'Indulgenza Plenaria annessa quel giorno alla S. Comunione, essendo per

lo più giorno feriale, in cui debbono attendere fin dalla mattina al lavoro. Pertanto l'Oratore domanda che i suddetti associati per lucrare la suindicata Indulgenza possano, quando siano legittimamente impediti in giorno feriale, accostarsi ai SS. Sacramenti la Domenica seguente.

Che della grazia ecc.

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a Sanctissimo Domino Nostro Leone PP. XIII. sibi tributis, benigne annuit pro gratia iuxta preces, caeteris servatis conditionibus quae ad eamdem Indulgentiam consequendam praescripta sint. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis die 10 Septembris 1898.

Fr. Hieronymus M. *Card.* Gotti, *Praefectus.*

L. † S.

Pro Rmo Ant. Archiep. Antinoen.
Iosephus M. Coselli.

E SACRA CONGREGATIONE INDICIS.

Dubium circa revisionem librorum.

In Congregatione generali habita in Aedibus Vaticanis die 1 Septembris 1898, proposito dubio super Constitutione "*Officiorum ac Munerum*" videlicet: "*An peracto examine, Ordinarii teneantur Auctori, denegatae licentiae librum publicandi, rationes manifestare?*" (1.)

Eminentissimi Patres, re mature perpensa, respondere decreverunt: *Affirmative, si liber videatur correctionis et expurgationis capax.*

Datum Romae ex S. Indicis Congregationis Secretaria, die 3 Septembris 1898.

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Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

I.—SACRED CONGREGATION OF THE UNIVERSAL INQUISITION decides that in places where the Decree *Tametsi* is promulgated, the ordinary faculties for administering the Sacraments do not authorize a priest to assist at marriages in the diocese, without special delegation. This rule does not include the *vice-parochus*. *Sanatio in radice ad cautelam* must be sought from the Holy See for marriages at which the parish priest or his lawful delegate was not present.

II.—S. CONGREGATION OF BISHOPS AND REGULARS authorizes the Procurator General of the Society of the Missionaries of St. Joseph to erect a college for the Society near St. Ildephonsus', via Sistina, Rome.

III.—S. CONGREGATION OF RITES:

1. Solves several liturgical doubts arising from the concurrence of the feasts of the Patronage of St. Catellus and the Patronage of St. Joseph.

2. Ordains that in the new edition of the Franciscan Breviary, the Lessons of the Second Nocturn be changed so as to exclude mention of the former branches of the Franciscan Order, bringing all under the one title of "Order of Friars Minor."

IV.—S. CONGREGATION OF INDULGENCES:

1. Detail of plenary and partial indulgences available to members of the Confraternity of the Holy Names, with appendix of indulgences attainable by the faith-

ful who, though not members of the above Confraternity, cultivate devotion to the Holy Names.

2. Members of the "Living Rosary" Society who are prevented from receiving Holy Communion on ferial days, may gain the plenary indulgence by receiving on the following Sunday.

V.—S. CONGREGATION OF THE INDEX, answering the question whether Ordinaries are to give their reasons for withholding permission to publish books, replies in the affirmative, provided the reasons can be specified so as to make correction and expurgation practicable.

THE TRIENNIAL TERM IN THE OFFICE OF DIOCESAN CONSULTORS.

Qu. The term for which the diocesan consultors are appointed is, according to the canon law of Baltimore, three years from the day of appointment. If the term of three years end during the vacancy of the bishopric, the Council ordains that the consultors remain in office until the arrival of a new bishop. But suppose—

(1) That a bishop fails to appoint new consultors at the expiration of the triennial term, and that shortly after this he himself is removed to another see; can he, after receiving notice from the Holy See that he is made bishop of another diocese, appoint new consultors before leaving his old diocese? Or do the old consultors remain in office until they get a new bishop?

(2) Again, are the consultors supposed to remain in office if the bishop, though virtually transferred to another diocese *before* the end of the triennial term, does not receive the official notice of his transfer until *after the expiration of the triennial term?* Suppose that in such a case the bishop proceeded to elect new consultors, is this election valid, or are not the consultors of the previous term supposed to be still in office on the ground that the see became vacant during their term of office, in which case the Council of Baltimore ordains that the consultors remain in office until the arrival of the new bishop?

This last question seems to involve an important practical point, because serious difficulties might arise from the fact that the consultors are obliged to nominate the new bishop. The old consultors might assert the right on their part to nominate the three candidates for the

bishopric, whilst the newly chosen consultors of the transferred bishop, who remains in his old diocese until his formal installation in the new see, would claim the same right.

Resp. The Council of Baltimore provides that consultors be elected for a term of *three years*. They cannot be removed in the meantime, except for grave delinquency or evident incapacity. If *the triennial term expires during the vacancy of the episcopal see, the consultors remain in office until the installation of the new bishop.* (Conc. Plen. Balt. Tert., Tit. II, Cap. II, n. 21.) Such is the law, and its terms must give us the key to the solution of the proposed difficulties.

(1) In the first-mentioned supposition the term of office to which the consultors had been elected expired *before the bishop's official transfer to another diocese.* They are, therefore, no longer in office, and the bishop who had the right of appointing new consultors during the interval between the expiration of the triennial term of his former consultors and the official transfer to another diocese (whereby his present see became canonically vacant) uses that right, the execution of which he had deferred, lest the omission to do so might embarrass the administration during the vacancy by leaving the diocese without consultors, who are not only to nominate a successor, but otherwise to take part in the settlement of diocesan affairs.

(2) The second case is different. The bishop is transferred to another diocese, that is to say, the act of transfer had been made by the Holy See before the triennial term of consultors had expired. The diocese, therefore, fell vacant during the triennial term, and the consultors, according to the words of the Council of Baltimore, remain *suo jure* in office until the arrival of the new bishop, who is obliged to make a new appointment of consultors before the end of six months from the date of his consecration.

It might be objected that, though the transfer was made in Rome before the end of the triennial term, the act did not come to the knowledge of the bishop; that the transfer might properly be counted from the time that official notice *reached him*, instead of counting it *from the date contained in the official*

record or instrument *conveying the appointment and transfer* by the Holy See. But for the latter view we have different canonical decisions which were cited as precedent by the Apostolic Delegation at Washington in a case brought before its court some time ago. In that case, as we are informed, the question of the continuance in office of the consultors turned upon precisely this point. We cite the words of the decision because it emphasizes the principle involved in the case, without recurring to the particular instance in which the decision was actually given. After stating the law of the Council of Baltimore, as set forth in Article 21, and applying it to the case before him, the decision states:

"Ad hujus quaestionis solutionem prae oculis habenda sunt, "quae scribit Benedictus XIV, in suo opere *De Synodo* "*Dioecesana* Lib. XIII, Cap. XVI, n. 7:[1] 'Temporis punc- "tum, quo inducitur prioris Ecclesiae vacatio definitum fuit "a Congregatione Concilii post maturum examen in quadam "resolutione, quae confirmata fuit ab Urbano Papa VIII per "Apostolicas Literas datas die 20 Martii 1625, et impressas "post Tractatum Barbosae *De Officio et Potestate Episcopi* "(Editionis Lugdunensis p. 111),—*Ecclesiam, a qua Episco-* "*pus de suo consensu transfertur, ab eo tempore vacare, quo* "*idem Episcopus ab illius vinculo, in nostro et pro tempore* "*existentis Pontificis Consistorio absolvitur etiam ante explicatio-* "*nem Literarum Apostolicarum, vel adeptam secundae Ecclesiae* "*possessionem.*' Nunc vero quod Episcopus ex Sede N . . . "ad aliam de *suo consensu* fuerit translatus, nulli subesse potest "dubio. Dumtaxat objectio ex eo exurgit quod translatio in "casu, non in Pontificis Consistorio, sed per Literas Apostolicas "in forma Brevis peracta fuerit. At ex ratione paritatis, quae "viget in utroque casu (nam quoad Episcopi juridicam electio-

[1] Benedictus XIV in hoc numero 7 resolvit quaestionem in nonnullis relationibus Episcoporum, *qui* ab una *ad aliam* Ecclesiam translati fuerant, propositam, quoad fructus prioris Ecclesiae, nimirum ad quam usque diem liceat Episcopo translato percipere fructus ac reditus Ecclesiae a qua discedit. Et animadvertit nodum quaestionis in eo situm esse ut *definiatur tempus quo prior Ecclesia reapse vacaverit.* Et ad hoc determinandum citat decisionem S. C. Concilii ab Urbano VIII confirmatam.

"nem Literae Apostolicae eundem valorem habent ac nominatio "in Consistorio) videtur quod translationis tempus, seu abso- "lutio a vinculo prioris Ecclesiae computanda sit a die quo "Literae Apostolicae datae fuerunt. Et exinde dioecesis "N . . . vacare censenda est a die 14 Julii 1893, quo Breve "Apostolicum translationis subscriptum fuit. Cum autem hoc "evenerit quatuor dies antequam triennium, de quo est sermo, "expiraverit, applicanda videtur dispositio Concilii Tertii Ple- "narii supra citata, secundum quam ipsi Consultores in officio "manebunt usque ad accessum novi Episcopi."

THE PRONUNCIATION OF THE HEBREW NAME OF GOD.

Qu. According to the Hebrew historians Philo and Josephus, the Jews never *pronounced* the name of God. In the original *written* Hebrew text four letters (tetragrammaton) are given, יהוה, *without any vowels*. Later, that is to say, after the fifth century of the Christian era, the Masoretic doctors introduced the vowel-points in the Hebrew text, so that the ancient traditions regarding the Hebrew pronunciation might be preserved to posterity. How could they supply the right vowels for יהוה, as they have done, in writing יְהוָה, if the name was never pronounced, since its sound could not be known to anyone; for, as I have seen somewhere, its correct pronunciation was punishable with death? Whence then did they get the word J-*e*-h-*o*-v-*a*-h?

Resp. It is true that the name "Jehovah" was held too sacred for ordinary utterance among the Jews, and that the profanation of it through vain mention was prohibited under severe penalty (Exod. 20: 7; Lev. 24: 16), although it does not follow that the name was absolutely unspoken where circumstances excluded possibility of irreverence. However that may be, the Masorets, in supplying the vowels for the four letters (consonants) which expressed the sacred name, *did not pretend to supply the right vowels* with which (if ever) the word "God"—יהוה—was pronounced. They took the vowels contained in the word "Lord"—אֲדֹנָי—which word had served them as a substitute wherever the word "God" occurred.

Thus they actually left us in these vowel-points a memorial of the traditional practice of their fathers, which treated the holy name as though their lips had ever been sealed to its utterance and made its true pronunciation a secret to them.

IS IT LAWFUL TO BAPTIZE THE CHILDREN OF CATHOLICS WHO IMPLICITLY DENY THEIR FAITH?

Qu. You would do me a great favor by giving your opinion in the following case. Am I allowed to baptize a child under the following circumstances?

1. The parents are Catholics, who very seldom, if ever, go to church, and never to the Sacraments. They take Protestant religious papers.

2. They have a number of children; but I do not know that one of them has received First Communion. As far as I know, they attend Protestant services. The younger children are sent to Protestant Sunday-schools.

I have, therefore, no guarantee that the child will be brought up in the Catholic faith. I was told by a priest that it is my duty to baptize the child, but I cannot see the obligation. If this child is to be baptized, we might just as well baptize every child of Protestant parents. What do you say?

Resp. Whilst fully appreciating the difficulty caused by the absence of any definite guarantee regarding the future Catholic education of children presented for Baptism by negligent and but nominally Catholic parents, we believe that they *should be baptized* in all cases where the parents express a willingness, and the sponsors pledge themselves, formally, to preserve the Catholic faith of these children. The fact that the parents are negligent and inclined to favor Protestant influence, which is likely to wean the child from the Catholic faith professed at Baptism, does *not* make the case analogous to that of children of Protestant parents, because:

1. A parent, as long as he remains nominally Catholic (however Protestant or pagan in practice), admits in principle, though not in fact, the truth of the Catholic faith, which the Protestant denies.

2. This admission is likely to have its effect on the conscious convictions which the *child forms in later years*, amid trouble and affliction, or at the hour of death, when the sense of duty towards God, and the responsibility incurred by the implied profession of faith made in Baptism, revive. Hence a *baptized* (though never perhaps practical) Catholic would be *more apt* to call for a priest's ministry in sickness or on the eve of death than an unbaptized or Protestant person.

3. The sponsors accept in part the responsibility of supplying the neglect of the parents.

4. The sin of the *parents* is not a sufficient reason to punish *the child* by a privation of numerous graces received in Baptism, which work in its soul (*ex opere operato*) independent of education, until the child comes to the age of reason; and these graces beget certain instincts of virtue and leanings towards truth, which only personal sin can effectually blunt or uproot. To these graces the child is entitled and cannot be deprived unless its lawful guardians, the parents, *wish* to deprive it of them, in which case they become responsible to God. So long as they desire for the child Catholic Baptism they desire for it Catholic faith, and the means to preserve and fructify it, though they may underestimate their responsibility and err in their partiality for the temporal advantages of Protestant society and intellectual training.

Hence it is in harmony with pastoral prudence and duty to baptize all children brought with the consent of parents and by Catholic sponsors, *professing* the Catholic faith and a willingness to have the child brought up in that faith. Far from being a sanction of religious neglect, it will give the pastor occasion to inculcate the lesson of faith and charity by his Christ-like reception of the child whom he afterwards gives over to the sponsors with words recalling their promise and responsibility to lead the child on to its true happiness and the purchase of eternal life.

THE DISPUTED AUTHORSHIP OF THE "MEMORARE."

In the January number of the REVIEW we stated that the authorship of the prayer known as the *Memorare* is not to be attributed, as is commonly done, to St. Bernard of Clairvaux, but belongs to a later period and, according to Bishop Hefele, the historian, and other trustworthy writers, must be ascribed to P. Claude Bernard, who died in 1641. Now the Franciscan, P. Patrick Schlager, writing from Holland in the last number of the *Pastor Bonus*, informs us that the text of the prayer has been found in a Heidelberg manuscript of considerably earlier date. The document contains the description of a pilgrimage made to Palestine between the years 1481 and 1484 by a certain P. Paul Walther, Franciscan friar of the Heidelberg community. The good monk relates how, on arriving at the city of Mantua, the authorities refused him entrance, through fear of the pestilence which raged in other parts, and might therefore be introduced into the city by pilgrims from the north. Seeing no hope to move the guards to let him pass to the Franciscan convent, which lay at the other end of the place, the simple friar had recourse to prayer. "Privatus," he writes in his notebook, "omni humana consolatione et adjutorio, me converti ad gloriosam Virginem et ad dulcissimum Jesum, filium ejus unigenitum, eosque invocavi devota mente et gemitibus cordis, in quantum potui, dicens: O Maria, mater omnis gratiae, adjutrix omnium existentium in tribulatione: *Memorare, piissima, non esse auditum a saeculo quemquam ad tua currentem suffragia a te esse derelictum. Tali animatus confidentia ad te curro et coram te gemens et tremens assisto.* Ora pro nobis."

This is certainly literally a part of the *Memorare*, as it is recited to-day. P. Schlager thinks that it may be attributed to St. Bernard, although it was certainly popularized by the devout Claude Bernard to whom the favorite practice among the faithful of using it is known to be due.

THE VOTES OF THE CLERGY IN THE APPOINTMENT OF CONSULTORS.

Qu. In Father Baart's recently published work, *Legal Formulary*, intended for the use of diocesan officials and pastors, I find a chapter in reference to the election of diocesan consultors by the bishop, in which it is stated that the latter cannot choose the full quorum of his consultors, until he has received from the priests of the diocese a list of the names, designating whom they would nominate for the office. "Such a proposition by the clergy," says the author, "is entirely nugatory; for, according to the Council, n. 19, the bishop would thus have any number to choose from, and is not confined to those having the highest vote, nor, in fact, is he precluded from selecting a man who received but one vote." This seems quite true, yet I do not see why the Council should have made a provision so evidently nugatory in its effects. Some of the more scrupulous among the clergy are scandalized at Father Baart criticizing the wisdom of the Council, but the defective legislation which it shows here seems to offer ground for complaint on the part of the clergy. What does the REVIEW say to the case in point?

Resp. There is no defective legislation in the paragraph of the Council referred to, and accordingly no reasonable ground for complaint on the part of the clergy. The ecclesiastical constitution of Baltimore clearly provides that the bishop should appoint his council, just as the civil constitution provides that the president appoint his cabinet. As the president selects the members of his cabinet, without appealing to a vote of the people, or its representatives, so the bishop elects his consultors, who act as an advisory board, without a vote of the clergy. Yet to say that the president and the bishops select their councils without a vote is not the same as saying that they must not take into account the wishes of those whom they rule. The president's choice of the cabinet, though not determined by a majority of votes of any kind, is, nevertheless, restricted so far as to require confirmation by the senate, which body therein obtains an opportunity of protesting and informing the executive if they believe that his choice is injurious to the common interest. But the senate's confirmation does not indicate the

choice of the majority; it only indicates that the choice by the president is not expressly objectionable to the representatives of the people.

In an analogous sense, though by a different method, the clergy indicate their estimate of possible candidates for the office of consultors. They do not elect; their vote does not, and is not meant to, limit the choice by the bishop, except in so far as it either confirms his own judgment or puts him on his guard against a false estimate of the value of the men whom he selects as his advisers.

To us it seems a most wise provision that *consultors* should *not* be elected by popular suffrage, because popularity, though it is often essential in an executive for successful government, is rarely a criterion of wisdom or prudence, such as is needed in councillors. Secular governments have always recognized this distinction, and the Church has a longer record of experience in government than any State, even if a divine wisdom did not assist her in forming her laws. That bishops may or will occasionally abuse their power, and demonstrate that a system, excellent in itself and calculated to make for good, can produce bad results, is no more proof against its perfection than a defective leaf on a tree is proof that the system of creation is imperfect and lacks God's sustaining power.

A CONVENIENT METHOD OF CITING BIBLE TEXTS.

(*Books—Chapters—Verses.*)

It is generally admitted that, although it was customary from very early times to divide the Hebrew text into lessons (*parashs*) for the convenient marking of the Sabbath-readings in the synagogues, the present division into chapters came into use only about the thirteenth century. Cardinal Robert Langton is said to have been the first to divide the Latin texts into numbered portions equivalent to our *capita*, which method was afterwards adopted in the editions of the Greek and Hebrew Bibles. The practice of dividing the text into verses is attributed to the Paris printer, Robert Stephens

(1580), who thereby wished to facilitate reference, especially in controversy, to different parts of the text.

At present the custom prevails universally, and indeed it is a necessity for the student of theology and in apologetics to cite book, chapter, and verse of the passage in the Bible to which reference is made by way of argument or illustration.

Jacob's prophecy about Juda's sceptre, *e. g.*, would be referred to as: Book of Genesis, Chapter forty-ninth, Verse tenth. But life is too short to read or write such long sentences, when we can put the same matter in shorter form. Gen. XLIX, 10, is just as intelligible and even more so, for the more concentrated an expression is, the more ready and sure and pleasant the mind's grasp of it. Arabic figures to indicate the verses are simple and perfect, but Roman letters to indicate the chapters are objectionable, as we have to make a momentary mental translation of the Roman letters into the more familiar figures, since we think in Arabic figures. This is an unnecessary mental process, for Arabic figures can do service for the chapters as well as for the verses. As a matter of fact, they are very commonly used to indicate both. But some mark is necessary to distinguish the chapter figures from the verse figures, when the Arabic notation alone is used, otherwise there will be confusion. Commas, semi-colons, colons, periods, and dashes have been employed for this purpose. When only one verse in a certain chapter is referred to, any one of these marks will do, for everyone will know that the first figures are for the chapter and the others for the verse; but when several verses are referred to, the Arabic figures are liable to cause doubt and confusion, on account of the want of some good, clear, certain, easily recognizable mark of distinction, to separate and indicate which are the chapters and which are the verses. Suppose I write the following references:

1. Ps. 2. 2, 4, 7, 10.
2. Ps. 2. 2, 4 | 7. 10.
3. Ps. 2. 2 | 4. 7–10.

What chapters and verses in the Psalms are referred to

here? I know what I am referring to when I write, but the reader will have to pause and think a moment. He will make out my references in all probability; but if many such references are met with, they will fatigue and bother him, and the effort to make out which figures are for chapters and which for verses causes an unnecessary mental strain, like the eye strain caused by our efforts to distinguish objects in a dim light.

In the Polychrome edition of the Bible, the chapters are printed in heavy type and the verses in light type, so that immediately one can see, without any calculation or ratiocination whatever, which is the chapter and which is the verse.

Using this method of distinguishing, the references above would appear as follows:

1. Ps. . 2, 4, 7, 10.
2. Ps. **2.** 2, 4 | **7.** 10.
3. Ps. **2.** 2 | **4.** 7–10.

We see at a glance that the only chapters referred to are the second, seventh, and fourth; all the rest of the figures refer to verses. This type-distinction is a decided advance; but, excellent as it is for printed books, it is not satisfactory when applied to typewriting, and especially to manuscripts. When one is writing, it would be simply unbearable to have to go to all the trouble of printing in heavy lines the chapter numbers, to distinguish them from the verse numbers, and even if we made the effort, the printer would be likely to make a queer mess of our figures, if our penmanship was not the very best.

In writing, we must have some other means of preventing confusion; so I will suggest a method, which excludes all possible confusion and doubt as to which figure represents a chapter and which a verse. I think that a mathematician would give it his immediate approval.

Here it is: WRITE THE REFERENCE AS A FRACTION.

The Chapter will be the Numerator, the Verse will be the Denominator.

Jacob's prophecy written in this way is: Gen. $\frac{49}{10}$.

This fractional method is already in use with some business men in writing the month and the date of the month. If commerce feels the need of some such abbreviation in writing letters, it is far more necessary in Biblical works, in which references abound. The fractional line and position is the simplest, shortest, and surest method of distinguishing and indicating chapters and verses; is the pleasantest way of representing the reference to the eye; it is the easiest to write, and can be done with a typewriter as well as with a pen. The heavy type for chapters and light for verses can still be used with the fractional reference, if it is considered more beautiful, but is unnecessary. The following examples will illustrate the use of the fraction-reference:

St. Matthew's quotation of the prophecy, "Behold, a virgin shall be with child," etc., is written: Mt. $\frac{1}{23}$, and the place in Isaias from which it is taken is: Is. $\frac{7}{14}$.

The prophecy of the place of Christ's birth, Bethlehem, in St. Matthew is: Mt. $\frac{2}{6}$; the text in Micheas here quoted is: Mi. $\frac{5}{2}$.

The Protoevangel is: G. $\frac{3}{15}$.

The three texts which Christ quoted in His Temptation are: Mt. $\frac{4}{4, 6, 7}$; the places in the O. T. from which they are taken are: Ps. $\frac{90}{11}$, and Deut. $\frac{6}{16, 13}$.

The words of the consecration of the bread are: Mt. $\frac{26}{26}$, Mk. $\frac{14}{22}$, Lk. $\frac{22}{19}$, and 1 Cor. $\frac{11}{24}$.

If the reader is a mathematician, it is unnecessary to say anything to him in favor of the fractional reference; he knows the aid to clearness and conciseness of thought and expression to be found in simple fixed symbols; but if the reader is not a mathematician, and not familiar with the use

of symbols, I will ask him to pause for a few moments and reflect on the few references just given, and see what a saving of time, what facility in making these references, and what an aid to the memory is to be found here.

The exact location of the text of the Virginal conception and birth can be remembered forever the first time one sees the reference put in this way: Mt. $\frac{1}{23}$. It is still easier to remember the place in Isaias $\frac{7}{14}$.

Christ's answer to the tempter's first temptation could not be forgotten if we tried, after we have seen its fractional reference, Mt. $\frac{4}{4}$.

The place of the text containing the words, "This is my body," are indelibly impressed on our minds by Mt. $\frac{26}{26}$.

These illustrations are sufficient to show the use of the fractional reference, which makes their positions show at once which are the chapters and which the verses. The chapters are above the line, the verses below it.

There are two other marks which must now be noticed, and which are very commonly used in separating and in joining chapters, verses, and sections—the comma and the hyphen. The comma is a separating mark, the hyphen a connecting mark. The use of the comma is shown in some of the examples just given above, and it is so evident that we can pass to the hyphen at once.

When several consecutive verses or chapters are mentioned instead of, for example, writing 1, 2, 3, 4, 5, 6, 7, 8, we write 1–8, which means from the first to the eighth inclusive. Here are some illustrations of the use of the hyphen:

Our Saviour's talk with the Samaritan woman is: Jn. $\frac{4}{7-29}$

The parable of the prodigal son is: Lk. $\frac{15}{11-32}$

The sermon on the Mount: Mt. 5–7

St. John's account of the Last Supper and of all that Christ said on that occasion is: Jn. 13–17

It does not matter whether a horizontal line or an oblique line is used in the fractional reference: The text, *e. g.*, at which we kneel nearly every day to do reverence to the Mystery of the Incarnation, can be written either Jn. $\frac{1}{14}$ or else Jn. 1/14.

The following references showing the fractional chapter and verse positions, and also the use of the comma and hyphen, are the accounts of the 15 miracles recorded in the Book of Exodus. The ten plagues are bracketed:

Ex. $\frac{7}{10-12}$ $\left[\frac{7}{20-25}, \frac{8}{5-14,\ 16-18,\ 20-24}, \frac{9}{3-6,\ 8-11,\ 22-26}, \frac{10}{12-19,\ 21-23}, \frac{12}{29-30}\right]$ $\frac{14}{21-31}$, $\frac{15}{23-25}$, $\frac{16}{14-35}$, $\frac{17}{5-7}$.

The last of the plagues is described in two verses of the twelfth chapter of Exodus $\frac{12}{29-30}$. Since these are two consecutive connected verses, verses treating of the same subject, the conjunctive hyphen is the proper mark to put between them. Yet the majority of writers will use, or rather misuse, the comma in such a case.

If the disjunctive comma and the conjunctive hyphen are used with discrimination, instead of confounding them, the verses $\frac{12}{29-30}$ and $\frac{12}{29,\ 30}$ will have different meanings. $\frac{12}{29-30}$ is one reference, and means that what is said in these two verses relates to one and the same topic. On the other hand $\frac{12}{29,\ 30}$ are two references; they mean that one thing is mentioned in verse 29, and something else worthy of separate mention in verse 30. If I were asked where the tenth plague is described, I should write Ex. $\frac{12}{29-30}$. If I were asked where mention is made of the slaughter of the Egyptian first-born, and where it is stated that Pharaoh and all Egypt arose in the night and sent up a great cry, I should give Ex. $\frac{12}{29,\ 30}$ as the references in answer to the two questions.

A careful use of the comma and hyphen will often give a meaning, or shade of meaning, to a reference which is now missed, because we do not carefully distinguish them. More precision is needed in using these two very valuable marks, the comma and hyphen. If you should ask, what is described in Ex. $\frac{10}{21-23}$ I should answer: The plague of Darkness. If you ask what is described in Ex. $\frac{10}{21,\ 22,\ 23}$, I should think that you wanted a more detailed or itemized account of the same thing, and I should say:

(21) God told Moses to stretch forth his hand for the darkness to come.

(22) Moses did so and the darkness came.

(23) So terrible was it, that a man could not see his brother beside him; but where the Israelites were there was light.

The fractional line and positions for chapter and verse, and fixed disjunctive and conjunctive values, and uses for the comma and the hyphen, are offered as a help towards a more scientific system of Biblical reference, in place of the present one, so largely optional and arbitrary.

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DO CLERICS ATTENDING THE OPERA VIOLATE ECCLESIASTICAL LAW?

Qu. On occasions when one of our best opera companies is performing in town, there is for many music lovers among the clergy a temptation to "go to the opera." Previous to the opening of the opera season in our city recently, the question was raised as to whether it was sinful or not for a priest to attend the performances, and in the discussion which ensued various opinions were expressed among the clergy here.

Some stigmatize the objection to going to hear the opera as a "scruple," whilst others are of opinion that, although there may be a law forbidding priests to attend plays and operas, this law is not meant to extend to respectable and instructive pieces, such as Wagner's *Lohengrin* or *Tannhaeuser*. On the other hand, there are those who

go so far as to say that it is a *mortal* sin to go, at least to go repeatedly, apart even from the scandal given thereby; and when opposed, they will proceed to back their assertion by reasons, as is the way of the crank. "My friends," say these, "you are aware of the Council of Baltimore, and the word *mandamus* in our case, which indicates that the law is not merely directive, but also preceptive. Then there is our Diocesan Synod which ordains in this regard: '*Gravissimis sub poenis edicimus ne* spectaculis pariter quae vocantur 'opera' *unquam* cleri nostri intersint.' Now, every student of moral theology knows that there are no 'leges ecclesiasticae simpliciter poenales;' for, although the power to enact such laws must be conceded, yet 'nunquam forte usa est hac potestate Ecclesia,' says Father Sabetti. Profound theologians as you all are, you must also be familiar with the axiom: 'In lege ecclesiastica ex gravitate poenae additae concludendum est ad gravitatem praecepti, ita ut *poena gravis* arguit *peccatum mortale;*' ergo."

"Roma locuta est, causa—" But there is a chorus of "distinguos." Our Synod is not the Church; we do not know what these "gravissimae poenae" are, and "in legibus quae statuunt poenas etiam graviores, sed *ferendae sententiae, nondum constat* ex sola poena, antequam Superior insistat et poenam minetur, rem per se sub *gravi* fieri debere;" and many good priests go to the opera. It is doubtful, besides, whether or not the laws of the Plenary Council of Baltimore are still binding, etc., etc.

For further light on the subject a missionary Father is consulted, who answers somewhat in this wise: "My dear brother priests, as long as it does not say 'sub peccato mortali,' it is not wise to be making mortal sins."

And now we are in a quandary. Our rigorists are not convinced; nor am I personally satisfied with the argument, even though it affords me great consolation when Father "Dan" excused himself for making such an egregious mistake at the *Dominus Vobiscum* on Christmas morning, by saying: "I couldn't help it."

Would it be trespassing too much on the valuable space of the REVIEW to ask for still more light on the question,—especially, whether such a benign interpretation as the missionary's may be extended to our Diocesan Synods and Plenary Councils, perhaps in view of the broad and liberal spirit which pervades our country?

Resp. Among the Canons of the Third Plenary Council of Baltimore, relating to the duties and proprieties of clerical life,

we have the following: "Mandamus ut sacerdotes a publicis equorum prorsus abstineant cursibus, a theatris, et spectaculis." (Tit. II, n. 79.)

The question proposed by our Reverend correspondent is twofold: (1) whether the prohibition contained in the words "prorsus abstineant a publicis theatris et spectaculis," is meant to include attendance at "respectable and instructive pieces, such as Wagner's *Lohengrin*, or *Tannhaeuser*;" (2) whether, if the Canon, as it stands, includes the prohibition of attending the opera, it must be understood as binding in conscience, so that a priest deliberately violating the canon, with a full knowledge of its binding force, may be chargeable with grave sin.

If we examine the meaning of the words of the Canon, in their obvious sense, we must admit that the expression "publica theatra et spectacula" plainly includes public plays, such as the drama and the opera, without distinction. The words "mandamus ut sacerdotes abstineant," when they are used in defining conciliar decrees, impose a positive obligation calculated to bind in conscience more or less gravely according to the measure of contempt and scandal involved in the violation of the particular Canon which the words are meant to enforce. But can we suppose that the Council intended actually to prohibit the clergy from enjoying a diversion admittedly respectable and instructive, which the Catholic laity are perfectly free to attend?

There is but one answer to this, and the text of the Council itself makes it very plain; for in the clause which precedes the words "mandamus ut sacerdotes a publicis . . . spectaculis abstineant," we have an explicit declaration showing that the Fathers of the Council meant to prohibit priests from attending respectable plays, such as are legitimate diversion for the Catholic laity. "Multa quae fidelibus licent, clericos dedecere; itaque . . ." Such is the introductory wording of this law, which places the moral conduct of the clergy on a higher plane than that of the laity. For the rest, no one will suppose that operas and plays which offend the moral sense of respectable people are considered as lawful diversions either for the clergy or for the laity.

If then we cannot, without sophistry, escape the conclusion that the Council intended to prohibit the clergy from visiting the opera, albeit very respectable people may attend it, there still remains the question whether the law as it exists is actually in force, so as to create an obligation in conscience. The various reasons which might induce a doubt on this head have been suggested by our correspondent. They are more formally stated as follows:

(1) That a law of this kind, unless enforced by *diocesan* statute, cannot be said to be sufficiently promulgated; hence it does not bind.

(2) That a failure of many bishops to enforce the law has practically rendered it a dead letter.

(3) That the bishops know the law to be disregarded in many instances, and that their connivance or silence is a tacit dispensation.

(4) That if the law was meant to bind *sub gravi*, it should be so stated in the wording of the Canon.

(5) That the law is unreasonably strict, and does not meet the consent of the governed.

Now, as to the promulgation of the Council of Baltimore, it is, indeed, desirable that Provincial and Diocesan Synods should enforce and apply the decrees of the Plenary Council, as is done in most cases; but the decrees have their binding power quite independently of such acts. Ecclesiastical laws, like civil laws, bind all classes of subjects, including those who may happen to be ignorant of their existence, provided the subjects collectively have had an opportunity of informing themselves concerning the legislation which is to govern them.

Nor can the neglect of a superior to enforce the law render it a dead letter when there is question of the *decrees* of a Plenary Council. These are binding until abrogated by the same authority that gave them sanction, and they supersede not only the mandates of the bishop, but also of the diocesan synod. "Decreta Conciliorum gravioris auctoritatis esse censentur, quam constitutiones singularium magistratuum." (Cf. Nilles, *Propylaea in Conc. Pl. Balt.* III, P. I, p. 13.) Their binding

force is universal, as is expressed in the present instance by the Decree of Recognition in which Leo XIII, through the Cardinal Prefect of the Propaganda, declares—" ut ab omnibus ad quos spectat, inviolabiliter observentur."

To say that a law is not binding *sub gravi* unless the terms of legislation explicitly state it so, is to misapprehend the purpose of distinctive terms in moral theology. There are degrees in the violation of laws, dependent on circumstances and motives. To attend a respectable opera may be a grave sin and it may be no sin at all. To go to the opera in a spirit of contempt of the law that prohibits the act and the authority that sanctions the law, is surely a grievous sin of pride, even when there is no scandal given. To go with some higher purpose, whilst for the time forgetful of the law or of its importance, can hardly be construed into a sin.

Whether the law is based on reasons sufficient to appeal to our sense of its beneficial influence or not, does not enter into the question of its binding force. The reason of our being obliged to obey laws is not that they are reasonable or beneficial (or rather that we understand them to be so), but it is this, that they proceed from legitimate authority. This is an ethical principle which applies to all law, whether in Church, or State, or army.

Hence we must conclude that a priest who attends the opera, however cultured, exemplary, zealous, and devout he may otherwise be, breaks the law. He may find excuse, or a better name for the violation, but *mutata forma non mutat rem.*

THE "ORDO" OF RELIGIOUS HAVING CHARGE OF PARISHES.

Qu. Are priests belonging to a Religious Order, which has a special "ordo" of its own for the recitation of the Holy Office, obliged to follow the "ordo" of the diocese in which the parish is located, in the Masses, or at least in the *missa pro populo in Dominicis et festis de praecepto?*

Resp. In those parishes which are in charge of a Religious Order, and in which the parish priest receives his appointment from the superior of the Order, the clergy in charge follow their

own special "ordo" for all the Masses, except on the titular feasts of the parish church and the cathedral.

But if a religious accepts the care of a parish, subject to the direction of the bishop, though with the consent of the superior of his Order, he is bound to follow the "ordo" of the diocese.

This we infer from repeated solutions of similar liturgical doubts proposed in the *Ephemerides Liturgicae* (Vol. X, 1896, pp. 346, 621, 651, etc.). The question in the first case (*E Verona*) was: "Parochus regularis quodnam in sua Ecclesia calendarium sequi debet, suaene Religionis, Dioecesis?" *Resp.* "Aut parochia ad corpus pertinet, aut ad individuum, qua talem. Si primum, haberi debet tamquam certum, in dicta parochiali Ecclesia Calendarium Instituti esse sequendum, ad quem parochus pertinet. Quia licet Ecclesiae Dioecesis ad Ordinarium pertineant; nihilominus Corpus regulare, ad quod pertinet paroecia, sua jura possidet, quae laedere non licet Episcopo. . . . Si alterum, sequendum esse tenemus Calendarium Dioecesis, seu loci, non Instituti. Ratio est, quia iste regularis non est Parochus quatenus regularis, sed quatenus saecularis presbyter; ergo Ordinario, sicut reliqui, subjectus esse debet quoad paroeciam gubernandam."

THE USE OF GONGS AT MASS.

Qu. At Mass, in most of our churches, when the altar-boy formerly used a sweet little bell, he now betakes him—with evident relish—to a particularly large and unmusical gong. And, indeed, the rule seems almost to be, the smaller the church or chapel, the louder and harsher the gong. Can this change—a change from music to fire-alarms—be justified on any grounds, either of good taste or of good authority?

J. B.

Resp. There is no particular authority for the use of the gong in the liturgical services. The rubric of the missal (P. I, tit. 7, n. 8) speaks of sounding a "little bell" at the *Sanctus*, etc., of the Mass—"ministro interim parvam campanulam pulsante." But the rubric is at most directive, not prescriptive, so far as the size or the quality of the bell is concerned. At all events, since the object of sounding the bell is mainly to attract the immediate attention of the faithful to certain portions of the

sacred act, which many persons in the church might be unable to note otherwise, it can hardly be said that the use of the gong in place of the little bell is a violation of the rubric.

As to the question of good taste, the fact that the gong is used in very many churches of the city and country seems to prove the old adage: *De gustibus non est disputandum.*

HISTORICAL DATA CONCERNING METAPHRASTES.

Qu. Is there any good treatise which throws light on the identity of Symeon Metaphrastes, who is considered one of the greatest authorities of mediæval times on the subject of hagiography? The Bollandists, I know, speak of him in the preface of the first volume for January; but that was published more than two hundred years ago, and I presume that historical research since then has thrown some fresh light on the subject of so important a personage and his apparently very extensive work.

The new American encyclopædias, which find room for every sort of mediocrity in literature and art, say little or nothing of him, and the Catholic student naturally turns to a medium like the ECCLESIASTICAL REVIEW for accurate and up-to-date information on such a topic. No doubt there is some recent literature on the subject with which the average student has no chance to become familiar unless he knows foreign languages. But I am sure it would be of interest to many clerical readers who study history or hagiography, to know something of the present state of the question regarding so prominent a figure in the literature of the Eastern and Western churches.

Resp. According to Dr. Schroedl (in *Wetzer-Welte Kirchenlex.*), a Russian writer, Vasilievskij, published a paper on the subject of Metaphrastes, in the official Journal of popular education (St. Petersburg), in which he places the date of the hagiographer's birth at the end of the tenth century, which is somewhat later than the date assumed by the Bollandists in their first volume. Another recent writer, who discusses the subject exhaustively, is Krumbacher, in his *History of Byzantine Literature*, published at Munich, 1891. But the Bollandists themselves, both in their *Analecta Bollandiana*, which is intended to supplement the *Acta*, and in other critical reviews, such as the *Revue des Questions Historiques*, have supplied the historian at

intervals with new data and suggestions drawn from documents which their uninterrupted search in connection with the great work of the *Acta Sanctorum* continually brings to them. It would lead us too far here to outline, with due regard to critical opinion, the present state of the question regarding the time in which Metaphrastes lived and the work he did, as distinct from that which bears his name; but the topic is of sufficient importance and general interest to allow of its treatment in a separate article, which will be done as soon as the standing engagements of the REVIEW permit.

CHANGING THE STATIONS OF THE CROSS.

Qu. I have recently changed the "Stations of the Cross" from one side of the Church to the other, so as to make them correspond better with the stained-glass windows which we have just had put in. Every one of the pictures (stations) had to be taken down, and the crosses removed during the transfer. Is it necessary to have them blessed and indulgenced anew?

Resp. A change may be made in the disposition or locating of the crosses in the same church at any time, without requiring a new blessing or indulgencing; indeed, the entire *Via Crucis* may be moved from the main body of the church into the basement, or *vice versa*, or into a side chapel, if the latter is part of the church edifice and under one roof with the same. "Ob meliorem dispositionem crucium indulgentiae non amittuntur."—S. C. Indulg. d. 20 Sept. 1839.

"An mutatio crucium de loco in locum in eadem ecclesia secum importet annihilationem indulgentiarum Viae Crucis adnexarum? *Resp. Negative.*"—S. C. Indulg. d. 22 Aug. 1842.

"Ex pluribus hujus S. Congregationis decretis colligitur, minime necessariam esse facultatem commutandi stationes, seu cruces quoad locum, dummodo agatur de *eadem ecclesia*, minimeque facultate indigere substituendi stationes, dummodo tamen cruces tabulis superpositae omnes vel in majori numero perseverent."—S. C. Indulg. d. 20 Aug. 1844. (*Decr. Authentica*, n. 275 ad 3; 311 ad 4; 328. *Vide* Beringer, ed. xi, p. 277.)

Book Review.

SAINT HENRI. Par Henri Lesêtre, curé de S. Etienne du Mont. Paris: Librairie Victor Lecoffre. 1899. Pp. 215. (Serie Les Saints.)

We have no popular work of modern date which deals with the history of Emperor Henry II from the religious—as distinct from the political—point of view. Sources for such a biography might be found in the anonymous *Vita et Legenda Henrici et Cunegundis*, of the year 1511 (Bamberg), in Teltz's *Historia Henrici sancti* (Strassburg, 1712), in the *Chronica* and *Annales* of Germany, published in various collections of historical societies, and reproduced by the Abbé Migne, also in the *Monumenta Germaniae* and in the *Acta* of the Bollandist Fathers. Perhaps I should likewise mention here the documents upon which Monsignor Guérin (*Pet. Bolland.*, Vol. VIII) constructs his biographical sketch of the saint, the MS. in the convent library of Windelberg, in Bavaria, as reproduced in substance by Canisius (Vol. VI) and Surius, and also a local history of the Alsatian saint by the Abbé Hunckler.

Hence the fact that hitherto we should not have had any satisfactory account of St. Henry's life answering to the great popularity which the name itself enjoys, is not so much due to the absence of interesting personal and historic incident in the life of our saint, as rather to that secular estimate which has ignored Henry II in history because his achievements were built on motives with which the world has little or no sympathy. The monuments which praise the memory of our great kings were mostly built by those kings themselves, and deeds of cruelty and injustice have found their apologists in the annals of history, whilst the acts of heroic souls like our saintly Emperor, who were content with doing good without recording their own earthly glories, are often passed over in silence. Thus it happens that Henry II of Germany gets slight praise from the secular historian, although he was incessantly active in the interests of his people, and achieved eminent success in bringing about and maintaining by peaceful means what others failed to accomplish with military forces—a harmonious union between the temporal and spiritual powers, wholly beneficial to both Church and State. It was by reason of the perfect

understanding that existed between the saintly king and Pope Benedict VIII that the foundation was laid for a reform of the clergy and a revival of letters, which gave to the Church of those days bishops like Meinwerk of Paderborn, St. Wolbodo and Notker of Liége, and Ditmar, the peer of German historians until Lambert of Heresfeld wrote history. These men founded and brought to their highest efficiency the famous schools of their cathedral towns and of Fulda and Hildesheim, where learning flourished on the grounds of virtue. The abbé Lesêtre recalls all these things and others, which leave on the reader the impression that the saintly king had a special mission, not only to his own nation, but to that of Italy, the central seat of Papal influence, and to the neighboring countries of Poland and France. Around St. Henry we find grouped a circle of exceptionally gifted and virtuous men and women,—St. Gisela, his fair sister, who sat beside him during his school years, when both were tutored by St. Wolfgang, Bishop of Ratisbon; St. Stephen of Hungary, who afterwards marries Gisela; St. Conegonda, who was betrothed to Henry; St. Odilo of Clugny, the friend and confidant of the Emperor; these and others who made history in those times are honored on the altars of the Church as canonized saints, and give us an idea of the life which the Emperor led.

It may be said, therefore, without bias, that this little volume, which is presently being translated into English, to form one (the ninth, I think) of the Henri Joly series, fills an actual want, and fills it in an attractive and judiciously critical manner. This latter point is not to be undervalued. The *Legenda*, which once appealed to the simple faith of mediæval minds, have in these days of precocious scepticism lost their charm and hence their purpose of awakening reverent devotion as an incentive to imitating virtue. The abbé Lesêtre puts aside these stones of offence—though once they were good building material—and makes his narrative succinct, "une œuvre de science où les amis du moyen-âge trouveront élucidés avec méthode et avec élégance bien des points de cette histoire." Speaking of the scientific or critical value of the book, the author is perchance unnecessarily conservative. He is probably right in assigning as the exact year of Henry's birth that of Otho's death, namely, 973, though the Bollandists give 972 and Vogel (Vol. II) 978; but there can be no serious doubt that the residence of the Duke of Abbach, near Ratisbon, where the ruins of the old Heinrichsburg could still be seen a few years ago, was the birthplace of St. Henry, so that the expression "il naquit on ne sait trop en quel endroit du royaume" (p. 12) is hardly warranted.

CHRISTIAN EDUCATION IN THE DARK AGES. By the Rev. Eugene Magevney, S.J. (Reprinted from the Am. Cath. Quart. Review.) New York: The Cathedral Library Association, 123 E. 50th St. 1898.

The Cathedral Library Association of New York has signalized its healthy activity for years by the publication, periodically, of choice pieces of Catholic literature. The reproduction of Father Magevney's paper on "Christian Education in the Dark Ages" in form of a handsome pamphlet deserves special attention on the part of the clergy, being the first number of a *Pedagogical Truth Library* which the Association has undertaken. The selection of a special or distinct field of publication would in any case be a guarantee of efficiency; but here the choice is particularly to be commended, because amid a great wealth of pedagogical literature in which the Catholic Church abounds English-speaking nations have remained strangely poor, inasmuch as our writers have not given themselves to the task of popularizing it either by assimilating and reproducing the existing matter or by translating it in becoming style from foreign tongues. Americans are usually quick to carry into practical effect any suggestion for improvement, not only in the material, but also in the moral and intellectual order, and we may rest assured that the Pedagogical Truth Library will find opportunities of extending its work of correcting false notions about the Catholic history of pedagogy, by the building up on Catholic principles of a native system of pedagogy which will effectually cope with the modern theories of a purely secular or irreligious system of education. This can easily be done if initial movements such as that here suggested by the Library Association be duly encouraged.

THE TRIUMPH OF FAILURE. A Sequel to Geoffrey Austin, Student. By the Rev. P. A. Sheehan, Doneraile (Diocese of Cloyne). London: Burns & Oates, Limited; New York, Cincinnati, Chicago: Benziger Bros. 1899. Pp. 443. Price, $1.60, net.

Two years ago, we directed attention in the REVIEW to a volume, entitled *Geoffrey Austin, Student*, published anonymously by a well-known Dublin firm. It was clearly a book written by a superior hand, as well as with the fixed purpose of laying bare some defects in the traditional training given to Catholic boys in our classical schools. In style, as well as in scope and interest, it compared favorably with *Tom Brown at Rugby*, only that the lessons it inculcated were even more noble in their appeal to teacher and pupil from the high plain of prac-

tical Christianity. Yet, despite its superior merit, which must have been patent at first sight, the book received scant recognition from Catholic critics at the very time when there were loud complaints going on of the dearth of such works in Catholic literature. Now that the sequel appears, the literary men in England and Ireland are astonished to find that there has lived among them for years a man with such gifts as Father Sheehan; they never suspected him, albeit he had spoken plainly enough, though not with that noisy flourish of trumpets which makes the average writer a popular figure in our day.

In *Geoffrey Austin*, Father Sheehan had given us the story of a young student at a private Catholic college in Ireland, where boys were being prepared for the English civil-service examinations. A lad, talented, high-spirited, and of a mind open for the impressions created by the ideals of the Greek and Roman classics, Geoffrey finishes his course at Mayfield with credit, but fails in the civil-service examination, and finds himself suddenly without any definite aim in the midst of the struggle for existence. It is at this stage of life that we meet the youth as a boarder, in a back room, in one of the suburbs of Dublin. A mental audit of his personal condition reveals to him the following facts:

> To my credit I could place youth and strength, a splendid constitution, a fairly liberal education, a love for learning, and £80, the balance left after my expenses in Mayfield and London, and which my guardian sent me, at my own request, on my return after my failure at the Control examination. On the debit side could be placed that dismal failure, the cause which led up to it, my utter inexperience of life, and a disposition very prone to extreme and abnormal depression, or the reverse. I should add to my credit-account a small but select library; to my debit-account, alas! a faith and religious feeling, theoretically intact, practically shattered and undermined. (Page 10.)

In the second chapter he records his first sad experience and disappointment in a world which he had entered with buoyant hopes. "It was with a sinking heart, after a few dismal failures, that I put on my overcoat one morning, drew up my faded gloves, and stepped into the dripping streets in search of some decent employment that would merely yield me a competence." The rebuff he meets with in a large mercantile establishment, where an appeal to his having a liberal education as a qualification for a sales-clerk is derided in presence of sneering employees, sharply wounds his vanity and makes him utterly despondent. "I went home, but could not rest there. I took up my favorite philosophers, Seneca and Marcus Aurelius. Their poor platitudes irritated rather than soothed me." He goes out again into the street, angry with himself and with the world. Stopping at a book-

seller's window he mechanically leans on the brass railing and looks at the titles of the books, reading in them nothing but hostility to mankind and bitterness of revenge.

Thus I raged, leaning on one hand my burning forehead, the other hung dead at my side. I heeded not the stream of people that swept by; I saw but my passion and revenge, when something soft and warm stole into my hand and rested there. I turned round and saw a little girl, who was not more than four years old, looking wistfully into my face. Her hand still nestled confidently in my own.

"Please, sir," she said, "take me home."

She was a dainty little woman. A small oval face was lighted up by two dark brown eyes, where the peace of heaven shone; and her black hair, with some curious streaks of red or purple gleaming through it, fell in even curves upon her temples. She was well dressed, and a dainty little sealskin cap (which I still hold, and which I would not part with for all the diamonds of Golconda, and which shall be buried with me wherever it pleases God my remains shall be laid) rested lightly on her white forehead. I know not what she saw in me to seek my confidence, for I am sure hell was pictured in my face. But then angels are not sent to angels. Even in this, God's eternal law, the law of contrasts, which is the law of love, was maintained.

But a miracle was wrought in me! What all the Pagan philosophy of Greece and Rome could not bring about, the faith and confidence of that little child effected. . . . Even so, the touch of that little child swept from my soul the foul fiend that possessed me, and I resumed in one moment a tranquillity and peace to which, for the last two days, I had been a stranger. I closed my hand gently over the soft, warm fingers.

"Come, little one," I said, "we will go home together; and you shall lead me." (Pp. 25–26.)

All through his subsequent life, little Ursula's face remained the guardian of his nobler nature. He does not long enjoy her sweet prattle, for the child soon after dies, and the scene of her death is described with exquisite pathos, but her spirit forever hovers about him, for she had promised him in her innocent simplicity, she would come back to tell him all about Heaven.

"And, Mamma," she said, making her last will, "you'll dive Doff my—my prayer-book and my beads; and—and—"

The little mind was wandering now, and my heart was tugging away, like a wild beast in his cage. Good God! What a load of sorrow lies on this weary world! . . .

I remained in the house that night. There was no sleep for them or me. When morning came, Ursula was better, and I went to work with a light heart. But all day long, as I bent over that weary catalogue and marshalled those dreary, ill-smelling books, the thought of the little child, choking to death, overcame me, and my tears fell fast and free on the page. . . . At six o'clock I was scudding across the city, with hope fighting in my heart against desperate forebodings of evil. There was a deeper hush on the house when I entered—the indefinable silence that means but one thing. The Angel of Death had come and stood by the side of the Angel

of Sorrow. Yes! I needed not the tears of the sorrow-stricken mother, nor the blank white face of Hubert Deane, to know that the child who had rescued me from sin, and who had been sent from heaven to teach me some of the deeper meanings of life, was now resting on a safer and sweeter bosom than mine. I saw her (and if I am not profane, I envied my God His treasure) on the bosom of Him who had said, "Suffer little children to come to Me." The little face was waxen, and showed no trace of the agony which my pet had suffered. The waxen petals of her fingers were intertwined, and her rosary, my rosary now, was woven between them.

Time cast her lots roughly over Geoffrey's subsequent years, and taught him the weakness of that support which his own pride and his Pagan philosophy were able to furnish him now in his hour of need or of temptation.

Amidst his deepest degradation he unexpectedly comes in contact with a former fellow-student, Charles Travers, who has embraced a career of noble self-sacrifice in the cause of reform such as that which Ozanam and the founders of the Vincent de Paul Society inaugurated in France. Geoffrey compares his own life with that of his friend; the difference is one of night and day. He is forced to reflect and inquire into the causes of this contrast, and finds them to be not accidents but principles. Gradually young Austin feels in himself the influence of the wonderful power exercised by young Travers, whose habits of life had been directed by Father Aidan. This priest, having found the youth ready to follow in the higher path, strove to develop all that was bright and holy in the young soul; and to harden and anneal as by fire, all that was weak and sensitive. Then came the time for action, and suddenly, before men were able to realize whence the energy proceeded, Charles Travers swayed by his eloquence and direction the destinies of thousands whom he had convinced of the peace that comes with renunciation of the vices that have grown out of our modern civilization. Young Travers, too, dies at a time when the work which he had inaugurated was attaining its triumphs. But he takes no part in the triumph, for he has been made the victim of foul calumny, and whilst the fruits of his zeal are being reaped by others, he is discredited as a failure, and dies heart-broken and exhausted by his gigantic self-sacrifices, but knowing well that the Master for whom he chiefly labored would receive him into His own.

It is the last of many proofs which Geoffrey Austin had witnessed, that the triumphs of the saints, the triumphs of religion, though failures in the eyes of the world, are sweet and lasting, whilst the triumphs of science, of civilization, of society, are only apparent, and afford no basis of peace or true happiness even in this life. Success is not the

mark of progress! Such is the history of the Church and of each truly religious soul.

> And so, running like some secret magic through all human history, inexplicable, powerful, elusive of all human efforts to analyze it, compelling an unwilling admiration, or extorting an unreasonable fear, potent for good, destructive of evil, the spiritual essence and mission of the Church unfolds itself. And whether seen in the quiet life of some such saint and apostle as Charles Travers, or exhibited on larger lines in some great evolution that touches the sympathies or awakens the fears of men, the same uniform and unvarying issues startle the world into a momentary faith in the supernatural; for on no other grounds can it interpret or explain that which is known in Christian history and ethics as the conquest of the learned by the foolish, of the powerful by the weak, of the great ones by the little—in a word, that apparent defeat which has marked all God's dealings with His world through His Church, which, in reality, as time develops His designs, is seen to be perfect and ultimate victory, and which, therefore, we have ventured to designate—*The Triumph of Failure.*

Geoffrey Austin himself reads the lesson well. He seeks a success that knows no disappointment, and goes in search of peace such as the world cannot give—in the cell of the cloister. There we leave him, happy as a priest in the service of God and his brethren.

It is a beautiful story, told with all the literary grace, vividness of scene, and wealth of scattered erudition, which our best writers have furnished. Father Sheehan has clearly shown—and shown it with infinite tact and charm of form—that to educate our youth for actual life, it is not enough to imbue their minds with knowledge and enthusiasm for classical learning, nay, that this may bias the mind irredeemably; but that if we would uphold the ideals of the pagans, old or new, as patterns for imitation we must first make them instinct with religious life and purpose, before we have a right to ask our young people to admire them unreservedly.

INSTITUTIONES THEOLOGICAE DE SACRAMENTIS ECCLESIAE. Auctore Joan. Bapt. Sasse, S.J. Volumen alterum. Opus posthumum cura Augustini Lehmkuhl, S.J. Friburgi Brisgoviae. St. Louis, Mo.: Sumptibus Herder. 1898. Pp. 494.

When, about two years ago, P. Sasse's first volume *De Sacramentis* appeared, it was evident that the work would take a prominent place among the text-books of dogmatic theology as soon as, in a completed form, it could be introduced into the classes of our theological schools. The author had had every opportunity of maturing and testing the accu-

racy of his statements and of correcting any possible flaw in his method of teaching during more than twenty years as professor of Dogma in the colleges of Maria Laach (Germany) and Ditton Hall (England). The announcement, therefore, of P. Sasse's death, almost simultaneously with the appearance of his first volume, caused general disappointment. But the indefatigable Father Lehmkuhl, who seems never weary of labor in the field of practical theology, succeeded in completing the work by gathering the manuscript notes of P. Sasse, adding what appeared necessary and desirable in different parts of the work, and thus giving to the student what was still wanting of the tracts, namely, *De Poenitentia* (*cum appendice de Indulgentiis*), *De Extrema Unctione*, *De Ordine*, and *De Matrimonio*.

In his previous tracts P. Sasse had combined the method of what is called positive theology with that known as scholastic—that is to say, he demonstrates the dogmatic tenets of faith, which form the principle of theological science, by an explicit appeal to Scripture, to the constant tradition which bears witness to the Revealed Word, in the decrees of Councils, Pontifical decisions, *sensus communis* of the Fathers, the liturgy of the Church. In the next place he examines the rational or intellectual support which this teaching claims apart from its authoritative character. Thus the difficulty which the inquisitive and naturally sceptical mind finds in accepting revealed truths on authority alone is lessened, and the motives of credibility are strengthened both by positive reasoning and by the answer to practical and plausible objections. In regard to the latter feature, Father Sasse's treatment of the subject is especially valuable, since he permits no important question, whether from the modern rationalistic or the sectarian point of view, to escape his careful scrutiny. It is here, too, that P. Lehmkuhl's editorship appears to best advantage. The frequent notes which he adds to the text refer for the most part to the more recent decisions of the Holy See and to controversies of our own day, as, for example, that on Anglican Ordinations, the question of jurisdiction of the Church in regard to certain mixed marriages, etc.

P. Sasse's book cannot, therefore, be classed with those works on dogmatic theology which are mere repetitions under new titles of what has always been the text in our seminaries. To writers, especially, who wish to popularize Catholic doctrine and require a book of accurate reference to the sources of polemic and apologetic theology on the subject of the Sacraments, this handbook lends itself as an excellent guide.

OXFORD CONFERENCES. Second Series. Lenten Term, 1898. By Joseph Rickaby, S.J. London: Burns & Oates; New York: Benziger Bros. 1898. Price, 1 shilling.

Quite at the end of this little book one finds this paragraph: "The object of these Conferences has been to foster in you [the Catholic students at Oxford] the growth of a Catholic mind, *the mind of Christ* (1 Cor. 2: 16). Narrowness is no part of such a mind. If the mind of English Catholics has been narrowed, it has been by the accidents of persecution, and proscription, and poverty. These things have passed, or are passing. Your minds, I trust, are opening out at this University, not by abandonment of Catholic principles, but by their development and application. One such principle I have kept before you all this term, the principle of Dogmatic Religion." The latter sentence, developed in the light and the spirit of the preceding, gives the keynote to this series of Conferences. The "principle of Dogmatic Religion" indicates the sense in which "proselytism," in its true and better meaning, is justifiable and imperative on the part of the Church (Conf. 1). It shows the absurdity of the "subjective method"—the argument from "educated opinion"—in matters of religion (Conf. 2–3). It is the criterion whereby the position of certain fictitious, yet withal typical professors—Professor No-Suspension-of-Critical-Faculties, Professor Independent-Inquiry, Professor Honest-Research, and the rest, seven they are in all—is judged (Conf. 4–5). It determines the meaning and necessity of "Pope Conscience" (Conf. 6), the delusiveness of "Undogmatic Morality" (Conf. 7), and, when rightly understood, leaves room for the distinction between "Dogma and Discipline" (Conf. 8).

These are not new themes nor novel; but they are developed in this little book with a freshness, a sparkle, an unfailing vivacity, which lend them the charm that the olden truth always reflects when given its merited dress and setting. There are just four-score pages between the covers; but readers of the author's *Moral Philosophy* know how much solid matter he is able to pack neatly, yet without the least crumpling, into even so narrow a compass. He has the secret of being brief without ever becoming obscure. Besides the profit as well as pleasure which the priest himself may derive from reading these Conferences, he will find them apposite to place in the hands of non-Catholics who are seeking, or who ought to seek, the kindly light of Divine Faith.

DIE EIGENTUMSLEHRE nach Thomas von Aquin und dem modernen Socialismus, mit besonderer Berücksichtigung der beiderseitigen Weltanschauungen. Von Franz Schaub, Priester der Diöcese Speier. Freiburg: Herder (St. Louis, Mo.). 1898. Pp. xxiv—446. Price, $2.00.

To one who is not at least fairly familiar with both the scholastic philosophy and the general content of modern social sciences and theories, it must appear decidedly reactionary to go back to St. Thomas for an estimate of the value of recent investigations and speculations in sociology and political economy. On the face of things it seems idle to question a mediæval thinker as to the worth and bearing of the complex forces of present-day social and economical conditions. True, St. Thomas was well acquainted with Plato's Communism and with Aristotle's incisive critique of the master; but Plato's *Republic* and the *Laws* were dreams in comparison with the detailed technique of recent Socialism. Then, too, the development in the mechanism of production and distribution has revolutionized the world of industry and left scarcely more than a memory of the mediæval economical methods. Why then resort to the Procrustean process of forcing the immense bulk of modern facts into the narrow framework of the Aristotelian metaphysics? To any who thus query, if such there be who read these lines, might well be recommended a course of study in the above work on the "Teaching of St. Thomas and of Modern Socialism on Property." The benefit of such a study might be at once a truer appreciation of the depth and range and almost prophetic foresight of the Thomistic philosophy, as well as a fuller possession of the facts and theories of Socialism as illumined by the principles of that philosophy.

The second half of the volume's title indicates the author's viewpoint—the formal object, as the school-word goes. The right to property is to be studied in the light of the "world-view" of Thomistic philosophy on the one hand and of socialistic theory on the other. At bottom the problem is, as of all economics, the stomach question—how to get bread, and mayhap some meat, on the table thrice the day. But bread and meat and stomach are for the man, and man for God. A truism this. None the less is it true, nor the less ignored or denied in socialistic theories. The deepest problem at the bottom of economics is one first of theology, and then of ethics, and then of psychology. And this is why the author looks for the "world-view" of St. Thomas, in its bearings on economics, in the teaching of the Angelic Doctor on the native tendencies and structure of man,—in the meta-

physics of the "good" and "ends," in Divine Providence, in the Fall and the Atonement, and in the composition of man as a rational animal.

Over against these basal teachings of the Thomistic theology, ethics, and psychology, he sets the "world-view" of modern Socialism. None has better formulated, and with less suspicion of bias, the "quintessence of Socialism," than Dr. Schäffle. "In reality, Socialism is a complete 'world-view,' as Herr Bebel has said: Atheism in Religion, democratic republicanism in the State, collectivism (State-production) in Economics, and one may add, limitless optimism in Ethics, naturalistic materialism in Metaphysics, looseness of the family and marriage tie in the home, State education in Pedagogy, universal 'enlightenment' in instruction. The whole means liberty and equality —the emphasis on the latter." (P. 39.)

It is not necessary that each individual socialist should subscribe to this formula. Very many doubtless repudiate it. Suffice it that the avowed leaders, Marx, Bebel, and the rest, openly profess it, and that it is the logical basis of Socialism. It is the latter relation that Father Schaub makes good in his present study. With the works of the master —Marx—under his eye, and with the aid of a keen, searching logic, he exhibits the materialism that underlies and pervades the entire structure of Socialism. Both "world-views" are then submitted to a critique. The objections against the Thomistic—that it rests on "faith," that it is not "modern"—are briefly answered, and the burden of the criticism is made to bear on the socialistic position. Thus far, about one-third of the volume is occupied with the deeper philosophy of the subject—constructive and destructive. The remainder of the work is more technical and more in the field of political economy, bristling all over with hard facts and thistly terms,—wares, values, use-value, exchange-value, production, capital, and all the other brambly products of the "dismal science" being here put on exhibition. About a hundred pages are given to a criticism of the economics, the "equality" theory, the teleology, and the practicability, or rather impracticability, of Socialism. The latter point is more fully developed in the concluding portion of the work, wherein the positive teaching of St. Thomas is set forth on the nature and origin of property, on the necessity of private property (from which follows the practical impossibility of Socialism), on wealth and property, on the acquisition of property, on its possession and use, and lastly on the relations of civil society and the State to property. Under these large headings the author groups the doctrine of St. Thomas, explains it in its bearings on modern conditions, and invariably adds the "critical justification." The "Kritische

Würdigung" is met with so frequently in the course of exposition, that the student not thoroughly conversant with the deeper reasons and consequences of the Thomistic teaching need never feel himself long without efficacious guidance.

The volume, together with a similar work by Dr. Franz Walter,[1] furnishes the Catholic student with a thorough exposition of Socialism and an exhaustive critique of its presuppositions, its foundations, its sociological and economical contents, and its theoretical and practical consequences. Both works, it should here be mentioned, are prize essays—if so modest a term as essay may be used to characterize works so profound and learned—crowned by the University of Munich. They supplement one another. Walter deals more with the historical development of property theories and with earlier forms of Socialism, whilst Schaub confines his discussion to modern Socialism.

F.P.S.

COMMENTARIUM IN QUATTUOR S. EVANGELIA D. N. J. C.—I. Evangelium secundum Matthaeum, 2 Vol., pp. 552, 586. II. Evang. sec. Marcum, pp. 454. III. Evang. sec. Lucam, pp. 653. IV. Evang. sec. Joannem, pp. 592. Auctore Josepho Knabenbauer, S.J. Paris: P. Lethielleux. 1892–1898.

The exhaustive Latin commentary on the four Gospels which had been begun in 1892, as part of the *Cursus Completus S. Scripturae*, under the auspices of the Jesuit Fathers in Germany, concludes with the recently published volume on the Gospel of St. John, the twenty-second, we believe, of the entire series which has thus far appeared. In the disposition of the material, the author of these five volumes adheres to the plan followed in the main by the editors of the *Cursus*. Each book is introduced by "Prolegomena" which sketch in a concise manner the life of the Evangelist, the composition, plan, scope, and character of the separate Gospels, and the literature, the various texts and critical apparatus which aid the student to a just appreciation of historical and exegetical value of the subject-matter. Each of the Gospels is divided into parts distinguishing the leading features of the whole exposition. These parts are subdivided numerically and grouped under separate headings or topics, with the Greek (Vatican) and Latin (Vulgate) texts in parallel columns preceding the discussion of each group of verses in detail. To the Greek text the author adds *variantes* according to Tischendorf (edit. VIII crit., 1869) and Westcott–Hort

[1] *Das Eigentum nach d. Lehre d. hl. Thomas von Aquin und d. Socialismus*» Freiburg, 1895.

(Text 1881, introd. 1882); for the Vulgate he notes those of the latest Oxford edition by Wordsworth (1889–1895). In his interpretation of the Vulgate text our author adheres to the literal sense, as far as is compatible with the ascertained *usus loquendi*, and in this he places himself in full accord with the rules laid down for the study of Scripture by the Sovereign Pontiff in his Encyclical, *Providentissimus Deus*.

A noteworthy feature of this commentary is the manner in which, by the use of different letterpress, the varying needs or capacities of the Biblical student are supplied. Thus we have the general interpretation of the Gospel, to which the preacher or catechist will naturally have recourse for information, distinguished by its larger type from the historical, archæological, and philological comments which serve the purpose of more especial scholarship and erudition. Accordingly, a less prominent type is used for the notes, in which the author makes the student acquainted with the views of exegetes, both old and modern, who either confirm or differ from his own interpretation of the text. Under this head are, of course, included the opinions of non-Catholic authors, whose objections to the Catholic exposition of the text will frequently be found to be mere repetitions of old difficulties, answered long ago, but ever refurbished for new warfare against revelation and the Church as its legitimate interpreter. This portion of the author's work is especially full of useful information, drawn from Patristic sources and the later Catholic commentators, in which he clearly sets forth the traditional and approved teaching, at the same time answering objections in a terse and satisfactory style. A still smaller type (brevier) is employed in dealing with the philological references to the text. Thus the student obtains a ready survey of the different parts of the exposition according to their varying importance or the special purpose which he may have in view in his study, whilst the teacher can readily distinguish those parts which are to be set aside for particular inquiry after the text itself has been made intelligible.

The solicitude with which P. Knabenbauer seeks, throughout his commentary, to emphasize the dogmatic importance of the text, is everywhere apparent; and herein lies, we might say, the distinguishing feature of the work as compared with the exhaustive critical labors of Protestant commentators.

In his treatment of the archæological topics, including the history and geography of the sacred narrative, the author is brief but sufficiently explicit to let us understand the relative worth of the material which is commonly used for the illustration and interpretation of the text.

If we review separately the volumes dealing with the four Gospels we find that P. Knabenbauer, in his commentary on St. Matthew, lays special stress upon the meaning and verification of the Old Testament prophecies. No one could have been better equipped to handle this topic than our author himself, since it is to his labor and research that we owe the previously published commentaries of the *Cursus* on the prophets. Accordingly he expresses himself with no uncertain mind on some of the more difficult passages of the text. The well-known form ἵνα πληρωθῇ, in which he gives to the ἵνα its full significance of a final conjunction, leads him on to recognize in the argumentation of the Evangelist (II, 15) a statement of the fact that the Jews of our Lord's time were familiar with the typical character of the Old Testament. As illustration in this respect serves the interpretation of the prophetic passage in Jeremias 31: 15, with reference to Matthew 2: 17–18. The lament of Rachel over the captivity of the people is a typical forecast of the sad condition to which the rejection of the Messiah would lead, which shows its first symptoms, in the lament of the Bethlehemitic mothers at the slaughter of their children.

The author shows that he is not wedded in his critical judgment to the traditional interpretation of the received text. Here is his interpretation of the passage (Matt. 11: 12): "a diebus autem Joannis Baptistae usque nunc regnum coelorum vim patitur (vi opprimitur) et violenti (qui vi illud opprimunt) rapiunt illud (auferunt illud et eripiunt iis qui illud ingredi vellent)." Of special value is the exhaustive treatment which the author gives to the history of the Last Supper and the Passion (Vol. II, pp. 402–548). He explains the apparent divergence between St. John's statement and that of the Synoptic Gospels regarding the time of our Lord's death, by supposing that Christ celebrated the pasch on the 14th Nisan, whereas the Jews took the pasch on the 15th, or in this case on the 16th Nisan (pp. 402–418). He holds likewise that Judas did not partake of the consecrated particle, and later on, in treating of the same subject in St. John (13: 30), points out that the so-called consensus of the Christian Fathers in favor of the contrary opinion does not in reality exist.

In his treatment of the Gospel of St. Mark, P. Knabenbauer does not admit the oft-repeated assertion of modern critics that it is a mere compend of St. Matthew and hence deserves no particular exegesis apart from localized references to the latter Evangel. It is true St. Mark is, on the whole, much briefer, and in many places omits what St. Matthew records in detail. But St. Mark has some things which St. Matthew lacks, and those parts which are common to both show

that the former is not, as St. Augustine calls him, the *pedissequus et breviator Matthaei*, for he is frequently much more explicit in matters of material, personal, and chronological circumstance than St. Matthew, whose account he is supposed to have condensed. Especial mention in this volume deserves the discussion regarding the value of the υἱοῦ θεοῦ, which Tischendorf, in his *Initium S. Evang.*, considered spurious, as also the proof for the integrity of the second Gospel, and the canonical character of the passage 16: 9–20.

The commentary on St. Luke is enriched by a comparison with the recently discovered Syriac version of St. Matthew. The *variantes* of this translation are added to the rest under the siglum *Sin.*

It is well known that commentators have not so far arrived at any decisive opinion with regard to the chronology of St. Luke. P. Knabenbauer summarizes his own view in the following expression: "Caeterum eum ordinem temporis merito intelligere licet, quo eventus et facta ea serie recensentur, qua inter se subsecuta sunt. Qui ordo ut servetur, non opus est ut singulae uniuscujusque eventus conditiones et quasi partes etiam semper ordine temporis enumerentur" (p. 37). The objection of Danko (*Historia revelationis divinae N. T.*, p. x), namely, that the imprisonment of St. John the Baptist (3: 19–20) is mentioned altogether out of the chronological order, is answered by our author on page 37: "Sed legenti statim patet evangelistam mentione facta praedicationis Joannis ejusque in Herodem animadversionis statim addere quasi annotatiunculam, quem tandem exitum illa tulerit reprehensio. Idem dic de I, 80. Jam etsi quis ordine temporis servato scribit, tamen omnino licet ei obiter et quasi per parenthesim aliqua adjungere."

Noteworthy, too, is P. Knabenbauer's treatment of the vexing Quirinus question (pp. 104–114), in which our author answers the difficulties raised by Professor Schürer.

Two years elapsed between the publication of the above-mentioned volume on St. Luke and the one on St. John. The main cause of the delay was probably the laudable desire on the part of our author to utilize the newly published portions of the Syrian Gospel transcribed from the Sinaitic palimpsest by Agnes Smith Lewis (London, 1896), together with the supplement, and to note the critical comments which the publication called forth. Apart from this, P. Knabenbauer treats some questions of a more or less original character, like that of the existence of the mysterious Prester John, whom, according to some authors, St. Irenæus confounded with the Beloved Disciple. Our author's conclusion is: "Et alius quidam Joannes presbyter quem nemo novit ante

Eusebium, nemo fere post eum, Hieronymo excepto (qui tamen eodem modo quo Eusebius minime sibi constat), nunquam exstitit." P. Knabenbauer thinks that conclusive proof of this view may be drawn from the Prooemium of the books of Papias; but this is questionable, as a writer in the *Revue Biblique* (VII, 1898, p. 641) has shown. The further question as to whether St. John is not only the "redactor" but also the "editor" of the Gospel, which, in its present shape, bears his name, is still open, though P. Knabenbauer is not disposed to admit much more than that some disciple of St. John may have retouched the work of his master.

It is hardly necessary to add that the entire collection of commentaries presented here is characterized by a sound and loyal spirit of Catholic orthodoxy. P. Knabenbauer does not treat his text as a mere philological or documentary piece of work; but he enters into the purpose of the sacred writers. The fact that his exposition is not confined to the letter of the text makes it valuable as a source of argument and instruction in the hands of the theologian, the preacher, and the catechist.

KEY TO THE SPIRITUAL TREASURES. Illustration of some of the most precious Confraternities and practical Instructions for the Canonical Erection of these Confraternities at Home and in Foreign Countries. Second, revised and enlarged edition. By Maria Cosmas Seeberger, C.PP.S. Permissu Superiorum and Imprimatur. Collegeville, Ind.: The Messenger. Price, $1.50.

We have no hesitation in endorsing and recommending to priests engaged in the ministry this compilation, which presents a fund of valuable instruction, drawn from approved and authentic sources, as to the nature and aim of over fifty of the most richly indulgenced Confraternities in the Church. The information falls under three heads. In the first section is given an account of each association, its history and purpose; the second part points out the manner of erection and aggregation of the different Confraternities; and the third is devoted to the formulas and prayers of enrollment and investiture, and the blessings of cords, beads, scapulars, etc., which belong to the several societies. The volume makes a most practical and ready guide in all questions relating to religious Confraternities, and purchasers will have the satisfaction of helping the cause of the foreign missions, besides receiving full value for their outlay.

Recent Popular Books.[1]

AMERICAN REVOLUTION, 1766–1776: Sir George Trevelyan, Bart. $3.00.

This work is a clear and fair account of the dissensions between Great Britain and the American colonies, the economic and military exigencies compelling the imposition of heavy taxes, and the colonial loss, after the downfall of the French power, of that sense of dependence which had counselled submission to taxation. It describes the Parliamentary debates and the colonial riots, the skirmishes, battles, and sieges preceding the Declaration of Independence, and it does all this because its author found it impossible otherwise to continue his "Early Life of Charles James Fox." It is gracefully written, and its author has evidently supplemented his researches among British State Papers by study of the American historians prior to 1875.

ARCHDEACON: L. B. Walford. $1.25.

A young girl and young man spend an afternoon together, exchange views on many serious subjects, and meet no more until she is the widow of a very bad husband, and he is a bachelor Archdeacon of the Established Church of England. She finds that he has fallen far below his youthful ideals, and, refusing to marry him, tells him so. He energetically cures himself of selfishness, she relents, and after his marriage his friends and the general laity discover that he has become very spiritual-minded. There is much genuine fun and good outline-drawing of character in the opening scenes; the closing chapters, with their innocent revelations of the ways by which the author conceives that a minister of the Church of England may be strengthened in observing his ordination vows, is droll in fiction.

CAMPAIGNING IN CUBA: George Kennan. $1.50.

The distinctive value of Mr. Kennan's book comes from its accounts of the Red Cross work both on the "State of Texas" and in the hospital. He has too keen an eye for horrors to make his book agreeable reading, but his grim view is necessary for a complete apprehension of what happened before and after, to use Gen. Shafter's summarizing sentence, "we won."

DEBATABLE CLAIMS: John Chas. Tarver. $2.25.

A clever discussion of free education and its good and bad effects as they are manifest in Great Britain. The chapters on the "Reformation" and on the endowment of schools might have been written by a Catholic, so just are they, and the whole book is charmingly free from anything like the current cant of free instruction by the State as a general panacea.

ESSAYS ON THE HIGHER EDUCATION: George Trumbull Ladd. $1.00 (net).

The author, Professor of Philosophy in Yale University, presents four essays, "Development of the American University;" "Place of the Fitting School in American Education;" "Education, New and Old;" and "Essentials of a Modern Liberal Education," as his contribution to the solution of existing educational problems. The author does not accept the "new" methods; he disapproves of the picturesquely lawless thing called an eclectic course; he insists upon the value of language study, especially when the language is Greek; and he shows the connection between the future political welfare of the United States and the real and right education of the rich and of the followers of the liberal callings. The book is interesting to teachers, to students meaning to teach, and to politicians.

FOR THE FRENCH LILIES: (A. D. 1511–1512): Isabel Nixon Whiteley. Author of *The Falcon of Langéac*, etc. (*Lippincott's*). 1899.

A sketch of historic incident drawn in the attractive colors of romance and chivalry. Young Marcel of St. Eymond relates how he set out from his father's castle in Dauphiné to enlist under the banner of the gallant Bayard in Lombardy; how, amid sundry adventures, he won his spurs, and how, after the siege of Brescia in 1512, he fell in love with a beautiful Italian maiden whom he subsequently wedded and took with him to his home in France.

The plot is simple but never flagging in interest. There is no literary padding. On the contrary, in some parts, where the ordinary novelist would have yielded to the readers' natural curiosity by detailed elaboration of his theme, our author is merely suggestive. Perhaps this was intentional in order to bring the story within a prescribed compass. The literary workmanship is exquisite, and the classic finish of the language loses nothing of its elegance by the naive style of narrative which Mrs. Whiteley adopted here as she did in her *Falcon of Langéac*, in imitation of the old French Chronicles. The background of the story is Catholic, and of that pure and elevated tone which makes the leading figures of the story stand out with a certain chaste yet softened precision, not unlike delicate miniatures painted on ivory. Mrs. Whiteley has chosen for herself a special line of belletristic work much above the commonplace; it is likely that she will be eminently successful, though it may take longer to popularize her writing than that of authors who catch the humor of the hour.

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark Cincinnati; Burrows Brothers Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

FROM PLOTZK TO BOSTON: Mary Antin. $0.50.

This small book is a literary curiosity, being the work of a Polish Jewess, who wrote it immediately after her arrival in this country at eleven years of age, and two years later translated it into the excellent English in which it now appears. It describes the difficulties encountered by Hebrews departing from Russia, and a child's feelings during the land journey and the voyage to this country, and shows how American immigration laws strike the immigrant.

GOD'S PRISONER: John Oxenham. $1.25.

The first half of this book deals with a murder committed to conceal a defalcation, bewilders the reader with doubts as to the actuality of the murder, and shows the murderer, although undetected, pursued by constant fears and terrors. In the second half, he marries happily, obtains a large fortune, and is left in perfect contentment. Unless a sequel is to be expected, the story is amazing.

A HARP OF MANY CHORDS: Mary F. Nixon. $1.00.

Not a book of verses, nor of short, disconnected stories, but an excursion into many countries with a tame spinster aunt and a charming *mademoiselle Americaine*, who is the harp in the hands of various *messieurs*, each after his fashion and unequal skill evoking the varied hidden harmonies from the well-attuned instrument. There is incident enough in the story to fill a volume of twice its size. The tale deserved better at the printer's hands, at least in the correction of the proofs.

HEART OF DENISE: S. Levett-Yeats. $1.25.

A perfect imitation of Mr. Stanley Weyman; a rather poor imitation of Stevenson, and inadequate imitations of Mr. Kipling fill this little volume of stories, which seems to be the result of accepting Stevenson's advice to young writers to try to produce something like any piece of work which pleases them. Mr. Levett-Yeats's "The Chevalier d'Auriac" demonstrated his ability to write like Mr. Weyman; he retains the power, for the Valois and Bourbon Chronicles are as open to him as to his model; but Mr. Kipling's mind and a mind filled with memories of Mr. Kipling are entirely different sources of inspiration, and no one acquainted with the original stories can approve of these.

HISTORIC HOMES OF THE SOUTHWEST MOUNTAINS, ALBEMARLE COUNTY, VA.: Edward C. Mead. $3.00.

This volume, although intended chiefly for Virginians, is valuable to all persons interested in the history of the American people, for it chronicles the doings of many large and influential families, and reveals home life as it was in a State, which for more than two centuries exercised vast power in the republic, chiefly by virtue of its social organization.

HISTORY OF ENGLISH ROMANTICISM IN THE EIGHTEENTH CENTURY: Henry A. Beers. $2.00.

The varied character of the English Romantic schools of the last century gives Mr. Beers an opportunity for much description of individual poets, and he uses it judiciously, giving excellent portraits of the chief writers, and showing how the work and the man reacted upon one another, and also how each new school grew upon the ruins of the old. The best chapter describes the "Miltonic group," as the author calls Gray, Collins, Mason, and the Wartons, but the pages devoted to Chatterton are very good.

HISTORY OF NORTHAMPTON: James Russell Trumbull. Vol. I. $5.00.

This is one of the most valuable of the many town histories issued during the last quarter of a century, and is the result of labors extending over a much longer period. Life in the Connecticut Valley differed very widely from life on the coast before the days of railways, and circumstances were favorable to the development of strongly-marked character, very little modified by foreign influence, for few immigrants penetrated so far inland after the seventeenth century. The author, therefore, had no lack of material, and he most diligently used all that he had. The volume is a mine of curious stories.

INCIDENT AND OTHER HAPPENINGS: Sarah Barnwell Elliott. $1.50.

Seven stories of the South are grouped under this title, stories in which the negro appears as Southern men and women know him, not as theorists would have him. The narrator displays wonderful discretion in tragic passages, never exaggerating, and yet presenting incidents with great power, and with the most delicate skill. As an exercise in the choice of words and phrases, the book would be noteworthy, had it no other merit.

MAINE. An Account of Her Destruction in Havana Harbor: Capt. Charles D. Sigsbee, U.S.N. $1.50.

This book is a calm and almost judicial statement of the calamity which precipitated and possibly caused the late Spanish-American war. It is profusely illustrated with portraits and other pictures, all of which were published with it in the *Century* magazine, and a list of the Maine's dead and wounded has been added.

MEMOIR AND CORRESPONDENCE OF SUSAN FERRIER: 1782–1854: Edited by John A. Doyle.

Until a new edition of her novels was printed a few years ago, Miss Ferrier was not known to many persons under seventy years of age, except as the author of an amusing fragment in school "readers," but since that time she has assumed the place beside Jane Austen which she held in the minds of readers contemporary with the two. Her letters are amusing,

and without being satirical show a keen sense of the physical and mental defects of some persons whom she encountered, and an equally keen enjoyment of the good qualities of others. The letters concerning Scott are the most interesting.

MYTHS AND LEGENDS BEYOND OUR BORDER: Charles M. Skinner. $1.50.

The scenes of these myths cover the length and breadth of the American continent outside the United States, and the collection has considerable value. The author's style of adapting the story to the civilized mind somewhat lessens the scientific worth of the volume, but makes it much more acceptable to the average person.

PORTO RICO OF TO-DAY: Albert Gardner Robinson. $1.50.

This volume is based upon letters written to the New York *Evening Post* in August, September, and October of last year; and, although spirited, and occasionally humorous, is entirely free from sensational matter of any sort. The author accompanied the American expedition to the island, and he describes an important part of the campaign not recorded by the newspapers. He also describes the voyage on the transport-ship, and the Porto Ricans, their manners and customs; the agricultural resources of the country; Spanish rule and the resident Spaniards, military and civilian, and always preserves the greatest moderation and fairness. The book is a credit to American journalism.

ROYAL NAVY: William Laird Clowes. Vol. III. $6.50.

This volume carries forward its narrative from 1714 to 1792, Mr. Clowes himself contributing the two chapters on the civil history of the navy and one on the major operations, 1714–1762; Mr. L. Carr Laughton describes the minor operations, 1714–1762; Sir Clements Markham, the voyages and discoveries, 1714–1762; and Capt. A. T. Mahan, the major operations, 1762–1792. To Americans this is the most interesting of the three published volumes, because it deals with the Old French and Revolutionary wars, but the chapters on the civil history of the navy abound in information for the student of manners and morals. The volume contains photogravure portraits of Anson, Cook, Howe, Hughes, and Brydges, maps, charts, and hundreds of text illustrations. The work is the present standard authority on the English Royal Navy and its operations.

SHORT HISTORY OF ASTRONOMY: Arthur Berry. $1.50 (net).

This volume includes not only history but biography, and, without resorting to mathematical language, gives as much information in regard to astronomers and astronomy as is necessary for the general reader. The illustrations are diagrams, portraits, and reproductions of curious old pictures and celestial photographs. In evening classes, and in the libraries of small reading clubs, the work would be very useful, and would exactly suit the needs of students endeavoring to fill the gaps of a defective course of school studies.

SKETCHES FROM MEMORY: G. A. Storey, A.R.A. $2.50.

The author's reminiscences cover a period of more than fifty years, and include stories of both English and French artists, literary men, and actors. They are well told, and the occasional critical passages are thoughtful and valuable.

STORY OF FRANCE: Thomas E. Watson. Vol. I. $5.00.

The author of this history very carefully explains at the outset that his work does not profess to be the result of original research, but its spirit and its manner are his own. He has a general quarrel with French royalty and the French nobility for not having possessed and practised the ideas of the nineteenth century, and especially those of nineteenth century American "Populists," and he criticises kings and nobles accordingly. His style is of that peculiarly jerky character which suggests frequent pauses for applause, and is bare of genuine ornament, although rich in adjectives and exclamations.

STORY OF OLD FORT LOUDON: Charles Egbert Craddock (Mary N. Murfree). $1.50.

This chronicle of pioneers and Cherokees is adapted to readers of any age. The Indians represent one of the best tribes which the early white settlers found in possession, and the author has used her finest imaginative powers in describing the peculiar terrors of the wild forest.

SUNDOWN LEFLARE: Frederic Remington. $1.25.

"Sundown" is an Indian guide with no principles and many memories of strange adventures, here written down by Mr. Remington in Sundown's own dialect, which is not too easy. The pictures are excellent, the stories somewhat unduly prolonged.

THE TALES TIM TOLD US: Mary E. Mannix. $0.75.

Eleven short stories, from the *Ave Maria*, which are sure to instruct, whilst they delight the young reader. The tales are put into the mouth of "Tim," who has preserved intact the bloom of the faith and the racy wit and wisdom of his native Tipperary.

TWO STANDARDS: The Rev. William Barry. $1.50.

The heroine, a clever, romantic, and undisciplined girl, of musical genius, marries a financial adventurer, not for love, but with expectations much like Maud Muller's. Finding him brutal in mind, and spiritually a nonentity, although susceptible to every sort of sensual beauty, she leaves him, resolving to elope with a musician who loves her. The inevitable worldly results of her scheme are so for-

cibly set before the pair by the musician's brother, a monk, that they abandon their plan, from expediency rather than from repentance. Later, a Jesuit makes him realize the existence of the highest of all standards, that of Christ, and the same knowledge comes to her while nursing her husband, who is impoverished, and also physically and mentally broken by a term of imprisonment, well earned by enormous dishonesty. The story is very cleverly involved, and includes many phases of English thought and life, but everything is made tributary to the central idea, which is thus brought home to readers of many minds, especially to musicians, to the avaricious, and to those who would be "new." The rumor that the work was to resemble "Evelyn Innes" was ludicrously false. The likeness is about as visible as that between Scott's "The Abbot" and Lewis's "The Monk."

UNPUBLISHED LETTERS OF DEAN SWIFT: Edited by Dr. George Birkbeck Hill. $3.00.

These letters, published last year in the *Atlantic Monthly*, were written between 1714 and 1731 to Knightly Chetwode, an Irish squire, and are very easy and intimate, but they will hardly change any man's view of the Dean. Those who love his genius and pity his woes will love and pity none the less because of the roughness which now and then deforms these pages. Those who hate his scurrility will not find their hate lessened by the occasional glimpses of lonely sorrow which from time to time appear in his confidences. No other hand could have written them; none who cared for its work should be without them.

VISION SPLENDID: Florence Bright and Robert Mackray. $1.50.

That a man and woman should write such a book as this in partnership is an unpleasant sign of the times in England. Under the pretence of warning young girls not to adopt the dramatic profession, the two partners make disgusting manufactured revelations, and draw insulting caricatures of living actors. The only reason for mentioning the story is to prevent any reader from using it to discourage a would-be actress. Of the two evils of possible misadventure and of reading this book, it would be foolish to advise her deliberately to encounter the latter.

WINDYHAUGH: "Graham Travers" (Miss Margaret Todd, M.D.). $1.50.

The heroine's childhood is passed in a vain struggle to assimilate the heroic doses of Calvinism administered by her grandmother, and her girlhood in the endeavor to reconcile herself to the careless indifference of her father, an unprincipled worldling. Between her two teachers she is made eccentric and unhappy, and narrowly escapes making shipwreck of her life. The story is brilliantly told, and the Presbyterian expositions in its opening chapters will harm no reader with fair reasoning powers, and the heroine's final contented renunciation of every "career" for the sake of being a mere homemaker is very skilfully set forth as the wisest thing possible. The ending of her religious troubles is perfect resignation, but the means by which it was attained are left in doubt.

WIRE-CUTTERS: Mrs. M. E. M. Davis. $1.50.

The wire-cutter is a product of the cattle-breeding States, and the "wire" is of the barbed variety used by the owners of large tracts of land to exclude cattle from pasture and water formerly regarded as common property. The story is a family romance, in which the wire-cutting serves as the means of developing the evil in the nature of one brother and all possible good in the character of the other. The action extends over some thirty years and takes place partly on a Louisiana plantation and partly in a Texas village, with one church used in turn by five species of Protestants. The picture of a community living with little control except that of traditions of good conduct is striking, and the plot is original and is one in which Hawthorne would have revelled.

WORKS OF WILLIAM MAKEPEACE THACKERAY. Vol. X. $1.75.

"The Virginians," the latest issue in this edition, was, as is well known, suggested to the author by the crossed swords, Prescott, the historian's, British and American ancestors, seen in his study by Thackeray during one of his American journeys. In the introduction to the book, his daughter includes passages from his American letters, and also his letters to his daughters describing his unsuccessful attempt to become M. P. for Oxford. The story is told in "Philip," but no more effectively than in these home letters.

WRITER OF BOOKS: "George Paston." $1.00.

The "Writer" is a woman whose whole heart and soul are really occupied by her art; she marries foolishly, and foolishly fancies herself in love with a critic who understands her work, but in the end her writing absorbs her. The best thing in the story is its description of life among English writers of the lower grade, their strange devices to obtain "material," and their wonderful industry. Religion is not among the springs of action of any of the characters.

YOUNG MISTLEY: Henry Seton Merriman. $1.25.

The hero is something between Mr. Cecil Rhodes and Mr. Henry Savage Landor, brave, capable, with an immense capacity for securing his own way, but he uses his gifts to serve his country, making his way across Asia to learn the roads for military purposes. Certain Nihilists are secretly aided by the Russian government in their efforts to kill him, and his career is a succession of dramatic occurrences. The English women in the story are admirable, sensible, brave, and thoroughly feminine. The Russian woman is a well-described specimen of an hysterical subject turned nihilist.

Books Received.

THE TRIUMPH OF FAILURE. A sequel to *Geoffrey Austin, Student.* By the Rev. P. A. Sheehan, Doneraile, Ireland. London: Burns & Oates, Limited; New York, Cincinnati, Chicago: Benziger Bros. 1899. Pp. 443. Price, $1.60.

MEDITATIONS ON THE INCARNATION AND LIFE OF OUR LORD. By Cardinal Wiseman. *The same.* 1899. Pp. 275. Price, $1.10.

THE SACRED HEART; or, Incidents showing how those who honor the Sacred Heart of Jesus are assisted and helped by its Power and Love; together with Lives of B. Margaret Mary and Ven. P. de la Colombière. Selected from the German of the Rev. Joseph A. Keller, D.D. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Bros. 1899. Pp. 255. Price, 70 cents.

MISSA ET ABSOLUTIO DEFUNCTORUM pro Adultis. Ratisbonae, Romae et Neo-Eboraci: Typis Friderici Pustet. 1899. Pp. 16. Price, 15 cents.

HARD SAYINGS. A Selection of Meditations and Studies. By George Tyrrell, S.J., author of *Nova et Vetera.* New York, London, and Bombay: Longmans, Green & Co. 1898. Pp. 469. Price, $2.00.

THE SECRET OF FOUGEREUSE. A Romance of the Fifteenth Century. From the French, by Louise Imogene Guiney. Boston: Marlier, Callanan & Co. 1898. Pp. 347.

APOLOGIE DES CHRISTENTHUMS. Von Dr. Franz Hettinger. Fünfter Band: Die Dogmen des Christenthums. Dritte Abtheilung. Siebente Auflage, herausgegeben von Dr. Eugen Müller, Professor der Theologie am Priesterseminar zu Strassburg. Mit Approbation des hochw. Kapitelsvicariats Freiburg. Freiburg im Breisgau. St. Louis, Mo.: B. Herder. 1899. Pp. 640. Price, $1.70.

THE HISTORY OF THE POPES, from the close of the Middle Ages. Drawn from the Secret Archives of the Vatican and Other Original Sources. From the German of Dr. Ludwig Pastor, Professor of History in the University of Innsbruck. Edited by Frederick Ignatius Antrobus, of the Oratory. Volume VI. St. Louis, Mo.: B. Herder. 1898. Pp. 670. Price, $3.00.

THE FOUR GOSPELS. A New Translation. From the Greek Text direct, with reference to the Vulgate and the Ancient Syriac Version. By the Very Rev. Francis Aloysius Spencer, O.P.

Preface by His Eminence, James Cardinal Gibbons. New York: William H. Young & Co. 1898. Pp. 280. Price, $1.50.

SAINT DOMINIQUE. "Les Saints." Par Jean Guiraud. Paris: Librairie Victor Lecoffre, rue Bonaparte, 90. 1899. Pp. 212. Prix, 2 francs.

SAINT HENRI. "Les Saints." Par M. l'abbé Lesêtre. Le même Librairie. 1899. Pp. 215. Prix, 2 francs.

L'ANNÉE DE L'ÉGLISE, 1898. Par Ch. Égrémont. Première Année. Le même Librairie. 1899. Pp. 511. Prix, 3 francs, 50.

VIE DU PÈRE DOMINIQUE DE LA MÈRE DE DIEU, de la Congrégation des Passionistes, Apôtre de l'Angleterre. Par le P. Luc de Saint-Joseph, de la même Congrégation. Précédée d'un Bref Laudatif de sa Sainteté Léon XIII. Traduite de l'Italien par le Chanoine F. Labis, D.D. Paris et Tournai: H. & L. Casterman. Pp. 400. Prix, 2 francs.

A PIOUS PREPARATION FOR FIRST HOLY COMMUNION. With a Retreat of Three Days. Compiled and Adapted by F. X. Lasance. New York, Cincinnati, Chicago: Benziger Bros. 1899. Pp. 440. Price, 75 cents.

THE LIFE OF ST. EDMUND OF ABINGDON, Archbishop of Canterbury. By Frances de Paravinci. London: Burns & Oates; New York: Benziger Bros. 1899. Pp. 290. Price, $1.60.

THE KINGDOM. Basileia. An Exegetical Study. By George Dana Boardman, author of *Studies in the Creative Week*, etc. New York: Charles Scribner's Sons. 1899. Pp. 348. Price, $2.00.

GENERAL INTRODUCTION TO THE STUDY OF HOLY SCRIPTURE. The Principles, Methods, History, and Results of Its Several Departments, and of the Whole. By Charles Augustus Briggs, D.D., Edward Robinson Professor of Biblical Theology in Union Theological Seminary, New York City. New York: Charles Scribner's Sons. 1899. Pp. 688. Price, $3.00, net.

HISTORY OF DOGMA. By Dr. Adolph Harnack, Ordinary Professor of Church History in the University, and Fellow of the Royal Academy of Science, Berlin. Translated from the Third German Edition by Neil Buchanan. Vol. V. Boston: Little, Brown & Co. 1899. Pp. 331.

THE COMPARATIVE NUMBER OF THE SAVED AND LOST. A Study. By the Rev. Nicholas Walsh, S.J. Dublin: M. H. Gill & Son. 1899. Pp. 160.

AMERICAN ECCLESIASTICAL REVIEW.

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THE PASCHAL CELEBRATION IN EARLIER DAYS.

SOME years ago, Prof. Gamurrini discovered the manuscript of an interesting itinerary, written about 385 by a lady named Silvia, from Aquitaine in Gaul, then a Roman province. She was a relative of Rufinus, the well-known Minister of State to the Emperor Theodosius. In her carefully written diary, Silvia gives a detailed account of a journey to Palestine and a full description of the services of Holy Week as witnessed by her at Jerusalem.[1] There is no question of the authenticity of the document, nor of the trustworthiness of the lady, who, being a member of a religious community, made the notes for the benefit of her sisters at home. The account is of all the more value since the historian of the early Christian liturgy, up to the time of Pope Damasus, finds but scanty records in patristic literature on the subject. Definite lights are wanting, especially regarding the liturgical observances of the Church at Jerusalem, of which only St. Cyril in his catechetical sermons gives us some glimpses. At the same time we know from St. Gregory that the Roman liturgy incorporated in its official norm many of the traditional practices of the Church at Jerusalem.

The "Pascha" was originally Good Friday, or rather the

[1] The first edition of this interesting document was published in 1887 at Rome. Subsequently the late Count de Rossi added valuable archæological notes to the text, throwing light upon the incidents of the diary and the personality of Silvia, who is honored as a Saint in the ancient Church. This edition issued from the Vatican press in 1888, under the title *S. Sylviae Aquitanae Peregrinatio ad loca sancta.*

period from Friday to Easter Sunday, sometimes called *Transitus Domini.* Indeed Tertullian uses it alternately for Good Friday[2] and for Easter Sunday.[3] In reality the name was merely the Aramaic form פַּסְחָא for the Hebrew פֶּסַח, which has been generally adopted by Christians of every nation. Easter was the first and greatest of the feasts celebrated throughout the Church, and took, so to speak, the legitimate place of the Jewish Pesach. The Resurrection of Christ, like the Passover, commemorated the delivery of God's people from the bondage of Satan, being the solemn record of the final act in the covenant of the Redemption, and marking its two principal moments, the death and the glorious rising of our Lord. The sadness commemorative of Good Friday was but the prelude, like a sombre vigil, to the feast of Easter, which was called *dies felicissimus, solemnitas solemnitatum,* or, in the words of St. Leo, *dies solus magnus.*

The Lenten season, which preceded Easter, began, at least in Palestine and other parts of the East, full eight weeks before Easter Sunday. Saturdays and Sundays were not, however, reckoned as days of strict fast.[4] At Vespers on Holy Thursday the faithful gathered in the church to hold vigil, and the services were prolonged to the rising of the sun on Good Friday. Then again at noon the Christians assembled to commemorate the Way of the Cross and the death of our Lord at the ninth hour. The description given by St. Silvia, of the manner in which this was done at Jerusalem, where a relic of the Holy Cross was exposed for veneration, and of the devotions at the different stations marking the scenes of our Lord's Passion, is extremely touching. There was no Mass on Friday or Saturday, not even the *missa praesanctificatorum;* but towards evening of Saturday the bishop went to the basilica "Ad Martyrium," where the white-robed neophites awaited him for baptism. Then the Sacrament of Confirmation was given to the newly baptized right over the tomb of our Lord, whence all went in solemn procession, chanting

[2] *De Orat.* VIII, *al.* XIV.

[3] *De Corona* III.

[4] *Sylviae Peregrinat.*, p. 53.

hymns, to the principal cathedral, where numbers of the faithful, who had kept vigil, awaited them. Afterwards the bishop blessed the new fire and celebrated the Mass, at the end of which all went to the crypt of the Resurrection, where Mass was celebrated a second time and the Paschal Communion was given, it being then daylight.

Eusebius, St. Gregory of Nyssa, St. Augustin and other early Christian writers make mention of the splendor with which this feast was celebrated wherever the faithful were free to exercise the Catholic worship. The Christians illuminated not only the churches, but also their houses, and kept up processions with chants of *Allelujah* all through the night from Easter Saturday to Sunday. In the East this practice has been to some extent retained; in the Western Church the Easter ceremonies are all performed on Saturday morning, including the Paschal Mass. In many places the custom of celebrating two Masses on Easter Sunday, one early to commemorate the Resurrection, the other for the Paschal Communion, is still observed; and in some of the old French and Spanish missals of the early Middle Ages we find the rubric prescribing that each priest celebrate two, or in some cases three, Masses on Easter-day, and throughout the octave. At these Masses the recently baptized Christians assisted in their white baptismal robes, with lighted tapers in their hands. Originally these ceremonies of the Eastern Church appear to have been observed as well in the West; and the fact that in the papal Mass of this day the Epistle and Gospel are still chanted both in the Latin language and in the Greek, indicates no doubt the desire of the Roman Church to recognize this ancient bond between the liturgies of the Eastern and Western Churches. The Preface of the Mass, as originally found in the Gregorian Sacramentary, was very long; our present Paschal Preface is simply an abbreviation of the same. Whilst the Masses and the intervening procession to the Holy Sepulchre, which was customary in many churches, prolonged the morning services of Easter Sunday, the canonical offices of the Breviary were shortened, perhaps on that very account. The custom of having but one nocturn for matins dates very far back; the hymns, chapters, and responses are all omitted.

Closely connected with the liturgical celebration of the Resurrection festival was the expression of joy and gratitude, as manifested in certain popular customs of civil and domestic life. Among these must be counted in the first place the blessing of the Easter food, especially of lambs, which took place sometimes in the vestibules of the churches, sometimes in the homes of the faithful. Anciently, it was a custom for the bishop and clergy to take the Easter repast in common; and it was with this end in view that the faithful contributed victuals, especially eggs, which at the same time served as a symbolical expression of the benefits of the Resurrection. It is needless to state that some customs of pagan tradition which had a strong hold upon the people were retained, but elevated and refined by substituting for them a spiritual motive symbolizing the mysteries of the Christain faith. This may be said of the offerings of seedlings at or about the Easter-tide, which was the opening of spring. In course of time these gifts became universal, and the offering of eggs took in some parts the form of regular tithes, called *ovagium*, brought by the faithful on Easter-day to the clergy.

Akin to this blessing of the homes and food, for which the ritual still assigns special prayers, is the blessing of the fire. The lighting of the Easter fire is a well-known custom which goes back to the earliest days of Christianity in Europe, and was probably also derived from some previously existing practices by which spring was inaugurated. We read in the Life of St. Patrick that during Holy Week of 433 he went from Slane (Meath) to Tara, and there lit the Easter fire, which, being a violation of the local law, aroused first the anger of the King Laeghaive and of his druids, but afterwards, when the Saint was brought to trial for the act, became the occasion of his explaining to the King the Catholic doctrine of the Resurrection.

A curious custom, not so generally known, was one which obliged the clergy from the bishop down to take part in the popular sports of Easter-day; even the archbishop had to play ball with the common folk. "Sunt nonnullae ecclesiae in quibus usitatum est, ut vel etiam episcopi vel archiepiscopi in

coenobiis cum suis ludant subditis, ut etiam se ad ludum pilae demittant." Beleth,[5] a commentator of later date, adds this quaintly disapproving observation: "quamquam magnae ecclesiae hanc ludendi consuetudinem observent, videtur tamen laudabilius esse, non ludere." Everybody has read of the "Bergeretta," which recalls a custom still existing in Spain, namely, the graceful dance before the Blessed Sacrament. A French "Ordo" of 1662 still has the following rubric for Easter Sunday: "Sumpto prandio et finito sermone domini canonici et capellani, manibus se tenentes, choream agunt in claustro, vel in medio ecclesiae, si tempus sit pluviosum. Postea itur in capitulum et ibi fit collatio. Bibitur trina vice; etiam distribuuntur poma carpandorum."

Nor could anyone at wish absent himself from many of these ceremonies without being duly forced to make reparation, as is testified by many popular traditions. Thus there existed up to the last century in some parts of France a custom which showed an odd zeal and vigilance regarding the punctual attendance of the clergy at the Easter service. If any cleric, priest or prelate, was not in the church early of a morning during the Paschal octave, so as to take part in the intoning of the first psalm of matins, forthwith several clerics, with a vicar or canon at their head, were deputed to go to the house of the absentee. Under the singing of the *Haec dies* he was taken from his bed, profusely sprinkled with Easter water and, as soon as he had dressed, marched in procession to the church. Afterward he was obliged, in penance for his sloth, to give a breakfast to all those who had taken part in the procession.

This penal proceeding in the case of sleepy clerics had its counterpart in a custom which allowed husbands to beat their wives with little rods on Easter Monday, and the common law protected the weaker spouse, if she wished, on Tuesday of Easter-week to return the compliment. The ostensible object was to remind married people that they had a Christian duty to correct each other.

There are numerous other customs observed on Easter-day in different countries which have a more or less religious color-

[5] *Explic. Div. Off.*, c. 120.

ing or motive, and are traceable to remote antiquity. We have not the space allowed us to mention them here; but they all have this peculiarity about them that they testify how deeply and thoroughly the religious idea entered into every phase of popular life. Religion was not with the early and mediæval Christians as it is with many of us to-day, a thing apart from daily conduct, to be thought of at intervals and with reserve. The mediæval Catholic lived in his faith, placed all his energies under its direction, and thus found himself capable of conceiving an enthusiasm which unselfishly accomplished great works for the glory of God. This spirit generated those magnificent works of architecture and sculpture and painting in honor of the Most High, which mark the activity of the "Dark Ages!" and to which our enlightened age, with all the experience of the past to copy from and improve on, with all the mechanical devices brought about by an evolution of the observing mind which should make the work so much easier, has never been able to approach!

H. J. Heuser.

THE PRIEST ON SICK-CALLS IN CONTAGIOUS DISEASES.

NO man is more exposed to the danger arising from contagious diseases than the priest. His ministrations are of a nature that makes fear for his health or life a secondary matter, if, indeed, it enters at all into his thoughts during the missionary work that calls him to the sick-bed in season and out of season, regardless of his convenience or bodily disposition. Indifference, however, to danger of this kind, which arises from the character of the priestly office and the spirit of sacrifice connected with the life of a pastor of souls, may become a wrong. Neglect of necessary and possible precautions involves a probable injury either to himself or to others that have the duty or the right to preserve their lives if they can.

Through the progress of medical diagnosis, and the discovery of numerous prophylactics, it is not difficult to prevent, or at the least to lessen, the dangers arising from contact with

infectious diseases. An exposition of the methods to be used for this purpose constitutes a useful chapter in Pastoral Medicine, which is a theme not by any means sufficiently represented in English Catholic literature. In dealing with the subject here, I shall briefly sketch the nature of the various diseases that present a danger of contagion, and thereafter describe the most practical way in which that danger can be prevented by the priest while visiting the sick; and, finally, I shall treat of prevention of contagious diseases in schools.

I.—Nature of Contagious Diseases.

There are about twenty-nine infectious diseases, that can cause death, found in the United States. Some of these diseases are common, some are rare; some can be taken by merely going into the sick-room, others are of a nature that requires the breathing in or the swallowing of the infection, or an introduction of the infection through a mucous membrane or a break in the skin; a third group, while they have specific causes and exist epidemically, are not communicated directly from man to man.

Physicians know the origins of some of these diseases, in other cases they know how the diseases are communicated, but they are not yet able to find the specific cause; and there is still another group of whose etiology they are entirely ignorant. Those diseases whose causes are certainly known are mostly a series of specific symptoms or effects following the introduction of certain bacteria into the body.

The term bacterium is a generic name for micro-organisms of a vegetable nature. These bacteria are so small that only the highest powers of a modern microscope reveal them to the eye; hundreds of them, moving like soldiers abreast, could float together through the eye of a needle, but under favorable conditions they multiply so rapidly that some of them within a few days after introduction may be found in millions in almost every square inch of the body. When a bacterium is shaped like a straight rod, it is called a bacillus; when it appears like a period in type, it is a coccus. There are in-

numerable harmless and very useful bacteria, and a few that can cause disease, just as there are useful and poisonous plants. All fermentation, all disintegration of organic matter, are caused by bacteria.

The pathogenic bacteria produce a poison, a toxine, which is carried throughout the body by the blood, and that poison causes the symptoms we classify as, say, diphtheria or typhoid. We know the micro-organisms that cause diphtheria, tuberculosis (when tuberculosis is in the lungs it is popularly called "consumption"), septicæmia, and pyæmia or "blood-poisoning," pneumonia, Asiatic cholera, anthrax or wool-sorter's disease, tetanus or lockjaw, leprosy, glanders, actinomycosis, the bubonic plague, typhoid and yellow fever. The bacterium that brings about influenza or the *grippe* is probably determined; and we have isolated the micro-organisms that produce the different malarial fevers; but the causes of malaria are plasmodia, which are not classed among the bacteria. There is some doubt yet concerning the origin of erysipelas, relapsing fever, and dysentery. We know nothing about the direct source of smallpox, scarlet fever, measles, typhus, and other diseases, but it is extremely probable that these infectious diseases are also brought about by bacteria. A cold does not "turn into pneumonia" or consumption, and patients are not "threatened with typhoid"—the bacillus of typhoid is present or it is not; it does not waste time threatening.

When a person has one of the infectious diseases for which an effectual antitoxine has not yet been discovered, the physician does not cure him. All that medicine can do is to meet symptoms, nurse and sustain the patient until nature conquers the infection—or is conquered. Skilful nursing in a disease like typhoid can reduce mortality to three per centum. The body is made up, as everyone knows, of countless millions of cells, and the most important part of a cell seems to be its nucleus. When the poison, the toxine, of diphtheria, for example, is carried to a cell by the blood the nucleus is destroyed, and if a sufficient number of nuclei are broken up the patient dies. When the body's cells are irritated by one of these toxines, the cells begin to throw out an antitoxine, which

neutralizes the toxine, as an alkali neutralizes an acid. If the patient can make sufficient antitoxine to neutralize the toxine poured in by the bacteria, he convalesces; if the toxine overpowers the antitoxine, he dies. In some diseases, smallpox and typhoid, for example, the cells make an excess of antitoxine, which remains in the body for years, and if the person is again exposed to infection the stored antitoxine at once renders the infection harmless. Hence we seldom take smallpox twice, but second attacks occur. In some diseases, like pneumonia and diphtheria, only enough antitoxine is made to meet the single onset of the bacteria, therefore we may be repeatedly infected with these diseases. Dr. George F. Nuttall, an American, discovered the facts that led to this knowledge; Kitisato, a Japanese, advanced the knowledge; and Behring, Roux, Calmette, and others invented means to make antitoxine artificially in the bodies of horses and other animals. They now introduce prepared antitoxines into the circulation of a patient at the beginning of some diseases, instead of letting his body-cells make it, with possible failure. This is one of the greatest discoveries of modern medicine. Pasteur's inoculation for rabies and anthrax resembles this method in principle, but the antitoxine is artificially made in the body of the patient himself.

A very important fact in relation to contagious diseases is the matter of susceptibility. If we caught contagious disease as often as we are exposed to infection, the earth would soon be a desolate wilderness. Four years ago, during an epidemic of smallpox in the city of Washington, 187 persons, to my personal knowledge, were exposed to one group of 39 smallpox patients without taking the disease. I do not know how many of these exposed persons had been vaccinated. The unharmed had been present in sick-rooms or had even nursed the patients, not knowing that the disease was smallpox. In the same epidemic eight persons lived in the same rooms, or visited frequently two patients that afterward died of black smallpox before discovery by the health department, and no one of the eight took the disease. A man, however, that had been near one of these two patients without injury to himself,

went into a dramshop, remained a few minutes, and left the disease to the bar-keeper. Another of the eight started the epidemic throughout the city.

Wassermann (*Zeitschrift f. Hyg.*, 19 B., 3 H.) made a number of experiments that showed there exists a remarkable resisting power against diphtheria in many adults and children, and that this immunity may be so great as to render the individual himself entirely free from even a sore throat, while he may infect others as malignantly as if he had succumbed to the disease. A slight case of diphtheria, scarlet fever, or varioloid in one person can cause malignant forms of these diseases in others. Wassermann found one series of seventeen children, from one-and-a-half to eleven years of age, and thirty-four adults, in which eleven children and twenty-eight adults were not only immune to diphtheria, but some of them had enough congenital antitoxine in their blood to actually neutralize a tenfold fatal dose of diphtheria toxine. This explains many mysterious outbreaks of diphtheria; such immune persons are infected and they carry about the disease unconsciously. I have seen a mother kiss a child dying of malignant diphtheria and the woman did not get even a sore throat, but a European princess was killed a few years ago by doing the same thing.

Various means have been known for the past twenty years for destroying bacteria, but unfortunately these means are effective only outside the human body. What will kill bacteria in a man will kill the man, except when such means are applied to ordinary wounds. This imperfect means, however, has made modern surgery possible. If articles infected with bacteria are boiled in water for ten minutes the bacteria are destroyed; if they are touched by a solution containing bichloride of mercury, carbolic acid, or other chemicals, in certain proportion, they are rendered harmless. The fumes from burning sulphur, if rightly concentrated, will kill some bacteria, and the fumes of formaldehyde used correctly will destroy any bacterium. Actual contact of these poisons in sufficient strength is necessary to destroy the contagium of any disease. A teaspoonful of burning sulphur will fill a house

with choking, dangerous fumes, but two pounds of sulphur burned in an ordinary bed-room will have no effect whatever on the diphtheria bacillus and very little on any other disease. Sprinkling disinfectants about the house, and setting saucers containing disinfectants in rooms, are ignorant nonsense. A deodorant does not disinfect because it removes a stench—a knife cuts just as badly whether it be odorless or vile with musk. Chloride of lime is a good disinfectant, but it must touch the bacteria—it is a mere deodorant otherwise.

It is necessary to explain in part how infection is spread before describing means to avoid that infection. Eruptive contagious diseases, like smallpox, scarlet fever and measles, so affect the skin that during convalescence the outer skin scales off. In severe cases of smallpox and scarlet fever the entire outer skin of the hand may peel off like a glove. We do not know the causes of these three diseases, as I said before, but there is no doubt that the contagion, wherever else it may exist, is always found in the scaling skin. As the patient grows stronger the scales become finer, until at last they lie as mere mealy dust in the hollows of the elbows or other parts of the body. Down to the very last these scales are infectious, and they will retain the infection for months, probably for a year or more. These scales float in the air of a sick-room, fall on the clothing of visitors, are carried away by the shoes of those that leave the room. The scaling off may continue for three weeks. These three diseases are infectious even before the scaling begins, sometimes before the rash is well out. Scarlet fever is a disease of children, but it may attack adults. Measles is sometimes a very fatal disease in camps.

Influenza or *la grippe* is an infectious disease that spreads with extraordinary rapidity, and one attack gives no immunity. When uncomplicated it is not fatal, except in the delicate and the aged; with these it is frequently fatal. It is probable that a disposed person can take the disease by remaining in the room of one ill with influenza.

Yellow fever is now confined to the Southern States, but it has gone as far north as Boston. The disease is spread by

infected clothing, etc., but not by the mere presence of the patient.

Typhus, called also hospital fever, jail fever, camp fever, and ship fever, is now fortunately rare, but there was an outbreak of this disease in New York in 1881. It is one of the most contagious and deadly diseases, and physicians do not escape it. Mere presence near the sick is enough to cause infection.

Relapsing fever, called also famine fever and seven-day fever, is now rare. It may be communicated from person to person, but it is not so infectious as typhus and not very fatal.

One must swallow the bacteria that cause typhoid and Asiatic cholera to become infected by these diseases, but that swallowing, especially of cholera, is done readily if intelligent care is not taken. The bacteria of these two diseases get into drinking water, especially well-water, into milk, into food washed with infected water; they get on bed-clothing, door-knobs, and other objects touched by patients and nurses. They very rarely float in the atmosphere, unless when dried excreta is trodden upon, although Pettenkofer holds that cholera arises like a miasm from certain soils. Cholera spreads along lines of travel. Typhoid is an autumnal disease, but it is always in the country; we have had six epidemics of cholera in America during this century.

Dysentery is one of the four great epidemic diseases; it destroys more life than cholera, and it is worse to armies than any other enemy. The infection must be swallowed, as in typhoid and cholera.

Erysipelas in alcoholic patients and the aged is often fatal. The infection may be carried by a third person; it gets on what the patient touches, and it enters by some break in the skin usually.

Septicæmia and pyæmia, popularly called "blood-poisoning," are caused by pus bacteria, and tetanus or "lock-jaw," and anthrax may all be infectious through broken skin, but there is rarely any danger to a visiting priest from these diseases, if ordinary precaution is taken. Actinomycosis is a rare disease, caused by a fungus, and it is taken in probably by eating beef, rye, or barley infected with the parasite. If the

infection gets into the lungs or mouth, the sputum will probably contain the fungus, and the priest might get the infection on his own hand if not careful. Mere washing with soap and water will never disinfect the hand. Glanders can be taken from horses infected with the disease. When this disease is in the nostrils it is called glanders; when under the skin, it is called farcy. The acute cases in man are nearly always fatal. In anointing a man afflicted with glanders the priest might infect his own hand.

Rabies, or hydrophobia, a rare disease in this country, is communicable by inoculation, but it is doubtful that the disease has been communicated from man to man. There is a false hydrophobia observed in excitable persons that have been bitten by a dog thought to be mad. In the real rabies there is a premonitory stage, a furious stage, which lasts from a day and a half to three days, and a final paralytic stage. It would be well to wait for the paralytic stage before anointing the patient, because in the other stages the slightest touch causes spasms. A dog really mad does not foam at the mouth, nor rush along snapping at everyone. A glue-like mucus hangs from his jaws, and he slinks along.

Leprosy is found here and there along the Mississippi Valley from Louisiana to Wisconsin, and in Florida. There is little danger to the priest giving the last Sacraments to a leper, but the patient should not be directly touched. Mountain fever is often typhoid. There is a disease, now rare, called "milk-sickness," which was once very fatal in the Western States. The infection comes from cattle that have "trembles," especially from the milk of such cattle. It is probably not communicated from man to man. Beri-beri is sometimes found among the crews of fishing vessels. The cause is not known, but it is supposed that the infection comes from fish, and it is most probable that this infection cannot be passed from person to person. The fatal malarial fevers and cerebro-spinal meningitis (called also spotted fever) seem to be not directly contagious.

Diphtheria is commonly a disease of children, but it may affect adults fatally. It is caused by the Klebs-Loeffler bacillus, and it most frequently attacks the throat or nostrils. It can

start in a cut in the skin or on any mucous surface, as the inside of the eyelid. The contagion of diphtheria is not in the breath of the patient. The same is true of any disease caused by bacteria, but Osler thinks that the breath of smallpox patients is infectious. The bacilli of diphtheria are carried out of the mouth and get on articles touched by the patient. The spread of this infection will be described in the third part of this article.

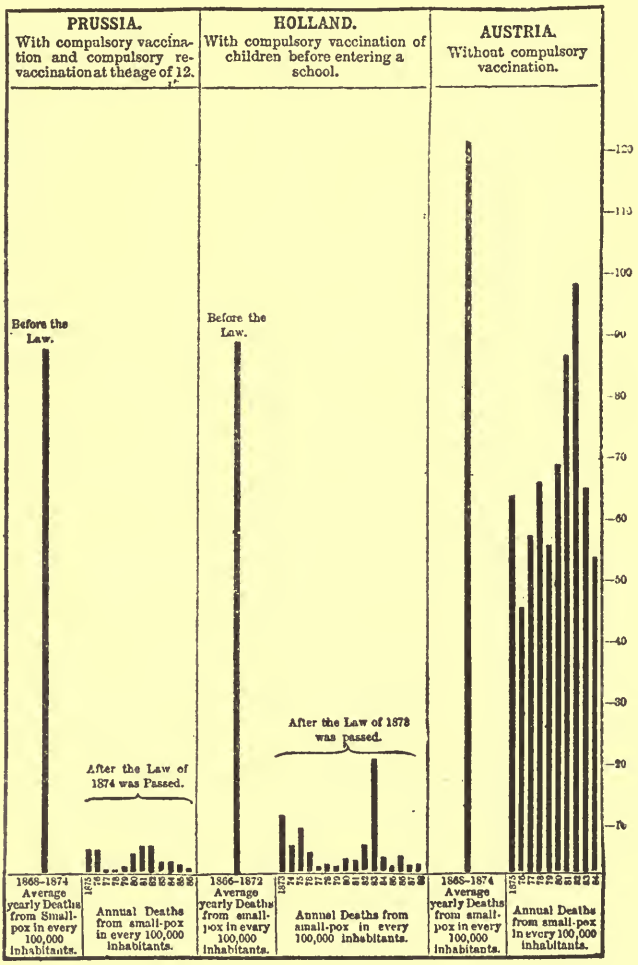
II.—The Last Sacraments in Contagious Diseases.

After these preliminaries we may speak of the precautions to be observed in giving the last Sacraments in contagious diseases. The precautions are simple and easily taken for most of the contagious diseases, but for smallpox, typhus, relapsing fever, malignant scarlet fever, and malignant measles the methods for the prevention of a spread of infection are complicated. The same methods, however, do for all these diseases. We may take smallpox first as a typical bad case, and afterward I shall describe the precautions to be observed in dealing with the less dangerous diseases.

The priest himself may be immune by having had smallpox —varioloid is also smallpox—he may have natural immunity, which is extremely rare, or he may be protected by vaccination, but in any case he will carry away infection and spread the disease unless he disinfects himself perfectly.

Vaccination is a cross-immunization, as bacteriologists say, for smallpox. In vaccination a person is intentionally inoculated with the toxine of vaccinia or cow-pox, and the antitoxine formed by his body-cells not only renders him immune for some years against the vaccine toxine, but also, in a vast majority of cases, against the toxine of smallpox. I insist upon this fact, because the anti-vaccination agitator is always with us. Because some children get ulcers from dirty vaccine virus in the hands of careless physicians, therefore, these agitators say, we should do away with vaccination; but because people are sometimes hurt by railway trains, should we do away with railways? Scrofulous children will always find vaccination severe, but smallpox will kill them.

During the eighteenth century, according to Neimeyer's calculation, 400,000 people died every year from smallpox in Europe alone; now, through the blessing of vaccination, the



disease is so rare that most physicians practise for a lifetime without ever seeing a single case. In 1707, in Iceland, 18,000 of the population of 50,000 died of smallpox, and in 1891, 25,000 persons died in Guatemala from this disease. Vaccina-

tion does not always prevent infection by smallpox, but Welch reported in 1894 that the death-rate in one series of 5,000 cases was 58 per cent. in the unvaccinated and only 16 per cent. in the vaccinated, when the vaccinated took the disease at all. More than 90 per cent. of the vaccinated escaped the disease altogether. The accompanying diagram, originally published in the *Melbourne Argus* and copied in the *Philadelphia Medical Journal*, shows the value of vaccination. In Montreal about the year 1875 there were anti-vaccination riots among the French Canadians, and as a consequence most of the inhabitants of that city were not vaccinated for a long time. In 1885 a Pullman-car conductor brought smallpox from Chicago. 3,164 persons died in Montreal in the resulting epidemic, and thousands had the disease. 2,717 of these deaths were among children under ten years of age. Five years ago there was an outbreak of smallpox in Washington, in which there were only 56 cases, but to control the disease cost $15,000, and most rigid economy was observed. The loss to the Federal Government from the closing of some of the department offices was over $20,000. Vaccination should be renewed every ten years as the uttermost limit, better every five years.[1] Be sure that the vaccination is successful; a sore arm is no proof.

When called to a smallpox patient the priest should put on old clothing, because the disinfection may somewhat injure the cloth if it is not done with formaldehyde. Send a second suit of clothing to the dressing-room of the hospital disinfecting house, or to the patient's home. In either case wrap this second suit carefully in paper, and leave the unopened package in the room in which you will disinfect yourself after administering the last Sacraments. Carry nothing in your

[1] On January 23d, of this year, Father Theophilus Pudlowski was taken to the St. Louis Smallpox Hospital, where he had become infected while giving the last Sacraments to a dying servant girl. He had not been vaccinated recently, and the vaccination just before this sick-call was too late.—Whilst these lines are going to press, the Chicago *Chronicle* (March 8) announces the death, yesterday, of Father J. A. Hartnett, at Dallas, Texas, from small-pox, contracted while giving the last Sacraments to persons ill with the disease. He walked six miles to the pest-house while the thermometer was 11° below zero, and possibly his exhausted condition made him particularly susceptible to the germs of the disease.

pockets that is not necessary—no money, watch, nor ritual. You cannot safely disinfect a book without rendering it useless. Memorize the prayers and ceremonial, or write them out on paper, which can be burned in the hospital or patient's house. Do not trust to your memory in your first case, because a bad case of smallpox may be so horrible a sight as to frighten anything out of a man's memory. There may be no mouth nor eyes apparent, and the whole head may be one hideous ulcer.

Take three bottles in your pockets, one containing three or four ounces of a 10 per cent. solution of *pure* carbolic acid, and a second containing two or three teaspoonfuls of a mixture consisting of one part of bichloride of mercury and two parts *strong* hydrochloric acid. Both these disinfectants are, of course, violent poisons. Take in the third bottle 1,000 cubic centimetres of commercial formaldehyde (called also formalin). If you cannot get formaldehyde, take four pounds of powdered sulphur in a paper bag for each thousand cubic feet of space in the room in which you will disinfect your clothing after you have seen the patient. To be sure, take eight pounds of sulphur, which will disinfect your clothing in any ordinary bedroom. If you can find a small closet two pounds may do. Leave these bottles and the sulphur, if you take sulphur in place of formaldehyde, in the room in which you will disinfect your clothing and body after you have been in the sick-room. If you go to a hospital you will commonly find disinfectants there, but sometimes hospital disinfectants are not reliable.

Lest there be no fire in the sick-room, take with you also about two ounces of *strong* sulphuric acid in a bottle well closed with a glass stopper. Secure the stopper with twine. Get strong acid—the acid of the druggist is usually dilute. You can pour this acid in a chinastone dish and destroy the remaining cotton and oil after Extreme Unction,—and the ablution water, if you do not give it to the patient,—by dropping them into it. You should be careful in handling this acid, because it burns like a hot coal. Warn the nurse that the liquid is vitriol.

The priest may be obliged to administer baptism, to hear confession, to give the Viaticum and Extreme Unction. Before starting on the visit, find out from the physician in attendance whether the patient can receive the Viaticum, whether he can swallow it or not, whether he can open his mouth enough to receive it. Ask also about the possibility of vomiting. In vomiting cases you cannot experiment with an unconsecrated particle as in non-contagious cases, and the Blessed Sacrament must not be brought into the room at all if It is not to be received by the patient. You cannot consume It yourself in a smallpox room unless you recently have had the disease. If, through misunderstanding, you bring the Sacred Species into the room and the patient cannot receive It, I see no way out of the difficulty in ordinary cases except by dipping the pyx containing the unconsumed Species into the carbolic acid solution to disinfect the pyx. If the pyx is well made it should be water-tight, and the case is one of urgent necessity. This statement is, of course, a mere conjecture on my part, to be solved by the proper authorities. If the carbolic acid leaks into the pyx the particle would be poisonous thereafter. A pyx well wrapped up in the pocket will most probably be not infected, but the wrapping may be infected, and if you take it out of that pocket when leaving the house you will certainly infect your second clothing. You cannot well disinfect the pyx containing the Blessed Sacrament in the disinfecting room by exposing your clothing to the fumes of formaldehyde, because this requires fourteen hours' time. Every inch of everything that goes into the smallpox room must be disinfected, otherwise you will spread the disease and endanger life or cause death,—hence the importance of knowing whether the patient can receive communion or not. I am too well aware that if you consult the ordinary physician about my doctrine in this case he will probably say I exaggerate the danger; but I warn you that very few practising physicians, no matter how skilled they are in asepsis in surgical work, know the principles of house disinfection after contagious diseases. This is not taught in the medical school, but in the bacteriological laboratory. Medical schools have bacterio-

logical laboratories, but they only begin that branch of science —they teach enough bacteriology to enable the student to diagnose some cases.

Here, in passing, I should like to call attention to a habit many priests have unconsciously—they touch with their fingers the lips or tongue of nearly every communicant at a railing. This is extremely unpleasant to the laity, to say the least, and it might be a cause of infection.

The ordinary leathern covering for the pyx should not be used in a smallpox room, because leather cannot be readily disinfected except by formaldehyde, and in any case it is better left out of the room. Put the pyx inside a corporal and wrap the corporal in a piece of linen. You can dip the linen and the corporal in the carbolic acid solution after you leave the room. Do not bring anything into the room that may not be dipped into this solution. The carbolic acid solution will not injure cloth or metals; bichloride of mercury will injure metal.

So far as I can learn there is no permission to dispense with a stole, therefore take an old one. Father Lehmkuhl says, with many others: "Graviter peccatur ab eo qui sine urgente necessitate sine ulla sacra veste unctionem administrat." Since it is easy to disinfect a small stole, there seems to be no grave necessity for dispensing with it.

The oil-stocks should contain only as much oil as is necessary for the occasion, because what remains after Extreme Unction must be destroyed in the sick-room. Do not carry an oil-stock case of leather. Make a few "penicilla" at home by fastening bits of absorbent cotton on sticks about six inches in length. You had better tie the cotton to the sticks with thread, unless you know how to make a laryngologist's swab. Carry these penicilla in your pocket, wrapped in paper.

Never touch anything in the room except when it is absolutely necessary to do so, and if the nurse can move or carry things for you let her do so. Do not touch the door-knob —tell the nurse to open and shut the door for you. Do not sit, unless obliged to do so, in a hospital ward, where you must get near the patient to hear confession. Try to stay in

the room as short a time as possible. If there is any prayer or ceremonial that can be omitted, by all means omit these. St. Alphonsus Liguori (*Theol. Mor.* lib. 5, tr. 5, No. 710) says there is no obligation to anoint both eyes and both ears, "si adsit periculum infectionis," but danger of infection is not materially increased by anointing both sides. Father Lehmkuhl says: "Excepta dispensatione Sedis Apostolicae addatur unctio pedum." When you anoint the feet do not touch the bed-clothing—make a nurse uncover the feet. The same authority holds that the penitential psalms and the litanies are not prescribed, therefore they should be omitted.

St. Alphonsus (loc. cit., No. 729) has these words: "Pastor ratione officii tenetur sub mortali dare[2] iis qui petunt, nisi justa causa excuset: etiam tempore pestis, modo possit absque periculo vitae; cum eo non teneri docent *Tann. Dian.* etc." If you have not had smallpox you certainly risk your life by going into the sick-room of a smallpox patient, and the danger is greater in typhus; but American priests have not yet begun to sneak out of danger of this kind behind a Moral Theology. The trouble I have had with them in such cases is that they are not fearful enough. Suppose a pastor were afraid, he would be obliged at any risk to go into such a room to hear confession or to baptize, and if he hears confession he may as well stay for the anointing.

Baptize by the short form; absolve by the short form. I do not know whether there is a strict obligation to genuflect before the Blessed Sacrament: if there is, try not to touch the floor with your knee. If the patient can receive the Viaticum let him lie on his back, and you should drop the Host into his mouth without touching him. St. Alphonsus says: "Non licet tempore pestis porrigere Eucharistiam medio aliquo instrumento . . . sed manu danda est." There is no need of an instrument anyhow. Since a smallpox patient may have difficulty in swallowing, it would be well to take only part of a host, if that action is permissible. If any small particle is left in the pyx make the patient take it. St. Alphonsus again says this may be done, and it would be almost certain infection to take it yourself.

[2] Extr. Unc.

It may not be well sometimes to give the patient the ablution water. Let the quantity of water used for the ablution be as small as possible; this water can be thrown into the fire if there is one in the room. Purify the pyx at the same time. If there is no fire leave the ablution water on the table, and after you have destroyed the oil, cotton, and penicilla in the sulphuric acid, as described above, you can pour the ablution water into the acid. On no account may the ablution water or the cotton be taken out of the room to be thrown into a sacrarium.

If you anoint a patient that has confluent smallpox you probably can not wipe away the oil with the penicilla or with anything else; the skin may be ulcerous, with scarcely a sound spot on it. Sabetti said that physicians told him there is no danger in anointing with the finger in such cases. The physicians are wrong, even if you have had smallpox. A few years ago in the Johns Hopkins University Hospital the bacteriologists got pus cultures from the hands of surgeons after these surgeons had employed the most elaborate system of hand-disinfection known to modern science.

When all is finished, leave the room immediately. It may be a consolation to the patient to have you with him, but the longer you stay, the greater the liability to infection, unless you have had smallpox.

When you leave the room take the pyx, the oil-stocks, the corporal, and stole with you—leave everything else behind, A properly constructed hospital for contagious diseases will have a disinfecting plant, but such hospitals are very rare. In a house of this kind there is a room in which you strip off all clothing worn in the ward. Then you pass into a middle room, where you wet your body with disinfectants. Lastly, you pass into a third room, where you put on a second suit of clothing. which you have already sent from your home. Attendants carry off the clothing you wore in the ward to disinfect it in the steam-room. Leave the stole with that clothing. Before you go into the ward, set a chinastone wash-basin near the door of the first, or undressing-room, but inside the middle or bath-room, and pour your carbolic acid solution into this basin.

When you have stripped in the first room, after giving the last Sacraments, open your pyx and oil-stocks, and take these and the corporal with you into the bath-room, and at once drop them into the carbolic acid solution. Leave them there until you have washed in the disinfectant, and be careful not to touch the basin with your hand when dropping the articles into the solution. When you are leaving the bath-room, take the articles out of the carbolic acid and carry them with you into the dressing-room; leave the carbolic acid after you. You must not, under any pretext, go back into the first room, nor even open the door to look into it.

Most smallpox hospitals are temporary buildings, and they usually have only one room for disinfecting. In such a case the method is that to be observed in a private house. Suppose the patient is in a private house. The preparation and the method in the sick-room are the same as for a hospital case, except that before going into the patient you have a room prepared for the subsequent disinfection of yourself. This room should be as near the street-door of the house as possible, and get as much furniture out of it as you can. If you can get two rooms, better still. When you have two rooms, strip off your clothing in the first, then go into the second room and close the door between the rooms. Disinfect the pyx, oil-stocks, and corporal in the second room, and disinfect and dress yourself, but do not return to the first room. Get out through a window, if this can conveniently be done, rather than pass through the first room. Leave the house as quickly as possible; do not touch anything, and do not stop to talk to anyone in the house. If the town has a disinfecting plant, let the men engaged in the smallpox service carry off the clothing you have worn in the sick-room to disinfect it.

If you can get only one room in which to disinfect yourself, have placed in one corner of this room, before you go into the sick-room, two chinastone or wooden vessels, containing the carbolic acid solution and the disinfectant for the body, and your second clothing. Do not use tin basins. After seeing the patient, strip in a corner removed as far as possible from the disinfecting dishes. Place the pyx, oil-stocks and

corporal in the carbolic acid solution, wet your body with the other solution and rinse it off, dress and leave as quickly as possible, taking the pyx, oil-stocks and corporal with you. Sometimes it is evident that the whole house is infected, and it is useless to try to disinfect your body there. In such a case go in a covered wagon to some building where disinfection is possible.

In disinfecting your own body it is not necessary to bathe in the ordinary sense of the word. Use the mixture of bichloride of mercury and hydrochloric acid described above. Tell the nurse that this disinfectant, which you will leave after you, is poisonous. Put one teaspoonful (no more) in a wooden bucket or a chinastone dish that will hold a gallon of water, and add a gallon of water. You will commonly not find a measure, but sixteen tumblerfuls of water make a gallon. With a sponge, towel, or your hand, wet your body all over with the liquid. Do not let the mixture get into your mouth or eyes. Be careful in wetting your hair and beard thoroughly. Do not use carbolic acid on your body. It is not so effective as the other mixture, and it has an offensive odor. Do not use any other disinfectant because a druggist tells you it is just as good. Nothing known at present is "just as good" as acid bichloride of mercury. Any drug connected with medicine is unreliable if patented; sometimes a patented article may be good, but we have no scientific means to know this.

If you are in a town that has no disinfecting plant whatever (and most towns are in that condition), try, at the beginning of an epidemic, to induce the authorities to build at the town limits an air-tight shanty, having at least one room 10 by 10 feet and 10 feet high. Stretch a few clothes-lines across the room, and have your sick-room clothing brought there in a covered wagon for disinfection by formaldehyde. This room can be used for disinfecting many articles of the sick which otherwise might have to be destroyed. You might get another small three-room shanty built for the disinfection of yourself, the physicians, and the convalescents. In such case you could ride from the patient's house in the town wagon and disinfect yourself safely and leisurely.

The only methods for disinfecting the clothing you used in the sick-room are by steam in a costly special apparatus, by formaldehyde fumes, or by sulphur fumes. You cannot use sulphur or formaldehyde without great inconvenience, even danger, in a house where persons are ill, because the fumes escape from the room and pervade the building. When you get a room suitable for using formaldehyde or sulphur, prepare it before you go into the sick-room by closing all air passages about the windows and doors with paper.

If you use sulphur, set a coal-hod or an old tin pan on two bricks in the middle of the room, but see that there are no holes in the bottom of the pan or hod through which burning sulphur could drip to the floor. For a like reason see that the pan is not too narrow nor too shallow. Put a paper bag of powdered sulphur in the pan. You must have at least four pounds of sulphur for each 1,000 cubic feet of air space, *i. e.*, for a space 10 by 10 feet and 10 feet high, otherwise nothing will be disinfected. If the room is larger than 10 by 10 feet use proportionately more sulphur. Hang your clothing loosely about the room and on chairs, do not throw it on the floor. Tell the nurse to fire the sulphur with a hot coal after you have left the house. Leave the clothing in the fumes for twenty-four hours. When you are getting the clothing out of the room after the disinfection keep the nurse away or she will reinfect it. Do not use the fancy block sulphur sold by druggists; get the powdered sulphur. Be sure it is well lighted before the room is closed.

Formaldehyde is better than sulphur. Arrange the clothing as for sulphur fumigation, then hang up a sheet in the room and wet this with formaldehyde, using 500 cubic centimetres of the commercial formaldehyde for each 1,000 cubic feet of air space, and leave the room shut up for fourteen hours. There are a number of apparatuses made for generating formaldehyde from wood alcohol, but they commonly fail in inexpert hands, either because too much alcohol is burned away before the platinized asbestos is made to glow, or the glow ceases because the asbestos has not been sufficiently heated.

I know that these instructions seem to be very complicated, but they are simple when once thoroughly understood. The fundamental notion is that every inch of clothing and body surface that entered a smallpox room can be infected, and it will be disinfected only by direct contact with certain disinfectants in proper quantity, and that, moreover, it is easy to undo all your work after the disinfection unless care is taken.

Everything that has been said here concerning smallpox disinfection is applicable to typhus, malignant scarlet fever, malignant measles in camps, and relapsing fever. There is no need of elaborate precaution in giving the last Sacraments to patients dying of other infectious diseases. Keep a bottle of bichloride of mercury tablets, and the direction on the label will inform you how to make a solution containing one part of the bichloride in a thousand parts of water. When you go to anoint persons dying of typhoid, septicæmia, pyæmia, dysentery, pneumonia, tuberculosis, anthrax, tetanus, rabies, actinomycosis, or the new Malta fever that we will acquire with our West Indian possessions, you need not wear special clothing. In such cases do not touch the door-knob, and do not touch things in the room without necessity. You may anoint the patient, applying the oil with your thumb, but before you begin drop a bichloride tablet in half a basin of water (do not use a tin vessel), and when all is finished wash your hands carefully in this solution, using no soap. As an additional precaution you might disinfect the oil-stocks in the ten per cent. carbolic acid solution when you go home. Yellow fever is not so infectious as is popularly supposed, and it is doubtful that general disinfection of the clothing and body of the priest is necessary. The infection seems to be more in the place than from the patient, but there is no doubt that the disease has been spread by clothing.

In diphtheria, erysipelas, leprosy, glanders, and Asiatic cholera act as in a case of typhoid, but anoint by means of penicilla of cotton. Do not touch the patient yourself. When you are leaving the room dip a piece of cotton or rag in the bichloride water and wet the soles and heels of your shoes where these have touched the floor.

If a child or adult dies of what the physician called membranous croup, putrid sore throat, or tonsillitis, you may be absolutely certain that the disease was diphtheria, and act accordingly. Be especially careful not to touch anything in a diphtheria or cholera room. Be watchful also lest a diphtheria patient unexpectedly cough into your face—he may thus throw the bacillus into your eyes. I have seen spectacles save a man in such a case. Do not permit a church funeral after death by smallpox, scarlet fever, measles, yellow fever, typhus, relapsing fever, diphtheria, cholera, or glanders.

Recapitulation for a smallpox case:

Be vaccinated.

Wear old clothing and nothing superfluous.

Take with you the bottles of acid bichloride, 10 per cent. solution of carbolic acid, strong sulphuric acid, and possibly formaldehyde or sulphur.

Take holy water, a stole, a paper on which are the prayers, oil-stocks without case, the pyx wrapped in a corporal, penicilla.

Leave your overcoat outside the house.

Prepare the disinfecting room before going into the sick-room.

Take into the sick-room only the sulphuric acid, the holy water, stole, written prayers, penicilla, oil-stocks, pyx. Do not use a crucifix.

Touch nothing needlessly.

Burn the cotton, oil, penicilla, and ablution water in the sulphuric acid.

Leave the acid and holy water after you.

Disinfect the pyx, the oil-stocks, the corporal in the carbolic acid.

Disinfect yourself.

Take a bath as soon as you reach home to get the disinfectant off your skin.

It remains to say a word in regard to contagious diseases in schools, which I hope to do in the next number of the REVIEW.

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MY NEW CURATE.

XX.—Madonna Mia.

THE winter had nearly rolled by, and the sky was opening out its eyelids wider and wider, and letting in light to man and all his wondrous train of servitors. It was a cold, steely light indeed, particularly on those March evenings; and the sunsetting was a dreary, lonesome thing, as the copper-colored rays rested on hamlet or mountain, or tinged the cold face of the sea. But it was light, and light is something man craves for, be it never so pale. Will not one of heaven's delights be to see the "inaccessible light" in which God—our God—is shrouded, and to behold one another's faces in the light that streams from the Lamb? And so, very tempting as my fire is—and I am as much a fire-worshipper as an Irish Druid or a Peruvian Inca—I always like to go out as the days are lengthening and the sun is stretching out his compasses to measure in wider arcs the sky.

This evening, too, I had a little business with Father Letheby. As I entered his parlor, I carried a tiny slip of printed paper in my hand.

"You'd hardly guess what it is?" I said, holding it from the light.

"A check for a hundred pounds, or my removal!" he exclaimed.

"Neither. Read it!"

I am quite sure it was infinitely more gratifying than the check, to say nothing of the removal; and I am quite sure the kindly editor, who had sent me that proof of Father Letheby's first poem, would have been amply repaid for his charity if he had seen the shades and flushes of delight and half-alarm that swept like clouds across the face of the young priest. And it was not all charity either. The good editor spoke truly when he declared that the poem was quite original and out of the beaten track, and would probably attract some attention. I think, next to the day of his ordination, this was the supreme day in Father Letheby's life hitherto.

"It was very kind," he said, "very kind indeed. And how am I to thank you, Father Dan?"

"By keeping steadily at the work I pointed out for you," I replied. "Now, let me see what you have done."

"Do you mean about the books?" he asked.

"Yes," I said, determinedly, "and about the *horarium* I marked out and arranged for you. Have you conscientiously studied during the two hours each evening, and written from 11 A.M. to noon every day, as I appointed?"

"To be candid," he said at once, "I have not. First came the lack of books. Except Butler's *Lives of the Saints*, I cannot come across a single indication of what Basil and the Gregory's did or wrote; and my edition of Butler is expurgated of all the valuable literary notes which, I understand, were in the first editions. Then the moment I take the pen into my hand, in comes Mrs. Luby to know wouldn't I write to the colonel of the Connaught Rangers to get her little boy discharged and sent home. He enlisted in a fit of drink. Then comes Mrs. Moriarty with the modest request to write to the pastor of Santa Barbara about her little girl who emigrated to America sixteen years ago. Then comes—"

"Never mind," I said, "I have been there. But I won't accept these excuses at all. You *must* work, whether you like or no. Now, I am going to take away all excuses. I have been searching a lot of old catalogues, and I have discovered that these are the books for you. On the subject of 'Modern Pantheism' we will get:

"(1) Lewes' *History of Philosophy*, 4 vols.

"(2) Brucker's *Historia Critica Philosophiae*, 6 vols.

"(3) Tenneman's *History of Philosophy* (Cousin).

"(4) Emile Saisset's *Modern Pantheism*, 2 vols.

"(5) *History of Pantheism* (Plumtre).

"(6) *An Essay on Pantheism*, by J. Hunt, D.D.

"(7) *Spinoza*, by Principal Caird, LL.D.

"(8) *Spinoza*, by D. J. Martineau.

"(9) *Spinoza, his Ethics and Correspondence*, by R. Willis, M.D.

"(10) *Spinoza*, by Nourrisson.

"Now, on the subject of Ecclesiastical History we will get, read, and consult:

"(1) *Historia Literaria Ecclesiae*, by Cave.

"(2) Farrar's *Lives of the Fathers*, 2 vols.

"(3) Cave's *Lives of the Fathers*, 3 vols.

"(4) *Lives of the Fathers*, by the S. P. C. K.

"(5) The Bishop of Lincoln (Kaye) on *The Fathers and Early Councils.*

"(6) *Lives of the Fathers*, by the author of *A Dominican Artist*, 3 vols.

"(7) Neander's *Church History*, 8 vols.

"(8) Neale's *Oriental Church.*"

Here Father Letheby stopped me, as he broke from a suppressed chuckle into uncontrollable laughter.

"Why, Father Dan, what in the world are you reading? Don't you know that you are calling out a list of the most rampant heretics and disbelievers, every one of whom is probably on the Index? Is it possible that you cannot discover any English Catholic authorities on these subjects?"

"I have not seen them," I said mournfully. "And do you mean to say that all these Protestants, and many of them, you say, infidels, have not been interested in these subjects?"

"Well, I presume they would not have gone to the vast trouble of accumulating material, and writing ponderous volumes otherwise."

"And what are we doing? And if ever these grave subjects become of importance or interest to our youth, say in the higher systems of education, what books can we put into their hands?"

We were both in a brown study. These things make men thoughtful. At last Father Letheby said:

"How do they manage in the German and French universities, I wonder?"

"Depend upon it," I replied, "there is no lack of Catholic authors on every subject there. And I'm told the Italian priests take an extraordinary interest in these higher studies. And in France every French priest thinks he is bound to write at least one book."

"I never understood the importance of this matter till I met Ormsby," said Father Letheby. "He opened my eyes. By the way, Father Dan, I must congratulate you on the impression you have made there. Some things you said have made a vivid impression on him. He keeps on saying: 'A sixth sense! A sixth sense. Perhaps he is right after all.' And that dependence on the prayers of little children and the afflicted touched him deeply. Do you know, I think he'll come 'round."

"God grant it," I said, rising. "But I suppose this little project of ours is knocked on the head."

"You mean the books?"

"Yes."

"I fear so. The fact is, Father Dan, I find I have no time. Between my two hours with the choir on Tuesdays and Fridays, the Saturday and Sunday evenings in the church, the occasional evening out, and my correspondence, I don't know where to get time to fit in everything. And now, that you have been so good as to secure the sympathy of the editor of the —— for me, I think I may do something for him at intervals."

"I have regretted a few things during my life, young man," I said; "but I never regretted anything so much as to have sent on that poem of yours instead of sending it up the chimney."

"My dear Father Dan," said he, "what are you saying? Don't you know that the Pope himself writes poetry, and writes it well?"

"May God forgive him!" I said fervently. Then I got sorry, as this was not reverent, and a bright thought struck me.

"What kind of poetry does His Holiness write?"

"Why, the most beautiful Latin elegiacs and hexameters."

"I thought so," I said, triumphantly. "I knew that the Holy Father would write nothing but in the style of the divine Mantuan. If you do anything that way, my boy, I'll forgive you. Keep to your classics, keep to your classics, and you're all right."

It was delightful to find us, the last remnant of the great

generation of the classical priests of Ireland, backed up by the first authority in the world.

It was twilight when I left, and I made my usual detour around our hamlet. Outside the village and just beyond the schoolhouse, in a little cottage whose diamond windows are almost hidden under green creepers, lived Alice Moylan, the head monitress in our little school. I rather liked Alice, for when she was a little child of seven years, she gave me an idea of something for which I had been long seeking. It was a few years back, when I had not laid up my pen finally, but still retained the belief, with a certain author, that "there is no greater mental excitement, and scarcely a sweeter one, than when a young man strides up and down his room, and boldly resolves to take a quire of writing paper and turn it into a manuscript." And in these latter days of life I still sought for a vision of our Lady, which I could keep before my imagination when writing certain things in her honor. Now (perhaps I have already said it), I had a peculiar devotion to the Child-Virgin of the Temple and of the House of Nazareth, where in the noontide the Archangel entered and spoke his solemn words. And I never said the *Magnificat* but on my knees and with a full heart, as I thought on the Child-Prophetess of Hebron and the wondering aged saints. But I sought her face everywhere in vain—in pictures, in the faces of my little children; but not one came up to my ideal of what the little maiden of the Temple and Nazareth was like. At last, one day, little Alice came, and in her sweet oval face, and calm, entreating eyes and raven hair, subdued beneath such a dainty frilled headdress, I saw our Blessed Lady and wondered and was glad. And in those days of her simple childhood, before the awful dawn of self-consciousness, I used dream and dream, and put into form my dreams; and the face that haunted all my sacred and poetic conceptions of our dear Queen was the face of little Alice. But the child grew, and waxed in strength, but waned in beauty,—at least the beauty I regarded when the white soul looked out of the beautiful childish face. But Alice grew to be the village beauty, and she knew it. Every-

one told her of it; but the chief admirer was the little milliner, who lived down near the post-office, and whose simple life was a mixture of very plain, prosaic poverty, and very high and lofty romance. From this Miss Levis, who was a confirmed novel-reader, Alice learned that "she had the face and form of an angel;" that "her eyes had a velvety softness that drew you like an enchanted lake;" that these same eyes were "starry in their lustrous beauty;" that she had "the complexion of a creole, or rather the healthy pallor of the high-born aristocracy of England;" that "her figure was willowy and swayed like a reed in the wind;" and all the other curious jargon of the novelette—the deadly enemy of simplicity and innocence. Then Alice grew proud and vain, and her vanity culminated on the night of our concert in November, when she drew up for the first time her luxuriant black hair and tied it in a knot and bound it in a fillet, which was said to be the *mode à la Greque.* But she was a very pure, innocent girl withal, and exceedingly clever in her work at school.

I had missed her recently, but had been occupied with other thoughts until the time came for the quarterly salaries of the teachers; and I noticed in the returns from the principal teacher that Alice had been absent the greater part of the time. This evening, after leaving Father Letheby, I determined to call, unprepared to witness the little tragedy that was before me—one of those little side-scenes in the great drama of existence, which God turns suddenly to the front lest we should ever mistake the fact that our little world is a stage, and that we have all the denizens of the veiled eternities for our audience. Mrs. Moylan was one of those beautiful Irish mothers, who, having passed through the stress and storm of life, was moving calmly into the great sea of Death and Eternity. She had one of those Irish faces that were so typical of our race some years ago, and the intense resignation and patience of which rivalled the sweet innocence of our little Irish children for the admiration of such a keen and sympathetic observer as Dr. Newman. There were a few wrinkles in the pallid cheeks, and one or two lines across the white forehead, crowned with the clean white cap which our Irish mothers wear. She

looked, I thought, a little reproachfully at me as I entered, but only welcomed me with that courteous reverence which makes us priests so often humbled and ashamed. After a few words I inquired for Alice.

"My poor child hasn't been well, your reverence. We were jealous that you never asked for her."

I protested my utter ignorance of her illness, and inquired what was the ailment.

"You can see yourself, your reverence," the poor mother said, silently wiping away a tear. "But," she whispered, "don't pretend to see anything. She feels it very much."

I passed into the little chamber and was making my apologies to the poor child, when, in spite of her mother's warning, I started back, shocked and horror-stricken.

"Good God," I could not help crying out, "what has happened to you, my poor child?"

She smiled faintly, and then a tear rolled down the leprous cheek. Ay! indeed! my poor little Madonna, my little child, whose beauty was such a dream of Paradise, was changed. The large, lustrous eyes were untouched; but the fair cheek was one hideous, leprous sore. The black, glossy hair was now a few dirty wisps. The child, whose face and figure everyone turned around to look at a second time, was now a revolting mummy, seamed and scarred by some terrible disease. I had presence of mind enough to take up the thin, white hand; she picked the coverlet and said nothing. Her heart was too full of her misery to utter a word. I could only say:

"My poor child! my poor child!"

I turned to the mother.

"This is too dreadful! What has happened?"

"Dreadful enough, your reverence," she cried; "but welcome be the will of God!"

"But what has happened?" I cried.

Then, I thought it would be a relief to the poor child's feelings to tell me her own sad tale, so I said:

"Never mind! Alice will tell me all herself. Now, my child, tell me all."

She did, with all the humility and such gentle submission

to God's decree that I wept freely. It would appear that on the afternoon of that November concert, Alice, like so many other girls, was very much engrossed in her preparations for the evening. She had studied the *Young Lady's Journal* and several other works of interest and usefulness, and all day long was highly excited over her appearance. Once, when she was particularly engaged at the looking-glass, she heard some one fumbling at the half-door, as if anxious to come into the kitchen. Angry at being disturbed, she burst from her room, and saw in the framework of the door an awful sight. It was a poor woman, whose face was completely eaten away by a dread disease called nasal polypus. The nose was completely gone and the upper lip. The eyes stared out as if from a death's-head. The poor creature begged for alms; but Alice, flushed at the thought of her own beauty, and in a rage from being called away from her glass, clapped her hands and shouted:

"Well, you *are* a beauty."

"Not so handsome as you, alanna," said the afflicted one. "There was wance when, perhaps, I was. But your time may come. Mockin' is catchin'. Mockin' is catchin'."

And with these words the woman strode away.

"I could not get the thought of my sin out of my head all that day," continued Alice; "her face was always coming before me, until at last I gave up looking at the glass. But when the night came and we were all in the concert-room, my vanity came back again, for I heard people whisper as I was passing, and my foolish head was turned. Then, when it was all over, and the girls broke into groups, and the people were all around, I tried to attract more attention. And I had been reading of a trick in the novels for making one's self more interesting by standing on tiptoe and opening the eyes widely; and, God help me! I was practising this foolishness, thinking that some of the young men were admiring me for it, when suddenly Father Letheby saw me, and he gave me a look that struck me like a flash of lightning. I felt dazed and blinded, and asked one of the girls to take me from the room and lead me home. But all that night I never slept, the woman's face and the awful look that Father Letheby gave me were starting

at me out of the curtains and out of the dark, until late in the morning I fell into a sleep, only to dream the same dreadful things."

Here the poor girl broke down and sobbed in an agony of remorse.

"Well, then, Father, I got up sick and sorrowful, and before my breakfast I went over there to the Blessed Virgin's altar and said a Rosary, and begged and prayed her not to punish me for what I had done. Sure, I said, 'twas only a girl's foolishness and I was young; and I promised then and there to give up novel-reading and to be good, and to let my hair fall down, and to drop all my foolish notions; but 'twas no use. I saw something in the face of the Blessed Virgin that frightened me, and I knew I was in for something. I didn't think my punishment would be so dreadful."

Here the poor child sobbed again, and picked the coverlet mournfully as she tried to choke down her emotion. I looked over at that statue of the Blessed Virgin and shook my head reproachfully.

"Oh! Father, why does God punish us so terribly for such small sins?" the poor girl went on. "And what must purgatory be, and what must hell be when He punishes us so dreadfully here! I thought 'twas all over and my fear was vanishing, when one Sunday morning, dressing for Mass, I noticed a tiny pimple here on my cheek. It wasn't as big as the head of a pin; but it gave me great trouble. Not that I suspected anything; but when our poor heads are turned with vanity, you don't know, Father, what a worry these little blemishes are. I just touched it with my finger and it bled. That night 'twas an angry spot. I used everything I could think of—lard, and butter, and ointment. No use. Every day it grew and grew and grew into an ugly sore. Then I wrote, as Miss Levis advised me, to a London doctor, recommended in the journals; he sent me a prescription—"

"For nothing?" I interjected.

"No, indeed, Father. Before I was done with him it cost me a pound. But I applied his cosmetics and became daily worse. Then my mother spoke of making rounds. But I

wouldn't leave her. I went to the school every day, but I saw the girls watching me. I heard them whisper to each other, and sometimes I caught their words. They weren't kind. Then I stopped away. One day, while I was sitting at the door knitting, suddenly the sun was darkened, and there was the dreadful face of that woman over me.

"'I'm asking charity for God's sake,' she said.

"I got up humbly and gave her bread and twopence. She looked at me keenly and said: 'God save you, alanna, and purtect you from misfortune. Sure 'twas only a hasty word you said. God save you and purtect you, alanna!'

"Then the frightful anger of God coming down upon me suddenly flashed upon me, and I flung aside my knitting and rushed into this room, and cried and screamed and bit the counterpane until I tore it in threads and shrieked:

"'Don't! don't! O Lord; Oh, don't! don't!'

"And then I turned to the Blessed Virgin and said the little prayer 'Remember' that you taught us, Father; 'Remember;' and then I said:

"'You won't let Him, Mother! you won't let Him! Didn't you say you wouldn't let Him?'

"But the face stared down at me pitilessly, pitilessly. There was no hope."

The poor child stopped again, and to relieve her from the pain of memory I said:

"But wasn't the doctor called in all this time? The doctor is very clever, you know."

"Oh, he was, Father! And he was very kind. But he was very angry; and I think, Father, he cursed when I told him about these London cosmetics. And one day he asked mother a lot of queer questions about father and grandfather; and then he said something about 'strumous,' and 'hereditary;' and he has done me no good."

"Did Father Letheby call?" I asked.

"Oh, dear, yes, that was my only consolation. He calls twice a week, sometimes three times; and he brought Miss Campion, and she comes every day and reads for hours with me; and look at those violets and lilies of the valley—'twas she brought

them; and sometimes a strange gentleman comes with her, and he sits down and talks and puts queer questions to me—all about God, and what I do be doing, and what I do be thinking. But since Father Letheby told me that there is something behind it all that I don't understand, and that some day I will understand it, and see it is all God's love and not His anger, I am quite resigned, Father, and I do be saying all day: 'Thy Will be done! Thy Will be done.' But I break down when I think of all I've gone through."

"Let me see," I said, as a light began to dawn upon me; "you are now perfectly resigned, my poor child, are you not?"

"Oh! yes, Father; and really happy. Only for mother, who frets about me so much, I wouldn't care to be well again. Sure, as Father Letheby says, I don't know but that something dreadful was in store for me; and that God, in His mercy, has just saved me."

"Quite right! quite right! my child. And tell me now,—this strange gentleman,—has he ever asked you to pray for him?"

"He did, Father. And I didn't like it at first; but Father Letheby said I should. And I have been saying a Rosary for him every day since. And the last day he was here he asked me: 'Now, Alice, tell me the plain truth. Are you glad this has happened you?' I hesitated for a moment, then I looked at the Wounds of our Lord, and I said firmly: 'I am.' And he said: 'Do you believe God will give you back your beauty, and make it a hundred times greater in heaven for all you have suffered here?' And I said confidently: 'I do.' 'Alice, my child, will you pray and pray strongly for me?' I said: 'I will, sir.' And he went away looking happy. But, you know, Father, these are my good times, when I feel resigned and think God is using me for His own wise purposes; welcome be His Holy Will! But I am sometimes bad, and I get unhappy and miserable, and I ask myself: 'Why did God do it? Why did God do it?' And once I said to our Blessed Lady, when she looked so cold and stern,—I said—"

"What did you say, dear?"

"I said: 'If Daddy Dan was here, he wouldn't let you do it.'"

And the poor child smiled at her own childishness and simplicity.

"But that's not all, Father. I have told no one but mother and you; but I'm all one running sore down to my feet, and the doctor said something about an operation the other day. Sure, you won't allow that, Daddy Dan, will you?"

She was rolling one of the buttons in my sleeve round and round in her thin fingers, and looking wistfully at me.

"No, my child, no operation! You have gone through too much for that. But now cheer up, Alice, it will all come right. Some of these days you will see how our dear Lord and His Holy Mother love you. Why, don't you know, you little goose, that these are signs of your predestination? Don't you remember all that you have learned about the saints, and how they prayed to be afflicted?"

"I do, Daddy Dan."

"And don't you remember all about those holy women that were marked with the wounds of our Divine Lord?"

"I do, Daddy Dan."

"Very well! Now you're one of them. The Lord has made you His own. Now, good-by. I'll come to see you every day in future. But pray! pray! pray! won't you?"

"I will, Daddy Dan! Will you come to-morrow?"

This was all very well; but I was as cross as a bear with a sore head, notwithstanding.

"Wisha, then, Mrs. Moylan," I said, as I was leaving the house, "aren't you the mighty proud woman entirely, never to call in your parish priest, nor send him word about your poor child! What are we coming to, I wonder, when poor people are getting so much above themselves?"

"Well, then, I didn't like to be troubling your reverence. And sure, I thought you knew all about it, and that Father Letheby told you."

"He didn't then. You and he have kept it a great secret, —a great secret entirely. Never mind. But tell me, is the poor child really resigned?"

"Well, indeed she is, your reverence, excep' now and then, when the whole thing comes back to her. In fact, she's less trouble than when she was well. Then nothing could please her. She was always grumblin' about her clothes, an' her food; and she was short and peevish. Now she is pleased with everythin'. 'Tis 'whatever you like, mother;' or ''tis too good for me, mother;' or 'thank you kindly, mother,' until sometimes I do be wishing that she had some of the old sperrit, and take me short in her answers. But, sure, 'tis all God's Blessed and Holy Will. Glory be to His Holy Name!"

I went back through the village again and called upon Father Letheby. He was just sitting down to dinner.

"I don't want to take away your appetite," I said, refusing the chair which he proffered; "but I am for the first time genuinely angry with you. I suppose you had your reasons for it; but you ought to know that a parish priest has, by every law, natural and canonical, the right to know about his sick or distressed poor people, and that a curate has no right to be keeping these things a secret from him. Reticence and secretiveness are excellent things in their way; but this too may be overdone. I have just been down to Mrs. Moylan's to learn for the first time that her child has been sick for nearly two months. You knew it and you never told me. Now, I'll insist for the future that a sick-call book shall be kept in the sacristy, and that the name of every patient in the parish shall be entered there. Good-evening."

He flushed up, but said nothing.

I passed the chapel-door and went in straight up to the altar of the Blessed Virgin.

"Now," I said, "you've carried this entirely too far. Is this the return I've got for all I've done for you for the past fifty years? Think of all the Rosaries I said for you, all the Masses I offered for you, all the May devotions I established for you, all the Brown Scapulars I gave for you—all—all—and this is your return; and she your own child, that I thought

was so like you. 'Pon my word, I think I'll blow out that lamp and never light it again."

The mild, brown eyes looked down on me calmly, and then that queer thing called Conscience, that jumps up like a jack-in-the-box when you least expect it, started at me and began:

"What folly is this, Father Dan? Do you think you know more than God and His Blessed Mother? Do you? Your head is so turned with heathen vanity that you think you ought to get the reins of the universe into your hands. Here's your classics, and your Spinoza, and your Cappadocians, and your book-writing, and all your castles in the air, and your little children lying on their sick-beds and you knowing nothing about it. Look sharp, old man, your time is at hand, and think what the Judge may do with you when His hand presses so tightly on His little children."

I sat down to my dinner, but couldn't touch a bit. It was a nice little dinner, too,—a little roast chicken and a scrap of bacon and some nice floury potatoes. No use. The thought of that child would come before me, and her piteous cry: "Oh, don't, dear Lord, don't!" and, "Sure you won't let Him, Mother; you said you wouldn't;" and with a great big lump in my throat I pushed aside the plate and went over to the darkening window.

After a time Hannah came in, looked at the dishes, and looked at me.

"Was there anything wrong with the chicken?" she said, thinking I was reflecting on her cookery.

"No, Hannah, 'twas all right; but I'm not in a humor for eating."

She was surprised. So was I. It was the first time for many years that I bolted. Thank God, a good appetite and His Divine Grace have never deserted me.

"I'm thinkin' you're in for somethin'," she said. "And no wondher! I niver knew a man to timpt Providence like you. Will you have the hot wather, as you ate nothin'?"

"Don't mind, Hannah. I'll have a cup of tea by-and-by."

I sat down to the fire, looking into all its glowing crevices

and crannies, thinking, thinking of many things. By-and-by, in came Father Letheby. He was subdued and deferential, but evidently very much hurt at my unaccustomed rudeness. He stood with his back to the fire, looking down on me, and he said, in his best Sunday accent, smoothed and ironed:

"I confess, sir, I am still quite at a loss to understand your rather—well—forcible remarks this evening. I can see, certainly, a great deal of reason in your irritation; and I am not at all disposed to contravene the principle that you have an indefeasible right to be acquainted with the sorrows and trials of your parishioners; but pardon me for saying it, I was only carrying out, perhaps too logically, your own reiterated teaching."

"Look here," said I, "have you had your dinner?"

"Yes, sir," said he.

"Well, then, sit down, and have your coffee here. Touch that bell."

He sat down, and somehow this took a lot of the starch out of him.

"You were saying something," said I, "about my teaching. When did I ever teach you to keep the most vital interests of these poor people a secret from me?"

"Well," said he, balancing the sugar in his spoon over the cup, "if there was one lesson more than another that was continually dinned into my ears, it was: 'When a young man comes into a strange parish, he must be all eyes and ears, but no tongue,' and I think you quoted some grave authorities for that aphorism."

"Quite so," I replied. "I think it is a most wholesome advice. For there never yet was a young man, that was not disposed to think that he could run a parish better than all the pastors that lived for generations there. But did you understand me to say that we were never to talk over and discuss parochial affairs?"

"Well, I confess," said he, "I did not. But you see, sir, your thoughts were running in quite another channel. You were interested in the classics and in literary matters."

"My conscience, my dear boy, has already made me aware

of that, and in somewhat more forcible and less polite language than you have used. Now, I admit that I have been a surly old curmudgeon this afternoon, and I am sorry for it; but hereafter, don't leave me in the dark any longer about my parishioners. It seems to me that, if we dropped our occasional uncharitableness about each other and our more occasional criticisms on our superiors, and addressed ourselves to the work God gives us to do in that limited circle he has drawn about us, it would be all the better."

"Well, sir, I quite agree with you. But I must say that for the few months I have been here, I do not remember to have heard much uncharitableness about our brethren from you."

There now! How can you be angry with a fellow like that? The black cloud turned softly into gray, and the gray turned slowly round, and showed only the silver lining.

XXI.—The Factory.

Notwithstanding my gloomy forebodings, I find that Father Letheby has eagerly grasped the idea of writing on the historical and philosophical subjects I had suggested. Where he got books of reference I know not, nor can I conjecture; but he has a silent way of accomplishing things that would seem to a slow-moving mind like my own little short of a miracle. When, therefore, one fine day in early April I strolled in to see him (for that little tiff about the sick child has only cemented our friendship), I gasped to see a huge pile of quarto manuscript paper in a fair way to be soon well blackened, and by the side of his writing-table several heavy, leather-lined folios, which a certain visitor described as "just the kind of book you would take with you for a stroll by the seashore, or your annual holiday at Lisdoonvarna."

"Hallo!" I cried; "so you're at it. I thought you had given it up."

"I'm in for it," he replied modestly, "for good or ill. You see, I recognized some truth in what you said, and I determined to do a little to take away our reproach."

"I must say you are a singularly acute and deep thinker

to recognize my far-seeing, almost Promethean wisdom; but to tell you the truth, I haven't the faintest idea of what I said to you, except to recommend you to do something for the spread of Catholic literature."

"Never mind, Father Dan," he replied, "the seed is sown; the die is cast. I intend to scribble away now and to submit my manuscript to the editor of some ecclesiastical journal. If he accepts it, well and good; if he doesn't, no harm done. By the way, you must help me, by looking over this translation of the funeral oration of St. Gregory Nazianzen on St. Basil. I depend on your knowledge of Greek a great deal more than on these garbled versions of Scotch or Oxford translators."

Isn't that a nice young man? What could I do but go over, then and there, that famous panegyric, that has made the author as great as his subject. At the end of his papers on the "Three Cappadocians," Father Letheby intends to give in Greek, with English translation, passages from their sermons and poems. A happy idea!

"Now, so far so good!" said Father Letheby, after this little conference. "The metaphysical subject is more difficult to tackle,—a fellow can be tripped up so easily; but we'll postpone that for the present. Now here are three matters that concern us. I think Ormsby is on the point of coming over. The prayers of the little children and of that poor Dolores, Alice, have nearly pushed open the gates of the Kingdom. At least, they're creaking on their hinges. Secondly, I'm beginning to get afraid of that young girl. Under her awful cross she's developing such sanctity as makes me nervous about guiding her any longer. She is going up the eternal hills, and my spiritual sight cannot follow. Thirdly, we open the shirt-factory on the 20th. I give you timely warning, Father Dan, for you are to be chairman, and your speech is to be the event of the occasion."

"Quite an anti-climax from the eternal hills," I said, noticing his tendency to practical issues rather than to supernatural evolutions; "but now, let us see. Are you sure of Ormsby?"

"Nearly so. I have left him severely alone—told him the

matter concerned himself altogether. He has given up reading and argumentation of every kind. He says the *Veni Creator* every day. But I think, under Heaven, it is the patience and divine serenity of this poor child that affect him most deeply."

"Then he isn't shocked at her appearance?"

"Oh, dear, yes! He cannot bear to look at her. He says it is more like Oriental leprosy than anything he has seen in these countries. But her gentleness and patience and her realization of the unseen startle him—"

"It has startled me more than once," I replied.

"And me. I begin to feel almost nervous about directing so high a soul. I am glad you have noticed it, because you can give me lights."

"H'm. You are becoming sarcastic, young man. But I feel we are treading on holy ground. Let us look to ourselves. How often do you give the child Holy Communion?"

"Every Sunday and holiday."

"Has she asked for more frequent Communion?"

"Yes, indeed; but I hesitated."

"Hesitate no longer. *Digitus Dei est hic.*"

Of course, I had seen all this myself; for in a quiet, unconscious way, this poor child had manifested even to my purblind eyes the dealings of God's munificence with her. By degrees all the old vain regrets after her beauty had yielded to perfect resignation; and resignation had grown into peace, and peace had been transformed into rapture.

"I used be thinking, Daddy Dan, a good deal of what you said to me—how these poor bodies of ours were but a little lime, and phosphorus, and water; and that we must all go through the terrible changes of death; and what you told me of that great saint in Spain and the dead queen; but it was only when Father Letheby read to me about our Lord, 'a worm and no man,' 'a leper and accursed by God and afflicted;' 'and one huge sore from the crown of his head to the sole of his feet'—that I began to think He had made me like Himself, welcome be His Will, and Holy be His Name!"

Then I got her a fine big brass Crucifix from the Pas-

sionist Fathers at Mount Argus, and left her to her wonder-working and merciful Master. But she has impressed Ormsby profoundly. "The weak things of the world hast Thou chosen to confound the strong." "Thy ways are upon the sea, and Thy pathway on the mighty waters, and Thy footsteps are unknown."

"Well, now," I said to Father Letheby, getting out of my reverie, "to come down from the Holy Mountain, what's this you are saying about the shirt-factory? You don't mean to aver it is a *fait-accompli?*"

"Certainly," he replied, "everything is arranged; and on the 20th a dozen sewing-machines will be clicking merrily in the old mill."

"You have the lamp of Aladdin," I said, admiringly. "Now, who's to be there?"

"All the gentry and the *élite* of the neighborhood," he said.

"Rather a limited audience for a great occasion," I couldn't help saying.

"No matter," he cried, rising up; "it is a good work, however. But you'll take the chair, Father Dan, won't you?"

"All right," I replied, but with a little misgiving, for no one knows what necromancy this fellow is capable of, and I had already conjured up visions of the Lord Lieutenant and the Dowager This and the Countess That—"but mind you, my speech is to come in at the end; and I promise you they won't have to look long at their watches."

"Very good, sir," he replied, "all is now arranged."

I went down to see my little martyr, for she is pleased to say that I do her good by my visits. There she lay meekly, the big crucifix in her hands, and her lips always moving in silent prayer. The children often come in to see her, she told me, and read by her bedside; for now there is no jealousy, nor triumph, but all have begun to think that there is a saint in the parish. The little milliner used come at the beginning, and bring her little novelettes and journals, and talk about the fashions, which only made the sufferer unhappy. All that is now stopped; and the Clock of the Passion and the Visions of Catherine Emmerich are now her only reading.

"Mr. Ormsby was here again to-day," she said.

"Indeed. And was he as inquisitive as usual?"

"Nearly," she said, with a smile. "But do you know, Daddy Dan, I think he'll become a Catholic. Isn't it an awful thing not to be a Catholic, Daddy Dan?"

"'Tis, my child. It's worse than being born blind."

"Now, what would I do if I had not our dear Lord"—kissing the crucifix—"and His holy Mother? I'd rather a thousand times be as I am than Queen of England."

"Of course. Who brought these flowers?"

"Miss Campion. She calls them lilies of the valley. Is it a sin to smell them, Daddy Dan?"

"No, child, it is no sin. Nay, 'tis a prayer if you glorify God for the wonders He has wrought in these tiny leaves."

"But they'll fade away and die in a day or two, Daddy Dan!"

"So shall all beautiful things, my child, only to be transplanted where there is no rust or fading."

"Thank you, Daddy Dan. That's just what I said to Mr. Ormsby. 'Do you really believe,' he said, 'that it is the love of God that has smitten you?' 'Yes,' I said, firmly. 'Do you believe that you are all the dearer to Him for that He has smitten you?' 'Yes,' I said, 'I'm sure of it.' 'And do you believe that God will take you out of the grave and build you up far fairer than you have been?' 'I believe it most certainly,' I replied. 'It's the sublime and the impossible,' he cried. And then he said,—but I shouldn't repeat this, Daddy Dan,—'Mind, little one, if I become a Catholic, it's you have made me one.' But it would be so nice, if only to repay Miss Campion for all her goodness."

Then I began to think of some holy man that said: There should be an invalid, and an incurable one, in every religious community, if only to bring God nearer to them in His great love.

As I was leaving, Mrs. Moylan pulled me aside.

"Is there any chance at all, your reverence, of her recovery?"

She looked with a mother's wistfulness at me.

"For I do be praying to the Lord morning, noon, and night, that if it be His Blessed and Holy Will, He would take her out of suffering, or restore her to me."

I made no answer.

"You could do it, your reverence, if you liked. Sure, I don't want you to do any harm to yourself, God forbid; but you could cure her and restore her to me, if you plazed."

"I couldn't, Mrs. Moylan," I replied; "and what is more, I wouldn't now take her away from God if I could. I was as bitter as you about it; but now I see that God has His own designs upon your child, and who am I that I should thwart Him?"

"Perhaps your reverence is right," she replied; "but the mother's heart will spake up sometimes whin it ought to be silent."

I passed by my little chapel as I went home, and knelt down for a prayer. I thought the Blessed Virgin looked queer at me, as if to say:

"Well, are you satisfied now? Who was right—you or my Son?" And I went home very humbled.

The great day at last arrived. And if I was surprised the evening of the concert at the transformation effected in the old mill, I was still more surprised when, entering its precincts on the opening day of the Kilronan Shirt-Factory, I came face to face with quite a distinguished gathering. There were carriages drawn up at the door, the liveried coachmen hardly able to hold the prancing horses' heads; and the owners were in the great room up-stairs, chatting in groups or examining the machines, that, clean and bright and polished, only awaited the soft touch of human fingers to work wonders. And there, on the large table filling up the whole centre of the room, was displayed an assortment of linen and flannels cut up into as many sections as you could take out of all the diagrams of Euclid. And there, of course, was the stage, undisturbed since the evening of the concert; and there were the same flowers and palms, and the same little girls dressed in satin, and the same piano, and Miss Campion, only waiting the signal to commence.

I moved up through the long hall, making my bows to right and left. Father Letheby was chatting gaily with some very grand people, and pointing out his little improvements here and there. He was in his best optimistic humor, and was quite at his ease in the groups that surrounded him. It is curious how we differ. I did not feel at all comfortable, for I'd rather be talking over the cross-door to any old woman about her chickens, or settling the price of a bonham, or lecturing about the measles and the croup, than conversing with the grandest people of the land. But everyone to his tastes; and sure, I ought to be proud that my good curate—

"I move that the parish priest take the chair."

"I beg to second the proposal," said a dapper young fellow, who looked as if he had stepped out of a band-box. And before I knew where I was, I was on the stage ensconced in a comfortable chair; and then there was a burst of music around me, which gave me leisure to look about and take stock. It was all very nice. There was a great group of fine ladies in front, and they were all staring at me as if I were a dime-museum prodigy. I was "Gorgonized from head to foot with a stony, British stare;" a cool, unblushing, calculating stare, that made me feel as if I were turning into stone. I did not know what to do. I tried to cross my legs coolly, but the armchair was too low, and I fell back in a most undignified manner. Then I placed my hands on my knees, thinking that this was the correct thing; but it struck me immediately that this was the attitude at High Mass, and I gave it up as out of place. Then I assumed an air of frigid composure, and toyed with my watch-chain. But a little girl screwed her eyes into me, and said, evidently, in her mind: "That old gentleman is a fidget." Then I leaned back gracefully, but something whispered: "That's all right at home, Father Dan, but please remember that the *convenances* of society require a different posture;" and I sat bolt upright in a moment. My eye caught in a blissful moment my new handsome umbrella that lay against my chair. I took it up and leaned with dignity upon it; but that aforesaid little girl looked at me, and looked at her mamma, and said—I know she said in her own mind—"That old gentleman thinks it is going

to rain, and he wants to open his umbrella. Mamma, tell him that there is no danger of rain here." I put down my umbrella. Then Miss Campion,—God bless her! she always comes to my relief,—tore her little fingers along the keys in a grand finale, and then tripped over to her old pastor, and said, gaily:

"Hurrah! Now, Father Dan, for the grand speech. Won't you astonish these heretics?"

I believe I did astonish them. For, after a few preliminaries, I settled down coolly into a quiet, deliberate talk; and I saw by degrees the stony stare melt away into sunny smiles, and the sunny smiles broadened into genteel laughter, and there was great clapping of hands, and suppressed cheers, and altogether I felt that I held them all in the palms of my hands. But that wicked little girl in the front seats held out a long time. She did not know whether to laugh or to cry. She blinked her eyes at me, as if to be sure it was not a spectral vision; then looked dreadfully alarmed; then consulted her mother's face, now wreathed in smiles; and then, when her brother was falling off the seat laughing, and poking her with his stick, she condescended to relax her awful stare, to smile, to look surprised at herself for smiling—at last, to laugh. I knew then I had the victory, and I sang, *Io Triumphe!* in my own mind.

It is curious and interesting to notice how thoroughly these Protestant folk warm to a priest the moment they discover he is not quite an ogre. All these great people gathered round me; they were so delighted, etc.

"What's your name, my dear?" I said to the wicked little girl.

"Nonna!" she replied.

"By Jove!" I exclaimed, "St. Gregory's mother!"

"Naw," she said, "it's grandmaw's name."

"It's a pretty name all the same," I replied; "may you wear it as long as grandma."

The girls were all sitting at the machines waiting. Down near the end of the hall were two individuals in close conversation. They looked prosaic and dull amid all the excitement. When I got near them I saw the man, who was look-

ing at me steadily, with one eye closed, whilst I was speaking. He was an infidel, a Giaour, an incredulous, questioning, calculating unbeliever in all my rosy forecastings. He was the manager over from Loughboro'. The lady was manageress, and had come over to superintend the initial proceedings at Kilronan. Somehow I didn't like them. They chilled the atmosphere. There was that cool, business-like air about them, that L. S. D. expression that shears off the rays of imagination, and measures and weighs everything by the same low standard. I saw Father Letheby, buoyant, enthusiastic, not merely hopeful, but certain of the success of his enterprise. I saw these two business people chatting and consulting together, and I knew by their looks that they were not quite so sanguine. It was "the little rift within the lute."

As I went home, pondering and thinking,—for I didn't wait for the tea and cake that are supposed to be essential to all these gatherings,—I heard the patter of a light foot behind me, and in a minute Bittra was by my side.

"Dear me!" she panted, "you are so young and active, Father Dan, it is hard to keep up with you."

By which kind sarcasm I knew that Bittra had something good to tell me.

"Shall I call you Bittra or Beata?" I replied, looking down at her flushed face.

"Beata! Beata! Beatissima!" she said, in a kind of ecstasy; "it is all right; and God is *so* good!"

"I always object to the fireworks style of elocution on the part of my curate," I said, "and if you could shed a calm, lambent light on this ecstatic episode, it would suit my slow intellect."

"Slow," she said, stopping,—"do you know, Father Dan, that is, you *do* know, that you have just made one of the nimblest, wittiest, drollest, most eloquent speeches that ever was made. I heard Mrs. S—— say that she never could have believed—"

"Beata," I interrupted seriously, "my purgatory will be long enough, I believe. Indeed, if I get out in the general exodus on the Day of Judgment I shall consider myself happy.

Where's the use in your adding to it, and making an old vain man so much vainer? Tell me about what is nearest to your heart to-day."

Thus soberized, she gave me a fairly consecutive account of what had happened. I say "fairly," because, of course, there were many exclamations, and notes of interrogation, and "asides," which I let pass without comment.

Ormsby had paid the suffering child a visit that morning, and had put his final theses and difficulties before her. Disbeliever in miracles, he was face to face with a miracle. That such an awful affliction as befel Alice should be accepted, not only with resignation, but with joy; that she would consider it a positive misfortune to be restored to her old beauty, and that she was forever thanking God that He had elected her to suffering, was either of two things—insanity or inspiration. And her faith in the supernatural—her intense realization of the existence and the daily, hourly influence of our Lord and His Blessed Mother, and her profound conviction that one day her physical shame and torment would intensify her glory in Heaven—all this struck him as a revelation, before which the antics of spiritualists, and the foreknowledge of Brahmins, and the blank agnosticism of science paled into contemptible insignificance.

Bittra, as usual, had been speaking to Mrs. Moylan in the kitchen. Sitting on the straw chair she spoke for the hundredth time her words of consolation to the poor mother. The murmur of voices came clear, but indistinct, from the little chamber of the sick girl. Then, after a long conference, Ormsby came out, grave and collected as usual, and Bittra having said good-by to the mother, and kissed the leprous face of the sick girl, they both walked on in silence, until they came to the bridge that spanned the fiord near the "great house." Ormsby leaned on the parapet of the bridge looking out over the tumbling waters for a long time. Then, turning, he said:

"Bittra, I *must* become a Catholic."

Then Bittra put her hand in his gloved palm, and that was all.

"And was that all?" I exclaimed incredulously.

"That's all," said Bittra, "and wasn't it enough?"

"That's not the way a novelist would wind up such a delightful romance," I said. "There would have been at least twenty or thirty pages of lurid description."

"Ah! but this is not a romance," said Bittra; "this is stern reality."

And she tried ineffectually to frown.

"It only remains now," she continued, "that Rex shall be instructed, and that won't take long; and then received, and make his First Communion, and that won't take long; and then—and then—"

She paused. I was studying attentively a sea-gull that was poised motionless over the heaving waters.

"Father Dan, you're becoming very unkind."

"Indeed? I was only waiting for the date and circumstances of the 'then.'"

"Well, you see, it can't be May; because the people have a foolish superstition about May; though I should *so* like to be—to be—married under our Lady's auspices. But the first day in June. Won't that be delightful? And it must be right under the statue of the Sacred Heart; and I shall put there such a mass of roses that day; and we shall both go to Holy Communion, and you'll say the nuptial Mass, Father Dan—"

"I?"

"Yes, of course. Who else, I should like to know?"

"I thought you would be bringing down an Archbishop or even a Cardinal—"

"Now, you're jesting as usual. I'll have no one but you—you—you—to marry me; and perhaps, if I were not asking too much, the choir might sing—"

"Certainly! They *must*. But I won't promise you that wedding-march by that German fellow—"

"Mendelssohn?"

"Yes. That's his name, I believe. Nor that other march of that other fellow, whom we see on the papers."

"I know. You mean the grand march in *Lohengrin*. Why, Father Dan, what a musician you are! Who would ever think it?"

"Ah, my dear, I'm not understood at all. But I'll promise you one thing, my little child, such an ovation from the poor of Kilronan as will make the angels cry with envy."

Here Bittra was silent.

"One word more, Father Dan," she said, wiping away a happy tear, "I must be running back. Rex is waiting. But he doesn't speak enthusiastically about this sewing business. You know he has great experience of the world—"

I nodded "of course."

"And he has seen all kinds of things, and he is awfully shrewd and clever, and he knows people so well, and he understands business matters so thoroughly—"

"Go on," I said, admiringly.

"Well," she continued, with a laugh, "he does not like this affair at all, nor the boat business at all. He's afraid that Father Letheby, for whom he has the greatest admiration, will become embarrassed in money matters, and that there will be trouble—"

"Don't let this imaginary shadow darken your sunshine, Bittra. It will be all right. Trust Father Letheby. He is very far-seeing."

"Well, good-by, Father Dan. Pray for me. And won't you go see our little saint, and tell her? I have no time to-day."

"Good-by, and God bless you!" I said fervently.

It is these white souls that brighten the gray landscapes of life, and make death desirable; for shall we not meet their sisters and compeers in Heaven?

CHURCH BUILDING.—II.

The Materials.

WHEN a pastor begins to entertain seriously the thought of building a church, one of the first things naturally to come before his mind is the question of the material of which it should be built. Circumstances may be such as to leave him no choice, but very often there is room to choose, and therefore

it may not be amiss before proceeding further to make some remarks on the different kinds of material that may be thought of, and on their relative fitness for the purposes to which they may be applied.

In the construction of buildings, sacred and secular alike, three kinds of material have been in use almost from the beginning and everywhere: wood, brick, and stone, and they are all largely in use among us at the present day. Something has therefore to be said of each.

I.—Wood.

Whenever architecture develops in a thickly wooded country, the first stage of its progress gives us purely wooden edifices. Many think that even the Greek styles had their origin in structures of that material, which are supposed to have transmitted their typical forms to the beautiful marble of later days. It is certain that north of the Alps most of the Christian churches were for many ages built of wood. We are constantly meeting references to wooden churches in the chronicles of the Saxon and Norman times, both in England and through the European continent; but they have almost all disappeared by natural decay, or been destroyed by fire, or have been pulled down to make way for more solid and durable buildings. To find them to-day in the Old World we have to go to Norway, or better still to Russia, where log structures are still used in country places for ecclesiastical as well as for domestic purposes.

Things have followed a similar course in most parts of the American continent. The abundance of forest timber and its consequent cheapness, the ease of handling it, and the rapidity with which any kind of edifice could be made out of it, all led to its almost exclusive use in building by the first settlers. The same reasons continue to lead to similar results in newly settled regions, while habit prolongs the custom elsewhere even in altered circumstances. Thus it happens that America stands first at the present day in the relative proportion of her wooden domestic and public edifices. True, they are fast disappearing, especially the latter; yet we believe that the majority of the

churches, if all be counted, still remain frame buildings; and if many give place to structures more monumental, many new ones are erected to meet temporary needs.

But while, as a fashion or as a convenience, they may linger for a time, they are ultimately destined to disappear, and this for various reasons. First, because they are æsthetically unsuited to their purpose. In an edifice consecrated to God one instinctively looks for something dignified and monumental, such as is scarcely possible in wooden structures. Next, because, even though cheaper to erect, they are more costly to keep in repair, and after two or three decades cease to be serviceable short of a total renovation; so that even from an economic point of view they are undesirable. Lastly, because unlike domestic architecture, in which the use of the material has given rise to much that is original and graceful in country residences, and even in cities such as San Francisco, where nearly all the private houses are built in red pine, our religious builders have produced nothing deserving to be preserved or to be imitated. The wooden churches of this country, when aiming at art in any degree, simply reproduced the traditional forms of the past, never borrowing a suggestion from the new material, but too often repeating structural features necessitated by the use of brick or stone, but entirely meaningless where wood is employed. Yet they often present externally a neatness pleasing to the eye, while the interior is still more frequently full of devotional suggestion and religious repose. For years they may have sufficed for the needs of many devout souls, and many pious recollections and associations may have gathered around every object they contain. In such cases priests and people are equally reluctant to part with them, and the passage to a new and, as often happens, unfinished building gives a chill to their devotion. But it is only for a time. New associations arise; new habits are formed; and after a little the new church has taken hold and the old frame building is forgotten.

II.—Brick.

After forest timber, the most common material employed in the building of our churches is brick. From the earliest ages brick supplied for civilized man the lack of stone. Like

many other useful things, its discovery is most likely due to chance. It was noticed that certain descriptions of clay lent themselves to be formed or moulded in any shape, and that once submitted to the action of fire, or even to the ardent rays of the sun, they hardened and became like stones. Sun-dried bricks are found in the most ancient monuments of Babylonia, Assyria, and Egypt, while it is with burnt bricks, Genesis tells us, that the tower of Babel was built (Gen. xi: 3). The Romans used them largely in the construction of their public as well as their private buildings all over the empire, and even to the present day in certain countries, such as Holland and northern Germany, in parts of England, of France, and of Northern Italy, the scarcity of stone has led to the almost universal prevalence of brick for all building purposes. Sun-dried bricks were never in use in any but dry, warm climates. A single winter in most parts of America would suffice to destroy them. But in California and the old Spanish possessions, where the winters are mild, we find even now a number of churches as well as of private houses built many years ago in that material (called by its Spanish name, *adobe*), and still perfectly available.

The clay of which brick is made is extremely common. It is essentially a silicate of alumina, with a varying proportion of other substances, such as sand, lime, potash, iron, etc. It is the presence and relative quantity of these secondary elements that determine the color of the brick—red, white, yellow, buff, etc. The various tones of red are due to iron. Brickmakers have it thus in their power to produce a great variety of tones, either by choosing the proper clay or by mingling with that at their command the elements necessary to produce the desired effect. They may even reach it in some cases by applying a greater degree of heat. Thus certain kinds of brick naturally red may be vitrified externally by more intense heat and assume a greenish-blue color.

At the same time, owing to the plasticity of the original substance, bricks can be made of various sizes and of any desirable shape—plain, rounded, splayed, hollow, etc. *Terra-cotta* is only a finer sort of brick, and, as all know, it can be moulded into the most varied and exquisite forms.

Here then is a material of pleasing variety, accessible, easy to handle, comparatively cheap, perfectly solid, and resisting the effects of fire even better than stone. It does not indeed lend itself to the production of grand, impressive, awe-inspiring structures, such as our great mediæval cathedrals. It lacks the dignity and beauty of stone. It cannot be wrought by artist's chisel, nor adapted, except imperfectly and with much cost, to some of the most important features of ancient architecture or that of the Middle Ages, such as columns, piers, mouldings, tracery, etc. But it admits of being helped out in such particulars by stone, with which it happily combines itself, or by *terra-cotta*, which in a manner belongs to it and is susceptible, as we have said, of the greatest variety of forms. Even left to its own unaided resources, brick, as manufactured to-day, of various sizes, colors, and shapes, may, with judicious selection and arrangement, reach the happiest and most striking effects. The tourist will find in Germany many modern instances of the kind, and the mediæval brick structures of Northern Italy continue year after year to awaken the admiration of cultivated visitors. It may, therefore, be well deserving the consideration of a pastor about to build, whether, at a given cost, he may not have a church more pleasing, more practical, and at the same time more truly artistical, by the employment of brick in preference to any other material. But here again much will depend upon the architect, his taste, his knowledge of the possibilities of brick, especially when helped out by *terra-cotta*, and, we may add, his acquaintance with the beautiful products in that material of European architecture. The number of men well equipped in this regard is slowly increasing in the country, and to their efforts coming generations may be indebted for a series of sacred buildings, unassuming, inexpensive, yet revealing a sense of true art, and not unworthy of their great and holy purpose.

III.—Stone.

But stone is, after all, the chief, the natural resource of the builder, the almost necessary material of monumental structures, and as such it has been employed in ancient Egypt, Assyria, Greece, and Rome, and throughout Europe during

the Middle Ages and down to the present day. It presents great varieties, as all know, and there is scarce any of them which may not be made available for some sort of building. America is particularly rich in this manner of natural wealth, and although very unequally divided among the different States, her exceptional facilities of transport make its various kinds available almost everywhere. In most of our great cities stone is used coming from all directions, and often from a distance of many hundred miles.[1]

From the point of view of the builder, we may distinguish chiefly four kinds of stone: granite, sandstone or freestone, limestone, including marble, and schist or slate stone. They may all be found more or less abundantly in the same State; but as a question of proportions, Massachusetts and Maine supply most granite; Ohio, New York, Pennsylvania, and Connecticut, most sandstone; Vermont, Illinois, Ohio, New York, most limestone; Pennsylvania, most slate.

Granite.—Granite, so called from its characteristic granular structure, offers a considerable variety of grain and color, arising from the size and distribution of its component crystals, or from the admixture of other matter. Considered in itself, it possesses architectural qualities of the highest degree. (1) It may be cut out in blocks of almost any size. The great obelisks of Egypt, some measuring over a hundred feet, are of Syenite granite, and the monolith columns and monuments of this country are mostly of the same material; that erected in honor of General Wood, in Troy, N. Y., standing about sixty feet high. (2) In beauty and variety of color,—dark, gray, white, red, greenish, pink, etc.,—with the exception of marble, it stands unequalled. (3) It possesses the same superiority in its resistance to atmospheric influences, a quality especially appreciable in most parts of this country. (4) It is susceptible of being wrought into the most perfect forms and of receiving and retaining a beautiful polish. (5) Finally, its crushing power (resistance to pressure) is considerably superior to that of any other ordinary kind of stone.

[1] The great stone States are, in order of importance: Ohio, Pennsylvania, Vermont, Massachusetts, Illinois, New York, Maine, Connecticut. Maryland and New Jersey deserve also to be mentioned.

Unfortunately granite labors under two great practical difficulties. It is hard to extract and hard to work. It is an eruptive rock, and though *faced granite*, splitting naturally, is sometimes met with, as a rule it has no beds, like stratified rocks, to help in extracting and splitting it. Each block has to be cut bodily from the bed and that is slow work, even with the modern methods which have made it so much easier.[2] And then, because of its great hardness, it takes much time in dressing and carving, so that outside places where it abounds and is relatively cheap, it is little used in church building, except occasionally for foundations, on monolith columns, or certain trimmings or decorative parts of the interior.

Sandstone.

Granite is comparatively rare; sandstone is extremely common. Granite is hard to work; sandstone is easily wrought, and hence its popular name of *freestone*. It is composed principally of rounded and angular grains of sand that have become cemented together by heat and pressure so as to form a solid rock. The cementing material may be of various kinds, and on its special nature (silica, carbonate of lime, oxide of iron) depends the color of the stone, and its suitableness to architectural purposes. It offers great variety of color—white, gray, blue, brown, red—and every degree of fineness or coarseness, from almost impalpable dust to grains as large as peas, and even to pebbles of all sizes, in which latter shape it takes the name of conglomerate or pudding-stone. In all its forms it lends itself to some kind of architectural purpose. Conglomerate is extremely durable and offers great crushing power. The finer kinds have great evenness of grain, which, especially in the softer species, allows them to be cut mechanically, and to be wrought by the sculptor's chisel into the most delicate forms with comparatively little labor. The color, too, is often very pleasing, so that these qualities, joined to the abundance of the material, have brought it into very common use all over the country for public as well as for private buildings. It has been calculated that the

[2] It is only within the present century that the granite quarries of Massachusetts or even of England have been worked to any extent.

dark red sandstone extracted from one of the quarries of Connecticut would suffice to construct a wall two-and-a-half feet high all around the State. The beautiful cathedrals of Hartford and Providence are built of that material. Yet sandstone has its weak sides, of which a word will be said later on.

Limestone and Marble.

Limestone consists essentially of carbonate of lime, but often contains an admixture of organic matter or of clay. When highly crystalline in structure and susceptible of being polished it is called marble. Limestone is a building material of a high order, combining a sufficient evenness of grain with beauty of color, and a remarkable power of resistance to climate. Nowhere, perhaps, can its qualities be seen to better advantage than in Montreal, which owes to its abundant supply of light gray limestone the privilege of being one of the finest cities of the American continent. Paris, too, owes much of its architectural beauty to the same material, easily wrought and of a whitish color, to be found all around the city. Most of the great Norman churches are built of it, and some of its finer grades have been brought across the sea to England for centuries, to be used in decorative work. It comes to us here under the name of *Caen stone*, already wrought into the shape of statuary and altars.

But it is chiefly as marble that this material has won the admiration of all ages. Its solidity, its fineness of texture, its endless variety of color, the bright polish which may be given it, all make it equally desirable to architect and to sculptor. The Greeks used it of old in the building of their temples, and the Romans occasionally followed their example. The architects of Northern Italy sometimes spread it in thin slabs as a veneering over their brick structures, and once they used it exclusively to erect their most beautiful cathedral (Milan). But this is a solitary example. The material was too costly to be devoted to anything but internal decorations. It is only in America that we find in modern times marble used properly for building. It has been freely employed in the Capitol and other public edifices of Washington, exclusively and with charming

effect in the Capitol or State House of Hartford, the Peabody Institute of Baltimore, and last, but not least, in the beautiful Cathedral of St. Patrick, New York.

Such are the principal kinds of stone between which, or some of which, a choice may have to be made for the whole or for parts of the prospective edifice. A consideration of great weight in the choice must be that of their relative durability. Now stone may yield not only to the excessive weight it is made to bear, but also to decomposition or to disintegration. Decomposition takes place when some of the component elements of the stone enter into new combinations with water or with gases. Disintegration consists in separation of parts or gradual crumbling. It is chiefly caused by the freezing of minute portions of water which work their way into the pores, fissures, or laminæ of the stone, their expansion when they freeze bursting what surrounds them. It follows that climate plays a great part in the question of durability. The Lucsor obelisk, brought to Paris in 1836, was found intact in Egypt after four thousand years' exposure. It is thought that four hundred years in its new climate will be more than it can endure. It will take much less to destroy the obelisk transported some years back to Central Park, New York; in fact, precautions have already become necessary to protect it from rapid decay. Dryness of climate is the great preservative, and, we may add, evenness of temperature, for even stone expands and contracts with heat and cold, destroying cement and giving admission to water. But a rapid succession of moisture, frost, and sunshine is what works most harm; and this is why the south side of buildings is the most liable to disintegration in northern climates, the surface becoming thawed and frozen more frequently.

It becomes, therefore, necessary, before selecting any kind of stone for external purposes, to ascertain how it can stand exposure. In general, granite resists best; marble next, and the finer kinds of limestone. As regards sandstone, all depends on the quality. There are kinds extremely hard, which have almost the durability of granite or marble; others which are soft, porous, and disintegrate rapidly in cold climates.

After rain and moisture, the greatest enemy of stone, especially as regards beauty, is smoke. The gases it contains not infrequently decompose the exposed surfaces, while, clinging bodily to them, it fatally destroys their color. The original color of the stone is consequently of little importance in a smoky city. The beautiful church of San Juan de los Reyes in Toledo (Spain), though built about four or five hundred years ago, still retains its primitive freshness. Place it in London, Pittsburg, or Cincinnati, and in less than five years it will be a dark and dingy mass, only redeemed by its size and its outline.

Nothing has been said of slate or clay stones because they are very seldom used for wall work. But for flagging they are very suitable, and for roofing, as we shall see, simply invaluable.

There is one more material which in recent times has come to occupy so important a place in building that it cannot be overlooked, and that is

IRON.

Within the last fifty years iron has completely superseded wood in our great ships and stone in our great bridges. Especially since its transformation into steel has become so easy and inexpensive, it is getting to have an important and ever growing share in our buildings. It has led to the erection of great and imposing stone structures on entirely new principles, steel becoming, in the shape of framework, the sustaining power of the whole building, and thus allowing a considerable economy of valuable material in the walls. Nothing of this kind has been attempted so far in our churches; but iron is largely employed in them as a support. In the shape of hollow, cylindrical columns it supplies a maximum of sustaining power with a minimum of material and space.

Steel props, giving strength to light plaster imitations of columns and piers built around them, are becoming an ordinary device in our interiors, and doubtless the time is not far distant when the wooden beams and rafters of our churches will give way, as they are doing in secular structures, to the all-invading material which has so largely impressed its character on the age.

Brighton, Mass. J. B. HOGAN.

Analecta.

EX ACTIS LEONIS XIII ET E SECRETAR. BREVIUM

I.

LITTERAE APOSTOLICAE.

DE OPINIONIBUS QUAS
NOMINE *Americanismi* NONNULLI INDICANT.
DILECTO FILIO NOSTRO
IACOBO TIT. SANCTAE MARIAE TRANS TIBERIM
S. R. E. PRESBYTERO CARDINALI GIBBONS
ARCHIEPISCOPO BALTIMORENSI

LEO PP. XIII

DILECTE FILI NOSTER
SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Testem benevolentiae Nostrae hanc ad te epistolam mittimus, eius nempe benevolentiae, quam, diuturno Pontificatus Nostri cursu, tibi et Episcopis collegis tuis ac populo Americae universo profiteri nunquam destitimus, occasionem omnem libenter nacti sive ex felicibus Ecclesiae vestrae incrementis,

sive ex utiliter a vobis recteque gestis ad catholicorum rationes tutandas et evehendas. Quinimo saepe etiam accidit egregiam in gente vestra. indolem suspicere et admirari ad praeclara quaeque experrectam, atque ad ea prosequenda, quae humanitatem omnem iuvant splendoremque civitatis.—Quamvis autem non eo nunc spectet epistola ut aliâs saepe tributas laudes confirmet, sed ut nonnulla potius cavenda et corrigenda significet; quia tamen eâdem apostolica caritate conscripta est, qua vos et prosequuti semper et alloquuti saepe fuimus, iure expectamus, ut hanc pariter amoris Nostri argumentum censeatis; idque eo magis futurum confidimus quod apta nataque ea sit ad contentiones quasdam extinguendas, quae, exortae nuper in vobis, etsi non omnium, at multorum certe animos, haud mediocri pacis detrimento, perturbant.

Compertum tibi est, dilecte Fili Noster, librum de vita *Isaaci-Thomae Hecker*, eorum praesertim opera, qui aliena lingua edendum vel interpretandum susceperunt, controversias excitasse non modicas ob invectas quasdam de ratione christiane vivendi opiniones. Nos igitur, ut integritati fidei, pro supremo Apostolatus munere, prospiciamus et fidelium securitati caveamus, volumus de re universa fusiori sermone ad te scribere.

Novarum igitur, quas diximus, opinionum id fere constituitur fundamentum: quo facilius qui dissident ad catholicam sapientiam traducantur, debere Ecclesiam ad adulti saeculi humanitatem aliquanto propius accedere, ac, veteri relaxata severitate, recens invectis populorum placitis ac rationibus indulgere. Id autem non de vivendi solum disciplina, sed de doctrinis etiam, quibus *fidei depositum* continetur, intelligendum esse multi arbitrantur. Opportunum enim esse contendunt, ad voluntates discordium alliciendas, si quaedam doctrinae capita, quasi levioris momenti, praetermittantur, aut molliantur ita, ut non eumdem retineant sensum quem constanter tenuit Ecclesia.—Id porro, dilecte Fili Noster, quam improbando sit consilio excogitatum, haud longo sermone indiget; si modo doctrinae ratio atque origo repetatur, quam tradit Ecclesia. Ad rem Vaticana Synodus: "Neque enim fidei doctrina, quam "Deus revelavit, velut philosophicum inventum proposita est "humanis ingeniis perficienda, sed tamquam divinum deposi-

"tum Christi Sponsae tradita fideliter custodienda et infalli-
"biliter declaranda . . . Is sensus sacrorum dogmatum per-
"petuo est retinendus, quem semel declaravit Sancta Mater
"Ecclesia, nec unquam ab eo sensu altioris intelligentiae
"specie et nomine recedendum."[1]

Neque omnino vacare culpa censendum est silentium illud, quo catholicae doctrinae principia quaedam consulto praetereuntur ac veluti oblivione obscurantur.—Veritatum namque omnium, quotquot christiana disciplina complectitur, unus atque idem auctor est et magister *Unigenitus Filius qui est in sinu Patris.*[2] Easdem vero ad aetates quaslibet ac gentes accommodatas esse, perspicue ex verbis colligitur, quibus ipse Christus apostolos est alloquutus: *Euntes docete omnes gentes . . . docentes eos servare omnia quaecumque mandavi vobis; et ecce ego vobiscum sum omnibus diebus, usque ad consummationem saeculi.*[3] Quapropter idem Vaticanum Concilium: "Fide divina, inquit, "et catholica ea omnia credenda sunt, quae in verbo Dei scripto "vel tradito continentur, et ab Ecclesia, sive solemni iudicio "sive ordinario et universali magisterio, tamquam divinitus re-"velata credenda proponuntur."[4]—Absit igitur ut de tradita divinitus doctrina quidpiam quis detrahat vel consilio quovis praetereat; id enim qui faxit, potius catholicos seiungere ab Ecclesia, quam qui dissident ad Ecclesiam transferre volet. Redeant, nil enim Nobis optatius, redeant universi, quicumque ab ovili Christi vagantur longius; non alio tamen itinere, quam quod Christus ipse monstravit.

Disciplina autem vivendi, quae catholicis hominibus datur, non eiusmodi est, quae, pro temporum et locorum varietate, temperationem omnem reiiciat.—Habet profecto Ecclesia, inditum ab Auctore suo, clemens ingenium et misericors; quam ob caussam, inde a sui exordio, id praestitit libens, quod Paulus Apostolus de se profitebatur: *Omnibus omnia factus sum, ut omnes facerem salvos.*[5]—Aetatum vero praeteritarum omnium historia testis est, Sedem hanc Apostolicam, cui, non magisterium modo, sed supremum etiam regimen totius Ecclesiae tributum est, constanter quidem *in eodem dogmate, eodem sensu*

[1] Const. de Fid. cath. c. iv. [2] Ioann. 1, 18. [3] Matth. xxviii, 19 s.
[4] Const. de Fid. cath. c. iii. [5] 1 Cor. ix. 22.

eademque sententia[6] haesisse; at vivendi disciplinam ita semper moderari consuevisse, ut, divino incolumi iure, diversarum adeo gentium, quas amplectitur, mores et rationes numquam neglexerit. Id si postulet animorum salus, nunc etiam facturam quis dubitet?—Non hoc tamen privatorum hominum arbitrio definiendum, qui fere specie recti decipiuntur; sed Ecclesiae iudicium esse oportet: in eoque acquiescere omnes necesse est, quicumque Pii VI decessoris Nostri reprehensionem cavere malunt. Qui quidem propositionem LXXVIII synodi Pistoriensis "Ecclesiae ac Spiritui Dei quo ipsa regitur "iniuriosam *edixit*, quatenus examini subiiciat disciplinam ab "Ecclesia constitutam et probatam, quasi Ecclesia disciplinam "constituere possit inutilem et onerosiorem quam libertas "christiana patiatur."

In causa tamen de qua loquimur, dilecte Fili Noster, plus affert periculi estque magis catholicae doctrinae disciplinaeque infestum consilium illud, quo rerum novarum sectatores arbitrantur libertatem quandam in Ecclesiam esse inducendam, ut, constricta quodammodo potestatis vi ac vigilantia, liceat fidelibus suo cuiusque ingenio actuosaeque virtuti largius aliquanto indulgere. Hoc nimirum requiri affirmant ad libertatis eius exemplum, quae, recentius invecta, civilis fere communitatis ius modo ac fundamentum est.—De qua Nos fuse admodum loquuti sumus in iis Litteris, quas de civitatum constitutione ad Episcopos dedimus universos; ubi etiam ostendimus, quid inter Ecclesiam, quae iure divino est, intersit ceterasque consociationes omnes, quae libera hominum voluntate vigent.—Praestat igitur quandam potius notare opinionem, quae quasi argumentum affertur ad hanc catholicis libertatem suadendam. Aiunt enim, de Romani Pontificis infallibili magisterio, post solemne iudicium de ipso latum in Vaticana Synodo, nihil iam oportere esse sollicitos; quam ob rem, eo iam in tuto collocato, posse nunc ampliorem cuivis ad cogitandum atque agendum patere campum.—Praeposterum sane arguendi genus: si quid enim ex magisterio Ecclesiae infallibili suadet ratio, hoc certe est, ut ab eo ne quis velit discedere, imo omnes eidem se penitus imbuendos ac moderandos dent, quo facilius a privato quovis errore

[6] Conc. Vatic. Ibid. c. iv.

serventur immunes. Accedit, ut ii, qui sic arguunt, a providentis Dei sapientia discedant admodum; quae, quum Sedis Apostolicae auctoritatem et magisterium affirmata solemniore iudicio voluit, idcirco voluit maxime, ut pericula praesentium temporum animis catholicorum efficacius caveret. Licentia quae passim cum libertate confunditur; quidvis loquendi obloquendique libido; facultas denique quidlibet sentiendi litterarumque formis exprimendi, tenebras tam alte mentibus obfuderunt, ut maior nunc quam ante sit magisterii usus et necessitas, ne a conscientia quis officioque abstrahatur.—Abest profecto a Nobis ut quaecumque horum temporum ingenium parit, omnia repudiemus; quin potius quidquid indagando veri aut enitendo boni attingitur, ad patrimonium doctrinae augendum publicaeque prosperitatis fines proferendos, libentibus sane Nobis, accedit. Id tamen omne, ne solidae utilitatis sit expers, esse ac vigere nequaquam debet, Ecclesiae auctoritate sapientiaque posthabita.

Sequitur ut ad ea veniamus quae ex his, quas attigimus, opinionibus consectaria veluti proteruntur; in quibus si mens, ut credimus, non mala, at certe res carere suspicione minime videbuntur.—Principio enim externum magisterium omne ab iis, qui christianae perfectioni adipiscendae studere velint, tamquam superfluum, immo etiam minus utile, reiicitur: ampliora, aiunt, atque uberiora nunc quam elapsis temporibus, in animos fidelium Spiritus Sanctus influit charismata, eosque, medio nemine, docet arcano quodam instinctu atque agit.—Non levis profecto temeritatis est velle modum metiri, quo Deus cum hominibus communicet; id enim unice ex eius voluntate pendet, estque ipse munerum suorum liberrimus dispensator *Spiritus ubi vult spirat.*[7] *Unicuique autem nostrum data est gratia secundum mensuram donationis Christi.*[8] Ecquis autem repetens Apostolorum historiam, exordientis Ecclesiae fidem, fortissimorum martyrum certamina et caedes, veteres denique plerasque aetates sanctissimorum hominum foecundissimas, audeat priora tempora praesentibus componere eaque affirmare minore Spiritus Sancti effusione donata? Sed, his omissis, Spiritum Sanctum secreto illapsu in animis iustorum agere eosque admonitionibus et impulsionibus excitare, nullus est qui

[7] Ioann. iii, 8. [8] Eph. iv, 7.

ambigat; id ni foret, externum quodvis praesidium et magisterium inane esset. "Si quis . . . salutari, id est evan-
"gelicae praedicationi consentire posse confirmat, absque illu-
"minatione Spiritus Sancti, qui dat omnibus suavitatem in
"consentiendo et credendo veritati, haeretico fallitur spiritu."[9] Verum, quod etiam experiendo novimus, hae Sancti Spiritus admonitiones et impulsiones plerumque, non sine quodam externi magisterii adiumento ac veluti comparatione, persentiuntur. "Ipse, ad rem Augustinus, in bonis arboribus cooperatur fructum,
"qui et forinsecus rigat atque excolit per quemlibet ministrum,
"et per se dat intrinsecus incrementum."[10] Scilicet ad communem legem id pertinet, qua Deus providentissimus, uti homines plerumque fere per homines salvandos decrevit, ita illos, quos ad praestantiorem sanctimoniae gradum advocat, per homines eo perducendos constituit, "ut nimirum, quemadmo-
"dum Chrysostomus ait, per homines a Deo discamus."[11] Praeclarum eius rei exemplum, ipso Ecclesiae exordio, positum habemus: quamvis enim Saulus, *spirans minarum et caedis*,[12] Christi ipsius vocem audivisset ab eoque quaesivisset: *Domine, quid me vis facere;* Damascum tamen ad Ananiam missus est: *Ingredere civitatem, et ibi dicetur tibi quid te oporteat facere.* Accedit praeterea, quod qui perfectiora sectantur, hoc ipso quod ineunt intentatam plerisque viam, sunt magis errori. obnoxii, ideoque magis quam ceteri doctore ac duce indigent. Atque haec agendi ratio iugiter in Ecclesia obtinuit; hanc ad unum omnes doctrinam professi sunt, quotquot, decursu saeculorum, sapientia ac sanctitate floruerunt; quam qui respuant, temere profecto ac periculose respuent.

Rem tamen bene penitus consideranti, sublato etiam externo quovis moderatore, vix apparet in novatorum sententia quorsum pertinere debeat uberior ille Spiritus Sancti influxus, quem adeo extollunt.—Profecto maxime in excolendis virtutibus Spiritus Sancti praesidio opus est omnino: verum qui nova sectari adamant, naturales virtutes praeter modum efferunt, quasi hae praesentis aetatis moribus ac necessitatibus respondeant aptius, iisque exornari praestet, quod hominem paratiorem ad agendum ac strenuiorem faciant.—Difficile quidem intellectu

[9] Conc. Arausic. ii, can. vii. [10] De Grat. Christ. c. xix.
[11] Hom. i,in Inscr. altar. [12] Act. Ap. c. ix.

est, eos, qui christiana sapientia imbuantur, posse naturales virtutes supernaturalibus anteferre, maioremque illis efficacitatem ac foecunditatem tribuere. Ergone natura, accedente gratia, infirmior erit, quam si suis ipsa viribus permittatur? Num vero homines sanctissimi, quos Ecclesia observat palamque colit, imbecillos se atque ineptos in naturae ordine probavere quod christianis virtutibus excelluerunt? Atqui, etsi naturalium virtutum praeclaros quandoque actus mirari licet, quotus tamen quisque est inter homines qui naturalium virtutum habitu reapse polleat? Quis enim est, qui animi perturbationibus, iisque vehementibus non incitetur? Quibus constanter superandis, sicut etiam universae legi in ipso naturae ordine servandae, divino quodam subsidio iuvari hominem necesse est. Singulares vero actus, quos supra innuimus, saepe, si intimius perspiciantur, speciem potius virtutis quam veritatem prae se ferunt.—Sed demus tamen esse: si *currere in vacuum* quis nolit, aeternamque oblivisci beatitatem, cui nos benigne destinat Deus, ecquid naturales virtutes habent utilitatis, nisi divinae gratiae munus ac robur accedat? Apte quidem Augustinus: "Magnae vires et cursus celerrimus, sed "praeter viam."[13] Sicut enim praesidio gratiae natura hominum, quae, ob communem noxam, in vitium ac dedecus prolapsa erat, erigitur novaque nobilitate evehitur ac roboratur; ita etiam virtutes, quae non solis naturae viribus, sed eiusdem ope gratiae exercentur, et foecundae fiunt beatitatis perpetuo mansurae et solidiores ac firmiores existunt.

Cum hac de naturalibus virtutibus sententia, alia cohaeret admodum, qua christianae virtutes universae in duo quasi genera dispertiuntur, in *passivas*, ut aiunt, atque *activas;* adduntque, illas in elapsis aetatibus convenisse melius, has cum praesenti magis congruere.—De qua quidem divisione virtutum quid sentiendum sit, res est in medio posita; virtus enim, quae vere *passiva* sit, nec est nec esse potest. "Virtus, sic "sanctus Thomas, nominat quandam potentiae perfectionem; "finis autem potentiae actus est; et nihil est aliud actus vir-"tutis, quam bonus usus liberi arbitrii;"[14] adiuvante utique Dei gratia, si virtutis actus supernaturalis sit.—Christianas au-

[13] In Ps. xxxi, 4. [14] I. II. a. 1.

tem virtutes, alias temporibus aliis accommodatas esse, is solum velit, qui Apostoli verba non meminerit: *Quos praescivit, hos et praedestinavit conformes fieri imaginis Filii sui.*[15] Magister et exemplar sanctitatis omnis Christus est; ad cuius regulam aptari omnes necesse est, quotquot avent beatorum sedibus inseri. Iamvero, haud mutatur Christus progredientibus saeculis; sed *idem heri et hodie et in saecula.*[16] Ad omnium igitur aetatum homines pertinet illud: *Discite a me quia mitis sum et humilis corde;*[17] nulloque non tempore Christus se nobis exhibet *factum obedientem usque ad mortem;*[18] valetque quavis aetate Apostoli sententia: *Qui sunt Christi carnem suam crucifixerunt cum vitiis et concupiscentiis.*[19] Quas utinam virtutes multo nunc plures sic colerent, ut homines sanctissimi praeteritorum temporum! Qui demissione animi, obedientia, abstinentia, *potentes* fuerunt *opere et sermone*, emolumento maximo nedum religiosae rei sed publicae ac civilis.

Ex quo virtutum evangelicarum veluti contemptu, quae perperam *passivae* appellantur, pronum erat sequi, ut religiosae etiam vitae despectus sensim per animos pervaderet. Atque id novarum opinionum fautoribus commune esse, coniicimus ex eorum sententiis quibusdam circa vota quae Ordines religiosi nuncupant. Aiunt enim, illa ab ingenio aetatis nostrae dissidere plurimun, utpote quae humanae libertatis fines coërceant; esseque ad infirmos animos magis quam ad fortes usu doctrinaque Ecclesiae facile patet, cui religiosum vivendi apta; nec admodum valere ad christianam perfectionem humanaeque consociationis bonum, quin potius utrique rei obstare atque officere.—Verum haec quam falso dicantur, ex genus maxime semper probatum est. Nec sane immerito: nam qui, a Deo vocati, illud sponte sua amplectantur, non contenti communibus praeceptorum officiis, in evangelica euntes consilia, Christo se milites strenuos paratosque ostendunt. Hocne debilium esse animorum putabimus? aut ad perfectionem vitae modum inutile aut noxium? Qui ita se votorum religione obstringunt, adeo sunt a libertatis iactura remoti, ut multo pleniore ac nobiliore fruantur, ea nempe *qua Christus nos liberavit.*[20]

[15] Rom. viii, 29. [16] Hebr. xiii, 8. [17] Matth. xi, 29.
[18] Philip. ii, 8. [19] Galat. v, 24. [20] Galat. iv, 31.

Quod autem addunt, religiosam vivendi rationem aut non omnino aut parum Ecclesiae iuvandae esse, praeterquam quod religiosis Ordinibus invidiosum est, nemo unus certe sentiet. qui Ecclesiae annales evolverit. Ipsae vestrae foederatae civitates num non ab alumnis religiosarum familiarum fidei pariter atque humanitatis initia habuerunt? quorum uni nuper, quod plane vobis laudi fuit, statuam publice ponendam decrevistis, Nunc vero, hoc ipso tempore, quam alacrem, quam frugiferam catholicae rei religiosi coetus, ubicumque ii sunt, navant operam! Quam pergunt multi novas oras Evangelio imbuere et humanitatis fines propagare; idque per summam animi contentionem summaque pericula! Ex ipsis, haud minus quam e clero cetero, plebs christiana verbi Dei praecones conscientiaeque moderatores, iuventus institutores habet, Ecclesia denique omnis sanctitatis exempla.—Nec discrimen est laudis inter eos qui actuosum vitae genus sequuntur, atque illos, qui recessu delectati, orando afflictandoque corpori vacant. Quam hi etiam praeclare de hominum societate meruerint, mereant, ii norunt profecto qui, quid ad placandum conciliandumque Numen possit *deprecatio iusti assidua*,[21] minime ignorant, ea maxime quae cum afflictatione corporis coniuncta est.

Si qui igitur hoc magis adamant, nullo votorum vinculo, in coetum unum coalescere, quod malint, faxint; nec novum id in Ecclesia nec improbabile institutum. Caveant tamen ne illud prae religiosis Ordinibus extollant; quin potius, cum modo ad fruendum voluptatibus proclivius, quam ante, sit hominum genus, longe pluris ii sunt habendi, qui, *relictis omnibus, sequuti sunt Christum.*

Postremo, ne nimiis moremur, via quoque et ratio, qua catholici adhuc sunt usi ad dissidentes revocandos, deserenda edicitur aliaque in posterum adhibenda.—Qua in re hoc sufficit advertisse, non prudenter, dilecte Fili Noster, id negligi quod diu experiendo antiquitas comprobavit, apostolicis etiam documentis erudita.—Ex Dei verbo habemus,[22] omnium officium esse proximorum saluti iuvandae operam dare, ordine graduque quem quisque obtinet. Fideles quidem hoc sibi a Deo assigatunm munus utillime exequentur morum integritate, christianae caritatis operibus, instante ad Deum ipsum assi-

[21] Iac. v, 16. [22] Eccli. xvii, 4.

duaque prece. At qui e clero sunt idipsum praestent oportet sapienti Evangelii praedicatione, sacrorum gravitate et splendore, praecipue autem eam in se formam doctrinae experimentes, quam Tito ac Timotheo Apostolus tradidit.—Quod si, e diversis rationibus verbi Dei eloquendi, ea quandoque praeferenda videatur, qua ad dissidentes non in templis dicant sed privato quovis honesto loco, nec ut qui disputent sed ut qui amice colloquantur; res quidem reprehensione caret: modo tamen ad id muneris auctoritate Episcoporum ii destinentur, qui scientiam integritatemque suam antea ipsis probaverint. Nam plurimos apud vos arbitramur esse, qui ignoratione magis quam voluntate a catholicis dissident; quos ad unum Christi ovile facilius forte adducet, qui veritatem illis proponat amico quodam familiarique sermone.

Ex his igitur, quae huc usque disseruimus, patet, dilecte Fili Noster, non posse Nobis opiniones illas probari, quarum summam *Americanismi* nomine nonnulli indicant.—Quo si quidem nomine peculiaria animi ornamenta, quae, sicut alia nationes alias, Americae populos decorant, significare velint; item si statum vestrarum civitatum, si leges moresque quibus utimini, non est profecto cur ipsum reiiciendum censeamus. At si illud usurpandum ideo est, ut doctrinae superius allatae, non indicentur modo, immo vero etiam cohonestentur; quodnam est dubium, quin Venerabiles Fratres Nostri Episcopi Americae, ante ceteros, repudiaturi ac damnaturi sint utpote ipsis totique eorum genti quam maxime iniuriosum? Suspicionem enim id iniicit esse apud vos, qui Ecclesiam in America aliam effingant et velint, quam quae in universis regionibus est.—Una, unitate doctrinae sicut unitate regiminis, eaque catholica est Ecclesia: cuius quoniam Deus in Cathedra Beati Petri centrum ac fundamentum esse statuit, iure Romana dicitur; *ubi* enim *Petrus, ibi Ecclesia.*[23] Quam ob rem quicumque catholico nomine censeri vult, is verba Hieronymi ad Damasum Pontificem usurpare ex veritate debet: "Ego nullum primum, "nisi Christum, sequens, beatitudini tuae, idest Cathedrae "Petri communione consocior: super illam petram aedificatam "Ecclesiam scio; quicumque tecum non colligit, spargit."

Haec, dilecte Fili Noster, quae, singularibus litteris, officio

[23] S. Ambr. in Ps. xi, 57.

muneris ad te damus, ceteris etiam foederatarum civitatum Episcopis communicanda curabimus; caritatem iterum testantes, qua gentem vestram universam complectimur; quae sicut elapsis temporibus multa pro religione gessit, maiora etiam in posterum, Deo feliciter opitulante, praestituram portendit.— Tibi autem et fidelibus Americae omnibus Apostolicam benedictionem, divinorum subsidiorum auspicem, amantissime impertimus.

Datum Romae apud S. Petrum die XXII mensis Ianuarii MDCCCXCIX, Pontificatus Nostri anno vicesimo primo,

LEO PP. XIII.

II.

Litterae Apostolicae quibus convocatur Concilium Eporum Americae Latinae in Urbe Roma hoc anno habendum.

Venerabilibus Fratribus Archiepiscopis et Episcopis ex America Latina

LEO PP. XIII.

VENERABILES FRATRES SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Cum diuturnum recolimus Pontificatus Nostri cursum, nihil unquam praetermisisse videmur, quod ad constabiliendum in istis gentibus promovendumque Christi regnum pertineret. Rerum quidem, quas Deo opitulante adhuc vestra causa gessimus, manet apud vos memoria et gratia, Venerabiles Fratres; quorum navitati diligentiaeque illa providentiae Nostrae officia haud frustra commendavimus. Nunc vero Nostri erga vos animi novum extare documentum volumus; id quod iamdiu Nobis in optatis fuit. Etenim ex quo tempore saecularia sollemnia agebantur quartum ob memoriam detectae Americae, sedulo cogitare coepimus, qua potissimum via communibus rationibus latini nominis, novum orbem plus dimidia parte obtinentis, prospicere possemus. Optimum autem ad eam rem fore perspeximus, si quotquot essetis ex istis civitatibus Episcopi, consultum inter vos, invitatu et auctoritate Nostra, conveniretis. Siquidem conferendis consiliis sociandisque prudentiae fructibus, quos cuique vestrum usus rerum peperisset, apte per vos provisum intelligebamus, ut apud eas gentes, quas idem aut certe cognatum genus coniunctas teneret,

unitas ecclesiasticae disciplinae salva consisteret, vigescerent digni catholica professione mores, atque concordibus bonorum studiis Ecclesia publice floreret. Illud etiam magnopere suadebat initum exequi consilium, quod vos, sententiam rogati, huiusmodi propositum ingenti cum assensu excepissetis.—Ut autem venit perficiendae rei maturitas, optionem vobis fecimus, Venerabiles Fratres, ut eligeretis locum, ubi id habendum esse concilium videretur. Porro autem vos maximam partem significastis coituros libentius Romam, ob eam quoque causam, quod pluribus vestrum expeditior huc pateret aditus, quam propter difficillima istic itinera ad longinquam aliquam americanam urbem. Huic declarationi sententiae vestrae, quae non leve habebat indicium amoris in Apostolicam sedem, fieri non potuit, quin magna a Nobis comprobatio accederet. Quamquam moleste ferimus, qua nunc conditione sumus, ademptam Nobis facultatem, unde vos, Romae dum eritis, tam liberaliter honesteque tractemus, quam velimus. Igitur sacrum Consilium Tridentinis decretis interpretandis habet iam a Nobis in mandatis, ut concilium Episcoporum omnium e rebuspublicis Americae latinae Romam convocet in annum proximum, atque opportune praescribat, quas illud ad leges dirigi oporteat.

Interea coelestium munerum auspicem, testemque benevolentiae Nostrae vobis, Venerabiles Fratres, et clero populoque singulis concredito Apostolicam benedictionem peramanter impertimus.

Datum Romae apud S. Petrum ipsa die natali D. N. Iesu MDCCCXCVIII, Pontificatus Nostri anno vicesimo primo.

LEO PP. XIII.

E S. R. UNIV. INQUISITIONE.

I.

ABSOLUTIO A CASIBUS S. SEDI RESERVATIS PERMITTITUR QUANDO NEQUE CONFESSARIUS, NEQUE POENITENS EPISTOLAM AD S. POENIT. MITTERE POSSUNT.

Beatissime Pater:

Sacerdos N. N. ad Sanctitatis Vestrae pedes provolutus, sequentium dubiorum solutionem humiliter efflagitat:

I. Utrum decretum S. R. et U. Inquisitionis datum sub die 23 iunii 1886 intelligendum sit tantum de iis, qui *corporaliter* S. Sedem adire nequeunt; vel etiam de iis, qui *ne per litteras quidem per se, neque per confessarium*, ad S. Sedem recurrere valent?

II. Et quatenus decretum praedictum extendi debeat etiam ad eos, qui ne per litteras quidem ad S. Sedem recurrere valent, quomodo se gerere debeat Confessarius?

Et Deus etc.

Feria IV, die 9 Novembris 1898.

In Congregatione Generali coram EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, EE. ac RR. Patres respondendum mandarunt:

Ad I et II. Quando neque confessarius neque poenitens epistolam ad S. Poenitentiariam mittere possunt, et durum sit poenitenti adire alium confessarium, in hoc casu liceat confessario poenitentem absolvere etiam a casibus S. Sedi reservatis absque onere mittendi epistolam, facto verbo cum SSmo.

Sequenti vero sabbato die 12 eiusdem mensis et anni in audientia a SS. D. N. Leone Div. Prov. PP. XIII R. P. D. Adsessori impertita, SSmus D. N. resolutionem EE. ac RR. Patrum adprobavit et confirmavit.

I. *Can.* Mancini, *S. R. et U. Inquis. Not.*

II.

Casus de acquisitione Domicilii in ordine ad Matrimonii celebrationem.

Infrascriptus Archiepiscopus N. N. Supremae S. R. et Univ. Inquisitionis Congregationi sequentia dubia proponit, ut securius in administranda Dioecesi officium suum adimpleat.

I. In hac magna Civitate N., quo undique concurrunt homines variae conditionis, frequenter a multis domicilium mutatur. Reperiuntur praesertim famuli qui nunc apud unam familiam degunt, nunc apud alteram, ita ut in nulla parochia domicilium vel quasi domicilium acquirant. Venerunt quidem, in dictam civitatem N. ut ibidem commorentur ad sustentationem quaerendam, et revera in Dioecesi N. habitant per

maiorem anni partem, vel etiam per plures annos, ita ut si non acquirant domicilium aut quasi domicilium in hac vel illa parochia, ob frequentem mutationem habitationis, dici possunt habere domicilium in Dioecesi, quo venerunt ad habitandum in perpetuum vel saltem ad longum tempus.

Quum autem agatur de matrimonio contrahendo ab illis, hactenus Archiepiscopus existimavit suos esse subiectos et posse delegare, ad matrimonium celebrandum, Rectorem parochiae, ubi de facto habitant, dummodo in Dioecesi versati fuerint per tempus sufficiens ad constituendum domicilium vel quasi domicilium, sive nullum aliud domicilium extra Dioecesim N. habeant, sive adhuc conservent alibi aliquod domicilium, v. g. paternum vel fraternum in loco, unde oriundi.

His ultimis temporibus, nonnulli Canonistae dubitarunt utrum commoratio in Dioecesi sufficeret ad matrimonium, quando non acquiritur domicilium vel quasi domicilium in aliqua parochia determinata.

Quaerit igitur Archiepiscopus utrum recte se gerat in delegandis parochis suae Dioecesis, ad matrimonium eorum qui reperiuntur in circumstantiis supra expositis.

II. Frequenter evenit in hac Civitate N. ut quis, nuptiis iam paratis in parochia ubi domicilium vel quasi domicilium habet, aliquot dies ante matrimonium, transit ad aliam parochiam, sive habitando apud amicum, vel in aliquo diversorio usque ad nuptias; sive in domo ubi proponit habitare post matrimonium.

Res ita se habent frequenter pro famulis et famulabus; attamen bona fide celebrant suum matrimonium in parochia prioris domicilii, parocho inscio discessus eorum.

Ad praecavendam nullitatem matrimoniorum quae fiunt hoc modo, Archiepiscopus generali statuto edixit liberum esse suis Dioecesanis matrimonium contrahere sive coram parocho actualis domicilii, sive coram parocho domicilii anterioris per tres menses a die discessus eorum; declarando se delegationem necessariam utrique parocho concedere. Sedulo autem voluit parochos monitos hoc statutum tantum valere pro iis qui in Dioecesi N. commorari non desierint; non vero pro iis qui e Dioecesi N. egressi in Dioeceses vicinas sese contulerant ante matrimonium.

Feria IV, die 9 Novembris 1898.

In Congregatione Generali coram EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis suprascriptis dubiis, iisque maturrime discussis, praehabitoque RR. DD. Consultorum voto, EE. ac RR. Patres respondendum mandarunt:

Ad I. Reformato dubio: An Ordinarius parochis licentiam concedere possit assistendi matrimoniis eorum, qui diu in dioecesi versati sunt, sed in nulla paroecia domicilium, vel quasi-domicilium acquisierunt?

Resp. Negative; nisi diligenti inquisitione facta, constet eos, de quibus est quaestio, neque in civitate N., neque alibi, in nulla paroecia verum vel quasi domicilium canonicum habere; sed esse vagos.

Ad II. Reformato dubio: An licentiam generaliter Ordinarius concedere possit, tum parocho actualis domicilii contrahentium, tum parocho anterioris, per tres menses a die discessus eorum?

Resp.: Archiepiscopus utatur iure suo, prae oculis habita responsione S. C. Concilii in causa Coloniensi de die 18 Martii 1893.

Sequenti vero sabbato die 12 Novembris eiusdem mensis et anni, in audientia a SS D. N. Leone Div. Prov. PP. XIII R. P. D. Adsessori impertita, SSmus D. N. resolutionem EE. ac RR. Patrum adprobavit et confirmavit.

I. *Can.* Mancini, *S. R. et U. Inquis. Not.*

III.

Alius Casus de eodem.

Officialis Dioecesis N., ad quietem conscientiae suae et ad normam habendam in casibus similibus, dubium sequens proponit Supremae Congregationi:

Anno proxime elapso, vir acatholicus et puella catholica, uterque oriundus ex Roumania, ubi domicilium habent, postquam per duos vel tres annos varia itinera susceperint, quin domum reversi sint, in civitatem N. venerunt.

Proposuerant ibi commorari per tres menses, et domum ad habitandum per spatium trimestre pretio locaverant.

Elapso autem trimestri, cogitaverunt de matrimonio inter se contrahendo. Vir erat liber ad matrimonium contrahendum, puella stabat cum matre vidua et erat pariter libera. Quum vero lex civilis praescribat ut quis per sex menses commoretur in loco ubi vult matrimonium contrahere, habitationem in civitate praedicta prorogarunt iterum ad tres menses, et, mense novembri, quum iam per sex menses ibi commorati fuerint, Officialem adierunt, dispensationem super impedimento mixtae religionis et licentiam matrimonii celebrandi petierunt.

Praedictus Officialis haesit, quaerendo utrum praefati sponsi acquisiverint quasi domicilium sufficiens ad matrimonium. Equidem per sex menses in dicta civitate commorati fuerant; sed quando illam ingressi erant non sibi proposuerant habitare per maiorem partem anni. Elapsis tribus mensibus, cogitaverant de matrimonio ineundo et iterum proposuerant habitare per tres alios menses tantum ut compleretur spatium semestre requisitum ad matrimonium a lege civili.

Deficiente intentione habitandi per maiorem anni partem, Officialis, ex consulto peritorum Canonistarum existimavit sponsos non acquisivisse quasi domicilium in illa civitate, ac proinde se non habere facultatem dispensandi nec licentiam concedendi ad matrimonium contrahendum. Sponsi vero, cum omnia paraverint ad nuptias, contractum civilem iniverunt et ad aliam regionem profecti sunt.

Petit igitur Officialis anon severius egerit in deneganda dispensatione et licentia matrimonii contrahendi, et, grato animi sensu acciperet responsum, quo in futurum ut norma pro casibus similibus uti possit.

Feria IV, die 9 Novembris 1898.

In Congregatione Generali coram EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, proposito suprascripto casu, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Orator acquiescat; et addatur: Se conferentes in civitatem

N. ex alio loco vel paroecia, dummodo ibi commorati fuerint in aliqua paroecia per sex menses, censendos esse ibidem habere quasi domicilium in ordine ad matrimonium, quin inquisitio facienda sit de animo ibi permanendi per maiorem anni partem, facto verbo cum SSmo.

Sequenti vero Fer. VI, die 11 eiusdem mensis et anni, in audientia a SS. D. N. Leone Div. Prov. PP. XIII R. P. D. Adsessori impertita, SSmus D. N. resolutionem EE. ac RR. Patrum adprobavit et confirmavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

IV.

PAROCHIAE (IN QUIBUS MAIOR PARS HABITANTIUM EST HAERETICA) NOVITER ERECTAE INTRA FINES DIOECESEUM UBI TRID. FUIT PUBLICATUM, SUBSUNT DECR. *Tametsi.*

Beatissime Pater:

Episcopus de Costa Rica in America Centrali sequentia dubia enodanda proponit:

I. Licet nulla extet memoria publicatum fuisse Concilium Tridentinum in dioecesi de Nicaragua et Costa Rica, tamen nunquam in dubio positum est quin eiusdem leges in tota America Latino-Hispanica vigerent (etiam Cap. I. Sess. 24 *de Ref. Matrim.*): nihilominus dubium occurrit utrum haec lex Tridentina publicanda sit in novis parochiis quae eriguntur, speciatim in locis, ubi maior pars habitantium est haeretica.

Casus concretus hic est: Portus de Limon anno 1870 regio erat inculta et silvis consita. Primi incolae fuerunt Nigritae haeretici et nonnulli catholici costarricenses. Anno 1893 erecta fuit parochia in eodem portu, ubi degunt 1000 catholici et 4000 haeretici. I. Vigetne ibidem lex Tridentina quoad celebrationem matrimoniorum propter solam rationem quod terra illa pertineat ad dioecesim ubi publicata censetur lex, an vero denuo publicanda est?

II. Validane sunt matrimonia ab haereticis celebrata coram ministro acatholico vel coram Gubernio in Portu de Limon?

III. Anno 1897, 27 haeretici suos errores abiurarunt et in Ecclesiam reversi sunt. Quaerit parochus quid cum iis facien-

dum, qui matrimonium inierunt n. II exposito. Post baptismum conditionalem etc. consensus matrimonialis renovandus est necne?

IV. Utrum conveniat, ad tollenda dubia, Concilium Tridentinum publicare?

V. Utrum conveniat dispensationem petere a S. Sede relate ad matrimonia haereticorum, sicut concessa fuit a Benedicto XIV d. 4 Nov. 1741 pro provinciis foederatis Belgii et Hollandiae?

Feria IV, die 23 Novembris 1898.

In Congregatione Generali S. R. et U. Inquisitionis habita ab EEmis et RRmis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Ad I. Decretum TAMETSI *Conc. Tridentini tamquam promulgatum censeri debet in tota dioecesi de Costa Rica; neque proinde necessaria est eiusdem decreti promulgatio in nova paroecia Portus de Limon.*

Ad II. Provisum in praecedenti; scilicet Negative.

Ad III. Affirmative; et detur Decret. S. O. 20 Novembris 1876.

Ad IV. Publicationem necessariam non esse.

Ad V. Negative.

Feria vero VI, die 25 eiusdem mensis et anni, in solita audientia R. P. D. Adsessori S. O. impertita, facta de his omnibus SS. D. N. Leoni Div. Prov. PP. XIII relatione, SS. resolutionem EE. PP. adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Notarius.*

E SACRA CONGREGATIONE RITUUM.

I.

SOLUTIO DUBIORUM LITURGICORUM.

Rmus Dnus Paulus Bruchesi Archiepiscopus Marianopolitanus, Sacrae Rituum Congregationi, sequentia dubia, pro opportuna solutione humiliter subiecit, nimirum:

I. Utrum preces quae flexis genibus, ad omnes horas in feriis poenitentialibus dicuntur, pariter in fine Matutini, quando separatur a Laudibus, sunt addendae?

II. Utrum antiphonae "Ne reminiscaris" et "Trium puerorum" quae privatim a Sacerdote recitantur ante et post Missam, duplicandae sunt vel non, iuxta ritum officii ab ipso recitati, vel iuxta ritum Missae quam celebrat?

III. An satisfacit obligationi suae clericus in ordinibus sacris constitutus, qui sponte vel invitatus se adiungit clero officium ab officio ipsius clerici diversum canenti vel recitanti?

Et Sacra eadem Congregatio referente subscripto Secretario, audito etiam voto Commissionis Liturgicae, re mature perpensa, rescribendum censuit:

Ad I. Negative.

Ad II. Ad libitum in casu iuxta ritum Officii vel Missae.

Ad III. Negative, secluso privilegio.

Atque ita rescripsit, die 27 Ianuarii 1899.

C. *Card.* MAZZELLA, *Praef.*
D. PANICI, *Secret.*

II.

BENEDICTIO SOLEMNIS CANDELARUM TRANSFERRI NON DEBET.

Rmus Episcopus Aginnensis in Galliis Sacrae Rituum Congregationi humiliter exposuit quod in sua Dioecesi praesertim ruricolae degunt et difficile ad Cereorum Benedictionem, die 2ª Februarii ecclesiam frequentant ob festi Purificationis suppressionem.

Quapropter expostulavit ut in eadem Dioecesi Benedictio solemnis Candelarum quae fit iuxta ritum die 2ª Februarii, in dominicam sequentem transferetur.

Sacra porro Rituum Congregatio, referente subscripto Secretario, exquisito etiam voto commissionis Liturgicae rescribendum censuit: "Servetur Decretum in una *Rhemen.* 7 Februarii 1874."

Atque ita rescripsit, die 27 Ianuarii 1899.

C. *Card.* MAZZELLA, *Praef.*
D. PANICI, *Secret.*

SEQUITUR DECRETUM IN UNA *Rhemen.* 7 FEB. 1874.

Rmus D. hodiernus Archiepiscopus Rhemen. exposuit quod omnibus Parochiarum Rectoribus Dioeceseos Rhemen. in Gallia per indultum Sacrae Rituum Congregationis diei 24 Augusti 1854 fuerit concessum ut solemnitas Purificationis B. M. V. ad insequentem Dominicam transferri valeret. In precibus autem non agebatur de Benedictione cereorum quae praedicto die fieri debet. Quapropter suprascriptus Rmus Orator ab eadem Sacra Congregatione humillime postulavit ut Benedictio cereorum ad insequentem Dominicam etiam transferri valeat ac Festium ipsum Purificationis.

Sacra vero Congregatio, audita relatione hujusmodi Instantiae ab infrascripto Secretario facta, rescribere rata est: Benedictio et distributio candelarum et Processio in Festo Purificationis Beatae Mariae Virginis fieri debent ipsa die 2 Februarii. Atque ita rescripsit die 7 Februarii 1874.

E SACRA CONGREGATIONE INDULGENTIARUM.

CONCEDUNTUR INDULG. LEGENTIBUS S. EVANGELIUM PER QUADRANTEM.

SSmus Dnus Nr. Leo PP. XIII in Audientia habita die 13 Decembris 1898 ab infpto Card. Praef. S. Cognis Indulgentiis Sacrisque Reliquiis praepositae, omnibus utriusque sexus Xtifidelibus pie ac devote, saltem per horae quadrantem, legentibus S. Evangelium, cuius tamen editio a legitima auctoritate fuit recognita et approbata, Indulgentiam tercentum dierum semel in die lucrandam benigne concessit: iis vero qui mense integro singulis diebus praefatae lectioni uti supra vacaverint, Plenariam elargitus est eo die infra mensem acquirendam, quo vere poenitentes, confessi ac S. Synaxi refecti, simul ad mentem Sanctitatis Suae pias ad Deum preces effuderint. Quas Indulgentias eadem Sanctitas fore quoque applicabiles animabus igne Purgatorii detentis declaravit. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secria eiusdem S. Congregationis die 13 Decembris 1898.

Fr. HIERONYMUS M. *Card.* GOTTI, *Praef.*

L. † S.

† A. *Archiep.* ANTINOEN, *Secrius.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Decrees for the month are:

I.—APOSTOLIC LETTERS:

1. To the Cardinal Archbishop of Baltimore. The Holy Father points out the dangers to Catholic faith and morality which must arise from certain erroneous views occasioned by the publication of a *Life of Father Hecker*, and propagated under the name of "Americanism."
2. To the Hierarchy of Latin America. The Bishops are invited to meet in Council at Rome during the present year.[1]

II.—S. CONGREGATION OF THE INQUISITION:

1. Allows confessors to absolve in cases of special papal reservation when the penitent cannot (mediately or immediately) communicate with the S. Poenitentiaria.

2 and 3. Regulates various titles to domicile or quasi-domicile, with a view to the validity of marriage contracts.

4. Decides that full binding force of the decree *Tametsi* applies to parishes newly erected in districts where it had been previously promulgated.

III.—S. CONGREGATION OF REGULAR DISCIPLINE regulates the temporary admission of religious into the diocesan ministry.

[1] The opening session has been arranged for May 28th.

IV.—S. CONGREGATION OF RITES:

1. Answers a number of liturgical *dubia*.
2. Decides that the Blessing of Candles and the Procession prescribed for the feast of the Purification are always to take place on the 2d of February, even if the feast itself is transferred to the following Sunday.
3. Defines the meaning of *semi-public* as applied to oratories enjoying certain privileges; at the same time confirms a former decree (1879) permitting bishops to grant right of retaining the Blessed Sacrament, etc.

V.—S. CONGREGATION OF INDULGENCES grants special indulgences for the reading of the sacred Scriptures.

"MANIFESTATION OF CONSCIENCE" AND "CHAPTER OF FAULTS."

Qu. Will you kindly answer the following? By so doing, you will confer much and lasting peace on many religious communities. At page 272, in *Pastoral Theology*, by Dr. Stang, occurs a papal decree relating to religious. Does this decree include both "chapter of faults" and "manifestation of conscience?"

Resp. The decree regarding the "manifestation of conscience" (of which Dr. Stang speaks in his *Pastoral Theology*) was not intended to include the "chapter of faults." The latter is in fact an open acknowledgment of *external faults* committed *against the rules* and customs of the Order; whilst the former would be a *confession* of faults or sins known only to the religious who manifests them, such as *motives* of action, inward yielding to temptations, sins of pride, etc. Even of these latter a religious may speak to her Superior, if she wishes, and of her own accord, but no Superior has a right to exact or even suggest such manifestation of conscience. This distinction has been clearly emphasized by the S. Congregation of Bishops and Regulars in a document addressed to religious, in which the custom of making such forced manifestation of conscience to the Superior is thus qualified: "But religious, *if*

they wish, may make known their defects in the observance of the rules, and their progress in virtue." Moreover, the decree of January, 1891, *De Aperitione Conscientiae*, itself implies this much, when, after declaring that no Superior has any right *to urge* a religious to manifest to her the secrets of her conscience, it adds these words: "This does not, however, prevent the religious from manifesting, of their own accord and freely, their souls to the Superiors," etc. (Cf. AM. ECCL. REVIEW, Vol. XIV, 268.)

THE MORNING COLLATION IN LENT.

Qu. The *Semaine Religieuse* of Quebec publishes the following:

1. Ceux qui jeûnent peuvent-ils, le matin, prendre du beurre, du fromage, ou quelque aliment maigre avec un peu de pain? *Resp.* Oui, pourvu que le tout n'excède pas à peu près deux onces.

2. Est-il permis, à la collation du matin, de remplacer le pain par un autre aliment? *Resp.* Oui.

Some assert that this concession is contrary to the principles of moral theology; others hold that it is perfectly correct. Would you object to give your valuable opinion in the REVIEW?

Resp. The custom of taking some warm liquid and with it a small quantity of food (not exceeding, as a rule, two ounces) in the mornings during Lent is universally sanctioned. It is not supposed to break the obligatory fast, because the limit of two ounces is considered a *parvitas materiae*, or a *ne potus noceat.* Although the morsel thus taken is usually bread, there is nothing in the terms of the general law that so specifies the quality of food, apart from the expressions of local or diocesan legislation on the subject. The only limit as to quality regarding the morsel is as to food forbidden by the *abstinence* law, namely flesh meat, and the products of flesh (*lacticinia*); for the abstinence law is distinct and separable from the law of fast. Hence, the quantity of two ounces, which in the matter of the fast is allowable (either *ne potus noceat* or *quia pro nihilo reputatur*), would be forbidden by the abstinence law.

But as regards *lacticinia* or the product of flesh, such as

milk, butter, cheese, and the like, there exists a twofold dispensation in most countries to-day: one is in form of special *indults;* the other is a *consuetudo communis.* Where the first privilege obtains, the wording of the indult itself will determine how far the products of flesh are allowable; but where a common custom, arising out of a tacit general concession or universal necessity, obtains, there *lacticinia* are regarded in the light of fish, turtle, oysters, etc., and not as regular abstinence food. Hence a *parvitas materiae* of these flesh products is accounted nothing, in the same sense as is a morsel of other Lenten fare. In taking a small quantity of these we do not break the fast (*quia parvum pro nihilo reputatur*), and we do not break the abstinence (*quia lacticinia non frangunt abstinentiam ubi dispensatio aut usus communis ea permittit*). This accords with the general practice; we take coffee, tea, or chocolate diluted with a small quantity of milk; we eat bread prepared with milk or butter, all of which are *lacticinia* forbidden by the abstinence law. Yet we do not consider this practice an infringement of the abstinence as we would if we took a small quantity of meat. And whilst ordinarily people who keep the fast will simply take a piece of bread with their cup of coffee in the morning, we can imagine a person in a condition where he could not have dry bread or anything else except a small piece of buttered toast or a bit of cheese. Would such a person have to go without the morsel rather than take it, for fear that he might break the abstinence? Not unless flesh products are forbidden. If, on the other hand, it is forbidden to take milk or other *lacticinia* during the day, it is not on account of the abstinence law, but on account of the fast, which would thereby be broken.

THE LITANIES ON HOLY SATURDAY.

Qu. Would you please inform some of your readers why, in the ceremonies of Easter Saturday, the words of the Litany are repeated?

Resp. The repetition of the Litany on Holy Saturday, which differs somewhat from the ordinary Litany of the Saints, is historically a remnant of the practice in the early Church. It

will be noticed that the chanting of the Litany takes place immediately after the blessing of the Baptismal Font, or (in case there are converts present who are to be baptized at this point) after the baptism of the catechumens. In the early ages these catechumens chanted the Litany on going to the Font, and again as they bent to receive, one after another, the water of regeneration. This second chanting might have been omitted when the catechumens were few, but as the words of the Litany had to be taught them, the cantor or deacon or priest who led them to the Font would sing each invocation before them that they might repeat it. It was a profession of their humility, for they recited it as they lay prostrate on the ground, and an appeal for the intercession of those white-robed witnesses in heaven whose ranks they were about to join in the communion of saints. "Litaniae quae fiunt circa baptisterii consecrationem, intercessiones Sanctorum designant *pro renascentibus*," says Amalaric. (L. I, c. 28, p. 959; *cf.* Amberger, *Pastoral.* II, p. 814.) The clergy joins in the name of the Church in this invocation of her approved children; but when the chanters come to the words, "Peccatores—te rogamus," the ministers of the altar rise and go to prepare for the Holy Sacrifice, whilst the newly-baptized still continue their humble appeal to their crowned brethren in heaven for the Church, its head, and its ministers, for Christian rulers and the peace of nations, for friends living and dead, and for the blessed gifts of the earth.

The Litany is repeated, therefore: first, because it was originally chanted by the catechumens processionally, and again at their baptism; and thus the present repetition is an historical record of the ancient practice. Secondly, because the catechumens had to be taught the words of the liturgy by the ministers of the Church, whilst her ceremonial marked at the same time their condition of children *quasi modo geniti*, of a new mother. Henceforth would they thus learn the words of prayer and of faith under the guidance of the ministers of Christ. The united voices of the priest and the newly regenerated indicated that the former was leading the white-robed neophites into the communion of saints who had

already attained the victory, but who had left their example how to obtain it to others.

It may be noted in this connection that, according to the rubrics of the Missal, the chanting of the Litany is to be begun at the Baptismal Font, whereas the *Ceremoniale Episcop.* (L. II, c. 27, n. 19) speaks of its beginning at the altar. The reason is, that when the bishop pontificates in the cathedral, where (it not being a parish church) there is no Baptismal Font, or when he gives Holy Orders on this occasion (as one of the prescribed times), the neophites are not presented for baptism.

THE PARISH PRIEST OF THE PROTESTANT PARTY IN A MIXED MARRIAGE.

Qu. May I ask you for a solution of the subjoined matrimonial difficulty?

A Catholic lady wishes to marry a Protestant. As the bishops here (in Mexico) have no jurisdiction or power to dispense in cases of mixed marriages, I advised the parties to betake themselves to the gentleman's home, where the bishops have the necessary faculties for dispensing. Now, what I would ask is, whether the pastor of the place where the Protestant party lives is entitled *jure proprio* to perform the service, or must I, as the lady's pastor, give jurisdiction to act, provided, of course, the requisite dispensation be had from the bishop.

As Protestants are said to be subject to ecclesiastical law, the pastor of the place where the Protestant resides may have full right to perform the service, as is the case when both parties are Catholics. If the contrary is true, would the REVIEW kindly explain the matter?

Resp. We know of no law requiring special jurisdiction from the parish priest of the Catholic party in such cases. When the proper dispensation from the bishop of the place where the marriage is to be celebrated has been obtained, the parish priest of that place becomes, we assume, qualified to act as *testis auctorizabilis*, according to a twofold principle in Canon law, namely, that "matrimonia (generatim) quorumlibet baptizatorum a Catholica societate dissidentium per se juri ecclesiastico subjiciuntur" (Gasparri, 299.—Santi iv, 1, n. 123), and "parochus fit proprius unius vel utriusque contrahentis, domicilio aut quasi-domicilio ejus in sua parochia."

"SAINT CAROLINA."

Qu. Please let me know who is St. Carolina, or how the name came ever to be introduced as a Christian name. It is found among religious nuns; but I have hunted everywhere for some data as to a life of such a saint, and can find none.

Resp. The name Carolina (Carola, Carlotta, Charlotte) has been formed upon the name of Carolus (Charles, Carl) on a common etymological principle. From Carola was formed the diminutive Carolina or Charlotta, meaning a little maiden who takes her name from Carolus.

The name was not used in olden times as a woman's name, because in the Saxon tongue, from which the word is derived, it actually signifies "a strong fellow" (*kerl*). Hence no maiden cared to be called by the name. But when some of the "kerls" became celebrated knights and kings, like Charlemagne, the objection ceased, and ladies, in order to show their attachment to their heroes, adopted the name, giving it a pretty turn by the diminutive ending.

When the hero happened to be a saint, like St. Charles Borromeo, the women of the country, mindful of his sanctity, his kindness to the poor and the sick, gave his name to their children, not only to boys, but to the girls too, that they might have him as their special patron and remain under his gracious care until the day of their death. Thus in Lombardy, the name Carola, Carolina, or Carlotta would be given to a girl at baptism with the understanding that she was so named in honor of St. Charles.

Some such children grew to be saintly religious, so that their virtue became a byword in the popular mouth, and they themselves models for imitation. None of these are thus far actually canonized so as to permit their public veneration, but they are honored privately and their names are found in the calendars of different Orders, the same as many holy martyrs, because they died in the odor of sanctity. Two such, mentioned by Stadler in his hagiography, are: *Carolina de Seyn*, a Cistercian nun from the Netherlands, who is commemorated by Bucellinus on January 29th; and *Carolina Castella*, also a Cistercian nun, born towards the end of the last century. Bur-

gener has a life of her, on the 25th of January (III, 285), showing that she was reputed a saint by all who knew her. There is also a saintly Carmelite nun called *Carola*, whose name is found in the catalogue of the Order under January 31st. She died in Bologna.

These examples prove at least that the name finds its sanction among good Christians of former days, and as there is hope of getting some good Caroline to make up, by the practice of heroic virtue, for the absence of a fully canonized saint of that name, the use of it, inasmuch as it honors St. Charles, deserves in the meantime rather to be encouraged.

THE ARCHITECTS' CODE OF ETHICS.

The relations of a priest to the architect whom he engages for the work of designing plans of construction, alterations, etc., are supposed to rest on a just business basis. The architect may do his work gratuitously or remit part of his charges as a matter of charity, but it is rarely according to pastoral wisdom for a priest who means to build economically and well, either to take this for granted or to suggest it. It deprives him to an extent of the right to demand the requisite attention from his architect while the work is in progress. The maxim, "Be just before you are generous," under circumstances, appeals to every business man. Besides, the architect has his obligations, not only to himself or his friends and clients, but also to his profession. He cannot, without exposing himself to public censure, ignore what is called the code of ethics among the professional men of his own class. This code is generally well defined, and it is often a decided advantage for a priest to know in advance exactly what he may expect from his architect, and what the architect has a right to expect from him in the regular line of business conduct. It prevents litigation or at least misunderstandings, and at times saves money. For this reason we print here, in connection with the series of articles on Church Building by Dr. Hogan, the code usually regulating the conduct of the architect towards his patrons and co-workers.

The following rules are taken from the code of ethics, prepared in conformity with the best standards of practice, and recommended to its members by the Boston Society of Architects:

No architect should enter into partnership, in any form or degree, with any builder, contractor, or manufacturer.

A member having any ownership in any building material, device, or invention, proposed to be used on work for which he is architect, should inform his employer of the fact of such ownership.

No member should guarantee an estimate or contract by personal bond.

It is unprofessional to offer drawings or other services "on approval" and without adequate pecuniary compensation.

It is unprofessional to make alterations of a building designed by another architect, within ten years of its completion, without ascertaining that the owner refuses to employ the original designer, or, in event of the property having changed hands, without due notice to the said designer.

It is unprofessional to attempt to supplant an architect after definite steps have been taken toward his employment.

It is unprofessional to furnish designs in competition for private work, or for public work, unless for proper compensation, and unless a competent professional adviser is employed to draw up the "conditions" and assist in the award.

The American Institute of Architects' "schedule of charges" represents minimum rates for full, faithful, and competent service. It is the duty of every architect to charge higher rates whenever the demand for his services will justify the increase, rather than to accept work to which he cannot give proper personal attention.

THE CARDINAL VICAR OF ROME ON CLERICS ATTENDING THEATRES.

In connection with a query answered in the last number of the REVIEW regarding the morality of clerics attending the opera, it is interesting to notice that in a recent circular addressed to the Roman clergy, the Cardinal Vicar of Rome reminds ecclesiastics that whilst attendance at the Oratorios of the famous abbé Don Lorenzo Perosi is in no sense prohibited, they are not at liberty to visit public theatres for the purpose

of witnessing secular performances. The letter is dated December 1, 1898, and published in the *Analecta Ecclesiastica* under the caption: *E. Vicariatu Urbis.* The whole gist of the letter is summed up in the sentence: "Firma manet prohibitio ne Clerici theatrum adeant in casu."

THE PROPER PARISH PRIEST WHERE THE "TAMETSI" IS IN FORCE.

Qu. Charles and Mary, Catholics, live in this town. Mary did not live in my parish at the time, but Charles did. My neighbor, who has a German congregation, questions the validity of the marriage, since, as he claims, Charles, though living in my parish, was a member of his congregation by reason of being the son of German parents, although born in this country. Was this marriage invalid?

Resp. As the above query comes to us from Arkansas, that is to say, from a territory lying within the ecclesiastical province of New Orleans, there is question of the application of the decree *Tametsi.* This decree nullifies marriages not contracted before the parish priest and duly authorized witnesses. If the parties are from two different parishes, either of the parish priests whom they select may act as qualified witness of the marriage. If one or both parties have residences in two parishes, or what is called a *quasi-domicile* in one parish and a domicile in the other, they may be married by the parish priest of either of the two places.

This rule applies not only to canonically erected parishes, but also to quasi-parishes wherever the decree *Tametsi* has been explicitly promulgated; and even to parishes or quasi-parishes hereafter to be erected within such territory.

It was necessary, therefore, in the case of Charles and Mary, that they should be married by the parish priest of one or the other. Whether the German priest in whose district Charles lived was to be regarded as the pastor of the latter or not, depended entirely on Charles. If he so wished it he might attend the German church, since he was born of German parents, but he was perfectly free to choose the English-speaking parish if he preferred it; and that he did so is evident from the fact that

he chose to be married at the latter church, although his bride did not belong to it, and he himself might have gone to her parish church if he wished. This freedom of choice was not permitted before 1897; but since then the Sacred Congregation has declared that American-born children of foreign parents, after they have reached the age of majority, may, if they wish, attach themselves as members to the English-speaking congregation of the place in which they live.

The document referred to is addressed to the Apostolic Delegate, under date of May 12, 1897, and contains the following passage:

> Filios ex parentibus non-Americanis linguam ab Anglicam diversam loquentibus, in America natos, non teneri, cum emancipati sint, ad sese jungendos quasi-paroeciae ad quam pertinent parentes, sed jure frui sese uniendi quasi-paroeciae in qua regionis lingua, seu Anglica, adhibetur. (*Cf.* Am. Eccl. Review, July, 1897, p. 87.)

The same applies even to immigrants provided they know the English language, and prefer to attend a church where that language is used, rather than a church where their native tongue is spoken.

Book Review.

DIE BUSSBÜCHER UND DAS KANONISCHE BUSSVERFAHREN nach Handschriftlichen Quellen dargestellt von Weihbischof Herm. Jos. Schmitz, Doctor der Theologie und des K. Rechts. Die Bussbücher und die Bussdisciplin der Kirche. Zweiter Band. Düsseldorf: Druck und Verlag von L. Schwann. 1898. Pp. xii–743. Preis, 30 Marks.

In a volume of some 850 pages, published in 1882, the erudite Bishop-auxiliary of Cologne presented a connected history of the regular penitential discipline observed in the Catholic Church from the days of St. Clement of Rome down to the time of the Council of Trent. In order to complete his work with requisite consistency, the author had to make, not only a systematic inquiry into the Patristic and conciliar literature on this subject, which covers a large field, but he had also to examine numberless MSS. in the archives of Italy, France, Holland, Belgium, England, Austria, Switzerland, and Germany. The different collections, whence he drew material in the shape of original documents and apographs, amount to more than a hundred.

The object of this vast labor of grouping in a systematic way the ancient penitential codes was not simply one of historical inquiry; it had a practical purpose. The author was convinced that it would add valuable instruction to our store of knowledge in the departments of liturgy and moral theology. It is well known that before the time of Gratian, in the twelfth century, neither of these two sciences were separated from the *jus canonicum*, as far as it was a regular discipline of the schools. Theiner, the learned Oratorian, more than fifty years ago, had mentioned the desirability of such a work, and at the same time confessed the great difficulty that lay in the way of accomplishing it, since hardly anything had hitherto been done to prepare the way for labors in this direction. It is true that several learned German Protestant writers within the last half century have undertaken to sift some of the material that offered itself in this field, since it aided them in shedding light on the historic development of Christian European civilization. Noteworthy among these labors are those of Wasserschleben who collated and examined the penitential legislation of the Anglo-Saxon and Frankish Churches. But in doing so he practically ignored, or

certainly underrated, the influence of the Roman disciplinary code in the formation of a uniform system of penitential practice throughout the universal Church. This led later writers to conclude that there existed in Central Europe and in Ireland for nearly a thousand years before the so-called Reformation a church wholly independent of the Roman See; or, in other words, that the Irish-Scottish Missionary Church and the Gallic and Frankish Churches, founded by the Irish monks, were not, except spasmodically, in communion with the Pope.

Another contention, naturally arising out of such partial presentation of the subject, is that the penitential discipline of the Catholic Church is not the result of legislation from a common centre, but a development, through individual efforts, of local customs which were eventually adopted by the entire Western Church. All these theories our author shows to be futile by tracing the origin of the Roman penitential discipline to its primary sources, and comparing it, as it flows along, with the legislation introduced on the Continent by Columban, and with the more or less arbitrary code of the early Anglo-Saxon Church. And in this effort to throw definite light upon the significance, as a norm of conformity, of the *Poenitentiale Romanum*, perfecting itself, not accidentally, but consistently Dr. Schmitz has, to our mind, eminently succeeded.

The work thus vindicates its importance principally under two heads. To the historian it is of inestimable value, because it pictures far more accurately than mere historic chronicles can do, the lights and shades of secular and religious life during the earlier periods of Christian civilization. The combined ecclesiastical and penitential legislation reflects not merely the public and political, but likewise the domestic, habits of the people, for whose benefit it was made.

To the student of theology the work is even more important, because it leads him to recognize the factors upon which our present system of moral theology is constructed. Commenting on the so-called *Summae* and *Confessionalia*, which, during the thirteenth, fourteenth and fifteenth centuries, served the clergy as texts of practical theology, and guides in the direction of souls, the author writes: "In the history of literature, we must assign to the *Summae* the significance of having inaugurated a systematic treatment of Christian ethics viewed from the judicial standpoint in the Church, whilst the so-called *Confessionalia*" (that is, practical instructions for the proper administration of the Sacrament of Penance, such as the tractate of John of Freibourg, Andreas de Escobar, Antonius de Forciglione, and others of the fifteenth century) "give us the basis for a scientific treatment of practical moral theology."

Although the volume presently published completes the work which Dr. Schmitz began nearly a score of years ago, it is not in the strict sense a continuation of the matter treated by him in the former volume, but rather an expansion and confirmation of the arguments and topics previously stated. In other words, the reasoned collation of the various documents contained in the first part is critically examined and consistently grouped in the second. This leads the author practically to a restatement of the matter presented in the first volume which, therefore, is not absolutely essential to a just appreciation of the principal purpose and contents of the work itself, so that those who may have difficulty at the present time in obtaining a copy of the first volume, need not deem it useless to secure the second part which forms a complete treatise.

The documentary wealth contained in the former volume is furthermore enriched by some hitherto unpublished specimens, among which must be mentioned as very important the parts taken from the *Sacramentarium Fuldense* among the MS. treasures of the Gottingen University library.

We have then a broad survey of the history of the penitential discipline in the Western Church, its fundamental canons, its development, its local peculiarities, and incidentally its general effect upon the culture of the nations which became the bearers of Christian civilization unto later generations. And the evidence of these facts, through data that go to form a history of national ascetical expression, is presented to us in the sources brought together and commented upon with critical acumen by our learned author. The written and hence permanent codes regulating the practice of public and private penance, as we have them in the Roman, Irish, Anglo-Saxon, and Frankish collections of canons, offer not only an instructive but at the same time an intensely interesting study. They are presented to us in their mutual relation and influence on each other, in their resultant modifications, by which the ancient severity was tempered or emphasized along particular lines. Thus we are apt to be edified and shocked alternately, whilst we realize the struggle, on the one hand of strong passions with strong laws, on the other of human weakness with that quality of Mother Church which bends hard justice by the gentle constraint of mercy.

Distinct from the group of disciplinary canons which we have already mentioned is the code of Iceland, which country was converted to Christianity by Irish monks presumably in the ninth century. It has its separate interest for students of American history, if we allow that Christianity was thence brought to the Western Continent long before

Columbus. At the beginning of the twelfth century it had two bishoprics, and at that time (A.D. 1123) we find a written *jus canonicum* in force among the ecclesiastics of the country, which had been formulated by the metropolitan of Drontheim and by Bishop Thorlacus, the incumbent of the first Icelandic see. In its canons, taken as a whole, the legislation shows an unmistakable conformity with the Roman *jus canonicum;* whilst the grouping and apportionment of the penitential periods show the influence of local circumstances.

Enough has been said to indicate the character and great value of the present work for theological science. It demonstrates the fact that the Catholic practice of the Confessional may be traced throughout the history of every civilized nation in Europe as a vital element of the Christian religion. In many respects it serves as a splendid refutation of the plausible attacks upon the institution of the tribunal of Penance in the Catholic Church, made by writers like Henry Charles Lea in his venomous *History of Confessions and Indulgences* (1895).

HISTORIC NUNS. By Bessie R. Belloc, author of "In a Walled Garden." London: Duckworth & Co. (New York: Benziger Bros.). 1899. Pp. 223.

THE IDEAL NEW WOMAN, After Real Old Models. From the French of Countess Ernestine de Trémaudan. St. Louis: B. Herder. 1899. Pp. 240.

The literature discussing from various points of view the proper sphere of womanhood in modern times, is quite large and daily growing. Contributions from Catholic sources are not wanting, although, as a matter of fact, they are scarcely needed to solve the problem for us, so long as our religious Orders of women, with whom rests in the main the teaching of the young, remain true to the models which their founders placed before them. Here and there, no doubt, the prevailing spirit of the age makes itself felt even in religious communities, whose establishments were intended to train up Christian women of the highest type, an aim which, in the struggle for maintenance and the force of competition, is occasionally lost sight of, or causes a partial yielding of the pure ideals of Christian education to the demands of the modern standard of worldly success.

Under such circumstances we must recognize the value of books which tend on the one hand to remind us of the noble motives which prompted the religious foundresses of the present century to establish institutes of Christian education, and on the other to show that modern

womanhood may attain the highest perfection in the secular sphere by adhering simply to the principles which fashioned those magnificent models suggested to us in the Gospels. Whatever is good in modern social or intellectual life will spontaneously assimilate itself to those fundamental virtues which the Christian religion teaches for all time and to all races, and thus produce the highest type of womanhood in our own as in former ages.

The historic nuns graphically pictured by Miss Belloc are Mother Aikenhead, foundress of the Irish Sisters of Charity; Mother McCauley, who instituted the Sisters of Mercy in Ireland; Madame Duchesne, who introduced the Ladies of the Sacred Heart into the New World; and Mother Seton, of Emmittsburg, who founded the American Sisters of Charity. An appendix deals with the leading figures instrumental in the foundation of the Sisters of Mercy in California. That the history of this group of heroic women should have special interest for American readers needs no demonstration; in truth, the compiler of these sketches has largely drawn her material from American sources. For the rest there is a special advantage in having the leading figures of four of our most influential religious communities of modern times brought together in one continuous theme. They are like four distinct notes combining into harmonious and varied chords, which successively illustrate the one great subject of Christian charity, whilst incidentally they represent its peculiar national expression, throwing light upon the solution of the primary social problem. As to the land whence this quality of mercy, nourishing as it is nourished by faith, mainly emanates, the author says: "She (Ireland) is, to those who love her, a land of faith and romance, of ardent emotion, of the yearning of the exile, of the graves of the dearest, of song human and divine. But just because of this glamour, some very salient points of her history are absolutely ignored, although absolutely real. . . . Within the short space of one hundred years the Irish people have created two great instruments of help, which for energy and efficiency have been quite unrivalled in the history of our English-speaking race. We struggle with our social inequalities, we lament the fate of our poor, we do a great deal—we do on the whole what we can; we hammer at legislation, we chisel at Charity Organization. It is not money which fails; our trouble is that we are consumed by doubts of what best to do. The answer has come to us across the sea—a gentle answer devoid of controversy, spoken by the voices of women. It comes from those who can say they "believe and hope."

Whilst *Historic Nuns* brings before us the typical religious, the

woman working out the social problem of organized charity upon the principle of Christian perfection sought through the evangelical counsels, the *Ideal New Woman* addresses itself to the larger sphere of womankind in the world. It aims not so much at awakening in women desire to dispense merciful ministration, as rather to develop the effort of self-improvement upon models different from those which the so-called new womanhood proposes. The evil which the Countess of Trémandan would combat is that of a godless education of our girls, "the crammed brains and cramped bodies, their superficial knowledge, their self-infatuation and chimerical conception of life, the dissatisfaction with their social position, their want of morality and restraint; not a small part of the crimes of which women are guilty before the bar of common law must be attributed to the overproduction of young ladies with diplomas."

Since the Saviour's Ascension woman is transformed. In Mary the Mother of Christ and the Holy women, she received the effusion of the spirit of wisdom, of force, of charity. How to apply and utilize in her own life this gift, the modern woman may hear from the holy models whom the author sets before her readers: Elizabeth, Anna the prophetess, the Samaritan woman, Justa the Cananaean, Claudia Procula, wife of Pilate, etc., whose history is interwoven with practical reflections that point the lesson.

DAS EIGENTHUM NACH DER LEHRE DES HL. THOMAS VON AQUIN UND DES SOCIALISMUS. Von Franz Walter. Gekrönte Preisschrift. 1895. Pp. viii—227.

SOCIALPOLITIK UND MORAL. Eine Darstellung ihres Verhältnisses. Von Dr. Franz Walter. Freiburg: Herder (St. Louis, Mo.). 1899. Pp. xv—346. Price, $1.30.

Reference was made in the last number of the REVIEW to Dr. Walter's book on the Right to Property according to the teaching of St. Thomas and of Modern Socialism. The essay, it was there said, runs parallel with Dr. Schaub's works on the same general subject, though each writer deals with some distinctive matter, so that they are mutually supplemental. A notice of Dr. Walter's more recent work on Social Politics in their relation to Ethics may be fittingly introduced by some further comment on his prior essay.

The author is careful to note at the outset that in recurring to St. Thomas for a theory of property-right, the expectation is not to find an exhaustive study of the subject. The Angelic Doctor had no occa-

sion to elaborate such a study. He treats the matter rather as a side-issue in connection with the morality or rather immorality of robbery and stealing. One misses, moreover, in his treatment the distinction that plays so important a part in later political economy between goods consumed by immediate use and goods as means for further production. St. Thomas furnishes rather the principles underlying the entire subject,—principles which he had taken from "the Philosopher" and further developed and applied by the light of his own far-seeing intellect as well as of Christian revelation. Dr. Walter has gathered together in his first chapter (pp. 7–86) these principles and unfolds them substantially—though in briefer fashion—as Dr. Schaub has done in his kindred work. The author's distinctive contribution to the general subject is his historical study of the earlier socialistic views on property.

The great movement that ushered in modern history set up against the Christian-ethical teaching of St. Thomas on the right to property a contrary theory based on pagan principles. The Reformation and Humanism, reviving the principles of the Stoa on the one hand and of Epicure on the other, reëstablished Individualism, which passed from philosophy first into economical theory and then into economics and practical life. The author follows the fate of this excessive Individualism till the reaction came with and by the Revolution into French Socialism. Socialism in France "lived itself out," as he says, in the communistic phantasies of Proudhon, and passed for reconstruction over to Germany. In the meantime, however, the extreme Individualism, taken from Locke and given economical application by Adam Smith, had found in England a reaction in the socialistic theories of Robert Owen. On the basis of the Kantian and Heghelian philosophy, and with material drawn from the socialistic literature of France and England, the three master builders, Rodbertus, Lasalle, and, above all, Karl Marx, have raised the structure of Socialism that now commands attention and not a little dread in Germany.

The picture Dr. Walter has drawn on these lines of the development of Socialism is not large, but the main figures stand out prominently, and their relations the reader can easily grasp (Ch. II, pp. 87–162). The third and concluding chapter of the book is devoted to a running comparison between the Thomistic and the socialistic teachings, and to a brief critique of the latter in the light of the former (pp. 163–220).

A useful feature is the bibliography with which the book closes. The list of the most important German works is fairly complete up to the date at which the book was published, but the French and English literature of the subject is hardly noticed at all.

The central thesis, in the first of the two books here under notice, is that the right to private property in enduring goods is founded not only on the physical and intellectual needs of man, but deeper still and more ultimately in the moral order, on the ethical and religious constitution and tendencies of human nature. The latter point of this thesis receives extension and fuller justification in the second book mentioned above, on Social Politics in Relation to Ethics. The definite department of the social sciences covered by what the Germans call *Socialpolitik*, is not easy to determine, and the more one reads of the literature devoted to the subject the less easy the determining process becomes. Dr. Walter quotes a number of meanings in which the term is taken, and of them seems to approve two. The wider acceptation embraces so much of the general science of government as concerns "the direction, promotion and adjustment of the various social aggregates (*Gesellschaftkreise*) by the government (*Staat*), and in the interests of the social body" (*Staatlichen Gemeinschaft*, p. 12). He accepts Dr. Brüll's definition of the narrower meaning of the word as synonymous with sociology in a restricted sense, as "that branch of the sciences of government which deals with the relations of public authority to the individual productive classes, and to the mutual interests of these classes within the economical order" (*ib.*). The author adopts this latter definition as practically his own. Over against it he sets the formula of Sombart: "Social politics embraces those teachings and measures of civil government on the economic side (*Wirtschaftspolitik*) which concern the preservation, development and suspension of economic systems." All these definitions are, we confess, a little vague, but it is not easy to express in clear English the manifold sections into which the Germans, with their compound terminology, divide the social and political spheres. Sombart has formulated his definition in view of subordinating *Socialpolitik* under *Wirtschaftspolitik*, and throughout the work which Walter subjects to criticism the two terms are identified. But beyond this theory of scientific classification, Sombart's purpose is to free political and economical science from all ethical concepts or "implications," and thus to confine them rigidly to purely economical ideas and ideals,—that is, to what concerns production of wealth. It is against this radical separation of economics from ethics, and with this academical distinction the involved actual sundering of the two corresponding objective orders,—the external and the internal, the material and the spiritual, the temporal and the eternal,—that Dr. Walter directs his entire work. He selects for principal criticism Sombart's *Ideale der Socialpolitik* as one of the

most recent and ablest defendants of the divulsion theory; but he pursues the theory into many another fastness to which it betakes itself for the protection of the noted leaders in recent economics and ethics. The work is one which every student of these sciences will find of great help, as well for its thorough analysis of the correlations of ethics and politics and economics, as for the literary apparatus in which the history and burden of recent speculation on the subject are fully set forth. F. P. S.

LEHRBUCH DER PHILOSOPHIE AUF ARISTOTELISCH-SCHOLASTISCHER GRUNDLAGE. Zum Gebrauche an höhern Lehranstalten und zum Selbstunterricht. Von A. Lehmen, S.J. Freiburg: Herder (St. Louis, Mo.): 1899. I. Band. Pp. xv—444. Price, $1.90.

The scope of this recent work on Catholic philosophy is plainly expressed by the title. The author has aimed first at producing a convenient text-book for use in higher educational institutions, in which philosophy is taught through the medium of German; and secondly, at furnishing "all those who are interested in philosophical speculation and unbiasedly seek the truth, a guide through the labyrinth of philosophical opinions and systems." This double purpose he accomplishes by combining brevity with comprehensiveness as to material, and adequate fulness of argumentation with simplicity and clearness of diction as to method. The matter so far treated embraces Logic, Critics, and General Metaphysics. Another volume, promised for the end of this year, is to contain the remaining departments of Special Metaphysics. The subjects explained have been so often worked over in the Latin manuals that the author's task lay entirely in rendering into his own perspicuous language the wealth of the traditional philosophy. His success in this process is worthy of all praise.

ST. JOHN DAMASCENE ON HOLY IMAGES. Followed by Three Sermons on the Assumption. Translated from the original Greek by Mary H. Allies. London: Thomas Baker. 1899. Pp. 216.

A translation of the treatise on Holy Images—*πρὸς τοὺς διαβάλλοντας τᾶς ἁγίας εἰκόνας*—by the last of the great Greek Fathers, who is at the same time the definite forerunner of the speculative method inaugurated by the scholastics of the Middle Ages, has a special interest and significance for our time. In the first place, there never appears to have

been made any attempt to put into English this important tract of the Damascene, in which he sums up the traditional Catholic teaching on the devotion to our Blessed Lady and the Saints, by quoting from the writings of the great Doctors of the Church during the six centuries that preceded his own time, thus taking us back quite to the Apostolic age. In the next place, no theological commentator could be found, in all the range of Catholic apologists down to our own day, who meets the issues of controversy more directly than St. John. He had splendid opportunities of learning from his Arab opponents that circumlocution and disputing about words lead to no purpose in religious controversy, and he would lose no time in bringing about "disestablishment" in England if he had a voice in the present ritual controversy, which touches our subject of images and their legitimate use in the liturgical service of the Church very closely. His method is very simple. He cites, for instance, a brief passage from a sermon of St. Basil on St. Gordion. Then he makes a still briefer commentary, somewhat in the following fashion: "The remembrance of the saints is thus, you see, a glory to God, praise to the saints, joy and salvation to the whole world. Why, then, would you destroy it? This remembrance is kept by preaching and by images, says the great Saint Basil" (page 37). Then he goes on citing other passages from the same Father and other ecclesiastical writers in regular order.

The translation, so far as a cursory reading enables us to judge, is very carefully done; indeed, it is probably too literal for those moderns who believe we must at all hazards avoid offending the sensitive apprehensions of our Protestant friends, that by "adoring" the image of the "Mother of God" we give shocking proof that we are real idolaters. The daughter of Thomas W. Allies is not in the least afraid to let episcopal folk think that Catholics believe what they do not believe.

INSTITUTIONES THEOLOGIAE MORALIS GENERALIS. Auctore G. Bernardo Tepe, S.J. Cum approbatione Em. Card. Richard. Arch. Paris. Volumina duo continentia Tractatus de Actibus Humanis, de Legibus, de Peccatis, de Virtutibus, de Donis. Cum Appendice de Perfectione Vitae Spiritualis. Parisiis: P. Lethielleux. Pp. 361 et 412. Prix (2 vols.), 8 francs.

Students familiar with the theological manuals published within recent times will have had no hesitation in placing P. Tepe's former volumes, entitled *Institutiones Theologicae*, among the best compendiums for scholastic use. The manner in which he handled the topics

—*de Vera Religione, de Ecclesia, de Deo, de Gratia, de Sacramentis*, as treated in the four handy volumes favorably commented upon by us on a former occasion,—made his work conspicuous at once by its precision, its comprehensiveness and its easy style of exposition. The same must be said of the present work, which introduces us into the field of moral theology. The sub-titles of our heading sufficiently indicate the specific matter contained in these two duodecimo volumes. There are the customary "Quaestiones," with their "Capita" and "Articuli," their "Propositiones" and "Scholia." The methods of proof, too, are the same with which the student of systematic theology is so familiar: first, *ex Scriptura*, then *ex variis declarationibus Ecclesiae, ex Patribus, ex auctoritate Theologorum, ex praxi Ecclesiae, ex multiplici ratione theologica;* close upon which follow the objections made by opponents: *Dices I*, etc., with the *Respondeo*, wholly in the fashion of the Angelic Doctor of Aquin.

Among the chapters which exhibit an exceptionally clear and thorough development of Catholic doctrine as applied to concrete circumstances under modern conditions, we should single out that which deals with the right and duty of education. The conviction that the State has no right to force children indiscriminately, and without regard to the religious convictions of their parents, into neutral schools, has, strangely enough, failed to take hold of the popular masses in America, whilst in Europe, even in Protestant countries, both people and governments have recognized, and in their legislation established the fact, that liberty of conscience cannot exist without such conviction. In this matter—and it is a vital matter—American citizens are practically slaves of the idea that purely intellectual training gives a guarantee of civil prosperity, which of course is a fallacy; for the educated infidel is an easy victim to anarchical notions, and as such becomes the most dangerous internal foe of well-regulated government.

In the matter of disputed questions in moral theology, P. Tepe preserves on the whole a golden mean. He defends, therefore, the moderate "probabilism" which other eminent Jesuit theologians have accepted as a norm that meets the express approbation of the Church. He maintains that St. Alphonsus belongs to this same school, and argues with much erudition against the proposition of the Redemptorist theologians, who hold that the system of the Saint, as propounded in his *Homo Apostolicus*, clearly shows that he did not admit the "communis et simplex probabilismus" defended by the Jesuits, but that he had always taught (more or less explicitly) what is termed

the doctrine of "aequiprobabilism." Whilst the question is one of interpreting written words, the full meaning of which could be realized only by the one who wrote them, we must confess that P. Tepe makes out a very good case for the probabilist defence.

The rest of the work, both as to spirit and method, is in harmony with the points which we have singled out for comment.

LAYS OF THE KNIGHTS. By Clement William Barraud, S.J. London, New York and Bombay: Longmans, Green & Co. 1898.

Father Barraud has already received merited recognition from both the religious and secular press for his two historical dramas, *Saint Thomas of Canterbury* and *Saint Elizabeth of Hungary*. In the present volume he has brought together many sonnets and some occasional verses, in addition to the *Lays*, which give the title to the book, and whose romantically religious treatment continues the atmosphere of his two historical dramas. Father Barraud's graceful muse sings songs pitched in many keys, but always dignified by a pleasant, not a forbidding, religiousness of accent. And so it is that, in the two lovely lyrics that close the volume, we have the sadness of human longing voiced in the first ("Never"), but conquered by the high religious resolve of the second ("Onward").

NEVER.

Oh, for the lark's free lay
And the smell of the gorse and the broom!
Oh, for the heather in bloom,
And the breath of the rising day!

Oh, for the gloaming sand
And the lisp of the crimpled sea!
Oh, for the moor and the lea,
For the woods of my native land!

Oh, to be one hour free,
To bathe in its balmy air,
To taste of the joys that were,
And that never again can be!

ONWARD.

Never: for on we go
Over a shelterless plain,
Bleached by the sun and the rain,—
On to the hills of snow.

Leaving old loves behind,
Never their eyes to greet
Till all true lovers meet:
Stern hearts, but not unkind.

'Tis the old cry: "God wills!"
The old sign: a blood-red cross.
Gain is begotten of loss.
On to the snow-clad hills!

The last stanza forms a pleasant *Envoi* to a volume, whose titular poems are *Lays* illustrative of the same self-devotedness. H. T. H.

ECCLESIASTICAL CHANTS at Burial of Adults and Children according to the "Rituale Romanum." By John Singenberger. New York (Ratisbon and Rome): Fr. Pustet & Co. Pp. 24. Price, $0.30.

MASS IN D, for Chorus, Solo Voices, Orchestra, and Organ. By Alois Bartschmid. Hartford, Conn. Pp. 24.

Prof. Singenberger's efforts to popularize the authorized chants of the Church deserve every recognition, even by those who do not wholly sympathize with the claims of the Caecelia Union for establishing a rather severe standard of reform in the matter of ecclesiastical music. As for the music of our Burial Service, nothing surely can render it more solemnly impressive than a strict adherence to the prescribed form of the Roman Ritual. The present edition of the chant gives, besides the proper psalm tone, a score of falsibordoni for two, three, or four mixed or male voices.

The new *Mass in D*, by Bartschmid, gives, in the judgment of experienced choir-leaders, special satisfaction from both the technical and the practical point of view. It is rhythmic, keeps up an effective melody, in which the tones of the Gradual and Vesperal are occasionally introduced with clear subordination, and provides an orchestral score which can be used without extreme demands upon instruments. On the other hand, it is easy on the voice, never calling upon the singers for notes out of the usual compass. It avoids senseless repetition, and altogether contributes to the devotion of the sacred service.

Recent Popular Books.[1]

AMATEUR CRACKSMAN: E. W. Hornung. $1.25.

The author dedicates "This form of flattery" to Mr. A. Conan Doyle, the creator of Sherlock Holmes, but his hero is a counterpart, not an imitation of Holmes, being an amateur burglar at war with professional detectives. He conducts many robberies with triumphant success, but at last is captured. Whether or not he escapes is left as doubtful as the death of Holmes, and the author so skilfully perverts his readers' sympathies, that most of them will hope that he succeeds in swimming the ten miles of water which lie between him and safety when he disappears from the tale.

BETWEEN CÆSAR AND JESUS: George D. Herron. $0.75.

This small volume contains eight lectures, embodying the spirit of the American private citizen's growing rebellion against monopolies, and his dissatisfaction with such consolations as the various Protestant sects can offer. The author is either quite ignorant of Catholicity, or sedulously bent upon concealing any knowledge of it, and he makes complaints against what he calls Christianity, although his view is invariably bounded by the narrow, if variegated, Protestant horizon. The closing chapter, entitled "The Victory of Failure," is a fine appreciation of what may be accomplished by individual charity. As a sign of the times, the book deserves attention.

DISCUSSIONS IN EDUCATION: Francis A. Walker. $3.00.

The author, for the last fifteen years of his life President of the Massachusetts Institute of Technology, and well known as a political economist, discusses the value of technical and manual education, the teaching of arithmetic in the elementary schools, and certain college problems. The book is almost as valuable to voters desirous of doing their duty in the disposal of school-funds as to teachers, and it is written with relentless logic.

ELIZABETH, EMPRESS OF AUSTRIA: A. De Burgh. $2.50.

There is very little in this book which might not have been compiled from newspaper stories published after the murder of the late Empress, except certain photographs, surreptitiously taken, against the well-known wish of the original. Some nineteenth-century Swift should coin a phrase to define the relative guilt of the person who takes such photographs and the person who buys them.

ESPIRITU SANTO: Henrietta Dana Skinner. $1.25.

This, the third recent novel dealing with the stage and opera-singers, differs from its two conspicuous predecessors in making its chief personages men, and in considering their temptations rather than those of women. The Daretti brothers, Italian Catholics, of excellent family, are thrown by circumstances into intimate association with the Spanish colony in Paris, where lives the gentle Christian maiden whose name gives the book its title. Her love-story is that of the younger brother, and is a charming romance; but the elder Daretti sins and suffers before happiness comes to him, and to the high-souled woman whom he loves. Pretty pictures of family life, scenes of miserable intrigue, descriptions of the singer's intoxicating success, and passages inculcating the practice of Catholic piety, are blended in a fascinating story. As a convert, the author knows what arguments are most effective with Protestant readers, and she skilfully presents many of them without destroying the logic of her plot, but her portraits of pious Catholic gentlemen, equipped with every possible attraction are more convincing than argument, for the average novel reader is imperfectly logical. Is it necessary to say that she is the daughter of the Richard Henry Dana who wrote "Two Years before the Mast?"

FORTUNE BY LAND AND SEA: Thomas Heywood and William Rowley: Janet Edmondson Walker. $1.00.

The accident of its presentation by the Delta Upsilon Society of Harvard University has brought this rare play within the compass of the ordinary buyer's purse. Hitherto, it was accessible only in Barron Field's edition, made for the Shakespearian Society more than fifty years ago. The adaptation to the college stage is the work of a well-known graduate of Elmhurst, who has unearthed a few new details in regard to the dramatist and the manager who assisted him in producing the play.

FRANCIS PARKMAN'S WORKS: Vols. III–XII. La Salle; Old Regime in Canada; Count Frontenac and New France under Louis XIV; Half Century of Conflict; Montcalm and Wolfe; Conspiracy of Pontiac; Oregon Trail.

This edition, of which the publication began last autumn, is now complete. It contains twelve portraits, many of them the first reproduced from pictures preserved in France, and eleven other illustrations drawn expressly for this edition.

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

Its revision includes the results of consulting the mass of French papers acquired by the United States through Mr. Parkman's exertions, and of detailed and rigorous examination of English State papers. The author's Protestant prejudices occasionally betray him into a phrase unpleasing to Catholic ears, but his intention to be absolutely fair is everywhere visible, and he does not spare either England or the Colonies in his apportionment of blame for evil happenings. Extreme Protestants accuse him of Catholic leanings, which is a clear indication of his impartiality. At present, his work is the standard epitome of the history of Florida, New France, and the English Colonies down to 1769.

FRIENDLY VISITING AMONG THE POOR: Mary E. Richmond. $1.00.

This volume is an attempt to guide the zeal of the vast army of amateur philanthropists now invading the homes of poverty, and embarrassing the police, the administrators of public charity, and the religious orders. Miss Richmond's spirit is amiable and sympathetic, and her book will doubtless reform some of the more docile visitors, for it explains their shortcomings very gently, and it will be of much use to those upon whom falls the task of directing the superfluous zeal of fashionable girls imitating Mrs. Ward's "Marcella," with visions of a destiny similar to hers.

HISTORY OF BRITISH INDIA: Vol. I. Sir William Wilson Hunter.

This first of the five large volumes, within which the author hopes to compress the longest history of colonization to be found in trustworthy and unbroken records, is of interest to all who desire to guess at the possible future history of the American question in the Eastern hemisphere. It relates the successive conquests made by Spain, Portugal, England, and the Dutch, pausing at the moment when victory rested with Holland. The whole dignified tale is summarized in Mr. Kipling's stanza about the white man who "hustles the Aryan brown;" in the end, the Aryan invariably "weareth the white man down," until some other white man finds him weak enough to be expelled from the scene of his labors. The succession of conquest, "hustle," weariness, and expulsion, was unbroken until the English began to combine benevolent measures with "hustling," but Sir William brings the story no further than the massacre of Amboyna. It is instructive summer reading for members of Congress.

HISTORY OF JAPANESE LITERATURE: W. G. Aston. $1.50.

Criticism of Japanese myth and literature is so largely a matter of temperament that readers, unacquainted with the Japanese language, have been sorely puzzled by the wide difference between the estimates offered for their acceptance, but this book gives quotations of such length, and chosen from so many periods, that they may now at least form an idea of the development of Japanese literature, and may gain some conception of its variety. The author considers the archaic and classical periods, the decline and the dark ages, the revival, and the Tokio school of writers, and his work is done with much enthusiasm. If it had no other value, the book would be worth reading for the sake of comparing some of the eccentric forms seen in the Japanese decadent period with the work of Walt Whitman and his imitators. Mere catalogues of ugly things and descriptions of hideous things were once regarded as literature in Japan, but in time Japan became sane again.

IF I WERE A MAN: Harrison Robertson. $0.75.

The author sets his young fellow-citizens a lesson in practical politics, giving them a story showing how difficult the practice of perfect honesty has become to the holder of any office, legislative, judicial, or executive. His hero preserves his self-respect, but loses office, popularity, and sweetheart and expends his whole fortune in the struggle with "the machine." The tale is entirely credible, and the only compensation for the shame of its truth is that its hero is also credible, and that there are still American women who, like the heroine, prize a man's honor above his success.

IN CUBA WITH SHAFTER: Lieut. Col. John D. Miley. $1.50.

Portraits of the principal officers of the Cuban expedition of 1898, a map of Santiago de Cuba, and three maps showing the intrenchments and position of the Fifth Corps, July 1, July 3, and July 14, illustrate this book, which, being written by one of Gen. Shafter's staff, naturally presents events and personages from his point of view. The author refrains from anything in the slightest degree controversial, and leaves the case to the judgment of the reader, therein behaving as a soldier should. He closes his story with two amazing commendatory letters, signed by a Spanish private, and addressed, one to Major-General Shafter and the other to the "Soldiers of the American Army." Apparently misfortune has not deprived one Spaniard of all taste for practical jokes.

LONG WHITE CLOUD: AO TEA ROA: William Pember Reeves. $3.00.

This volume is a pleasant description of New Zealand and its cities and people, with an account of its history and traditions. The author's honestly expressed intention is to place his country in an attractive light, but his work is valuable to teachers and to students in English ways of managing subject races and colonial questions.

MARTYRDOM OF AN EMPRESS: $2.50.

The exquisite face of Elizabeth of Austria, repeated again and again in portraits presenting it in many aspects, makes this book of some value; but the text, even while it professes admiration and love bordering on reverence, is really a chronicle which lacks no scandal and no scandalous rumor of all those manufactured by enemies of the Hapsburg, from the day when Franz Joseph and Elizabeth were betrothed. It is a book to fill a generous

man with anger that it should be written at all, and with thankfulness that it was not written by a man. It is barely possible that obtuseness and not malice is responsible for the work, but it needs much charity to think so. The publishers have given it a beautiful dress and have not trimmed its leaves, so that it is possible to enjoy the portraits without reading the text.

McTEAGUE: Frank Norris. $1.00.

The author follows a brutish man with no graces whatsoever, through his career from the plane of nominal respectability to drunkenness, insolvency, and wife-murder, and thence to a miserable death in the desert whither he has fled with the booty obtained by his crime. The perfect ugliness of the story is not ameliorated by so much as one small adjective, and it excellently represents the work recommended to uneducated readers as "strong." In reality, such a story is as weak as a skeleton stripped of muscles, tendons and sinews, unfitted with nerves and brain—a mindless, soulless horror. The writer does not seem to err by intention, but by lack of good taste and of acquaintance with real literature, but his work is none the less mischievous.

MIRACLES OF ANTICHRIST: Selma Lagerlof. Translated by Pauline Bancroft Flach. $1.75.

Sweden is not the source to which the Church would naturally turn for an ally against the evil which is in socialism; but this book is a cleverly planned allegory veiling a telling attack upon the spurious virtues of socialism, and a reply to the insults which it heaps upon Christianity. It is a story of life in one of the villages on Etna during a time when, by mischance, a base copy of the Holy Child of Aracœli was held in high regard among the people, being supposed to be the original. In its crown of gilt tin is inscribed "My Kingdom is only of this world," and, in short, it represents Antichrist, and to ask for the intercession of him whom it personifies is sacrilege. The supplicants receive what they ask, worldly success and nothing more, and the end is tumultuous misery and unbelief. The story seems like a tale of everyday coincidence until the hidden cause is unmasked, but as a romance it is so interesting that it will be read to the end, where the moral lurks in the space of two pages, and is spoken by "the old Pope, who is wiser than any one now living."

NEW FAR EAST: Arthur Diósy.

The object of this book is rather the formation of English opinion in regard to Japan than the production of an effect upon American readers, but it shows the Japanese as they appear to themselves, grave, thoughtful, and devoted to the aggrandizement of their country. The author lays but little stress upon those differences in character and usages which separate the white and the yellow races, but he explains some of the modifications produced by intimate acquaintance, and shows the Japanese willingness to adopt ways presenting themselves as more excellent, and Japanese firmness in rejecting changes apparently injudicious. The illustrations, by Mr. Kubota Beisin, a Japanese artist, confirm Mr. Diósy's opinions on these points, and are valuable examples of the results produced by training in two widely diverse schools.

NOTES FROM A DIARY KEPT CHIEFLY IN SOUTHERN INDIA: Sir M. E. Grant-Duff. 2 Vols.

These books are a treasury of anecdote collected in the period from 1881 to 1886, when the author was Governor-General of Madras. The author drew on his home-correspondence and on reminiscences related to him, so that the stories are of no very sharply defined type. These are the fifth and sixth volumes of the "Diary," but they are independent of the others.

RACHEL: Jane H. Findlater. $1.00.

The hero is an untaught preacher of one of the countless English sects, ill-balanced spiritually and morally; the heroine is a young woman of social station superior to his, but with an exceedingly ill-regulated mind, and she pursues him with very slight regard to his marriage with a girl in his own class. It is a hopeless, discouraging tale, and although its plain lesson is that life without true religion is sordid and ignoble, the author's manner robs it of all impressiveness.

RAGGED LADY: W. D. Howells. $1.75.

The heroine, a poor New England girl, having been adopted by a whimsical rich woman, visits Europe, and contrasts her simplicity with its sophistications. Her little love story ends happily enough, and the book is as good as any of those lately written by its author. Its new feature is an attempt, by force of insistent iteration, to show that underbred Americans omit the letter "r" from their speech, and substitute "You better" for "You should." These melancholy truths are matters of common knowledge, but after a few pages of examples the reader finds himself uncharitably disposed, and, if he be fastidious in the matter of keeping his temper, drops the book long before he arrives at the final scenes, in which the heroine behaves so well as to excuse her sins in orthoepy.

RAMAKRISHNA: HIS LIFE AND SAYINGS: Right Hon. F. Max Muller, K.M.

Ramakrishna was a Hindu "Saint" who died in 1886, and his disciples are among the Hindu gentlemen who have been lecturing in drawing-rooms and making converts among those nominal Christians who, as Prof. Muller says, have never even had an idea of what our Lord taught. The sayings attributed to the "Saint" are not always new, some having been current in English for half a century, but they are good examples of Hindu wit and humor, and may serve to make the Hindu more definite to those readers who confound him with the Mohammedan and the Parsi. There is no danger that they will convert any Catholic.

RAPIN: A. De Vere Stacpoole. $1.50.

The handsome young French hero of this book fancies that he is an artist, although he is entirely without talent, and he is encouraged in the belief by a flock of sycophants, old and young. A brief struggle with the real world shows him both his artistic insignificance and the hollowness of his pretended friends' devotion, and a foolish little milliner, who sacrifices her life rather than disturb his tranquillity of mind, reveals his real spiritual shallowness to him. After this he marries an American heiress, and is rewarded by general approbation. It is to be feared that the story is an accurate picture of life in the irreligious fashionable circles of Paris, and among Bohemians of the more elegant varieties; but as the characters agree that many of the incidents should be concealed from the heiress, it is only reasonable to infer that they should not be set before her young countrywomen. On the other hand, the book has a lesson for foolish American mothers too stupid to learn anything from serious authorities, and its literary construction is excellent.

RICROFT OF WITHENS: Halliwell Sutcliffe. $1.00.

This historical romance belongs to the Jacobite school and shows Prince Charlie, not only as fighting well in the field, but as wielding a good sword in private battle. The hero, a small squire, is pitted against a family of outlaws, apparently drawn from the same traditional sources as Mr. Blackmore's Doones, but neither style nor plot suggests that the author is in any degree indebted to the elder novelist. The book gives no facile instruction on historical events, but is a good picture of manners and men in the Northern England of the last century.

SHORT RATIONS: Williston Fish. $1.25.

These brief tales of cadets at West Point, and officers at a Western post, are written with the sole intention of giving amusement to the American military officer and his friends. They are cleverly told, and the thread of a story connecting them is ingeniously managed.

SINKING OF THE MERRIMAC: Richmond Pearson Hobson, U. S. N. $1.50.

The author is the young naval constructor who planned and executed the sinking of the Merrimac in the channel of the harbor of Santiago de Cuba, was captured by the Spanish, exchanged and given up to General Shafter, and who has been rewarded by being left by the grateful Senate of his country in the rank in which the war found him. The most voracious reader of newspapers will discover that Mr. Hobson's own story is worth far more than the aggregate tales of all the correspondents, and also that it flatly contradicts much that was circulated as trustworthy information during the war. His account of his treatment while a prisoner should neutralize much of the inflammatory rhetoric manufactured for party purposes; moreover, his story is good, although artless.

SPAN O' LIFE: William McLennan and J. N. McIlwraith. $1.75.

The action of this story extends over a period of some eighteen years, and the scene shifts from the Edinburgh and Paris of Jacobite days to the Quebec which Wolfe captured and his countrymen barely held until 1760. All the chief characters are Scottish or French, and all, even the women, are of adventurous temperament, and the plot is well planned, although the action sometimes lags. The author has followed Parkman closely as to the sieges of Quebec, but his personages are invented.

STRONG HEARTS: George W. Cable. $1.25.

This little book contains but three stories, "The Entomologist," "The Taxidermist," and "The Solitary," all tales of New Orleans and all told in the leisurely manner of one who has succumbed to the charm of the South and cannot hurry. The Entomologist describes a yellow fever visitation, but what is much more uncommon, it describes a woman who is sensible, just, and sweet. The entomologist himself, an ugly, greedy, and selfish person, with no heart for anything but butterflies, is made tolerable by Mr. Cable's treatment of him, but after closing the book one perceives that he is one of the most unpleasant beings in fiction, and marvels at an author who can be charitable to his own creatures.

SWALLOW: H. Rider Haggard. $1.50.

The supposed narrator of this story is an aged Boer woman who dictates it to her great-granddaughter, with the intention of keeping her out of mischief while she is copying it on a typewriting machine. Having this laudable purpose in mind, she indulges in many shrewd reflections on her conduct and on the behavior of the young woman's ancestors, and adds much humor to the story of a hard daily life and of the wild adventures of her daughter, who lived for months among the blacks and fought in their battles. The "Great Took" is one of the chief incidents of the tale, and its story has never been told with more spirit. History relieved Mr. Haggard from inventing any horrors to adorn this story, a fight with African savages needing no embellishment, and he has used his knowledge of the tribesmen very effectually.

THROUGH TURF SMOKE: Seumus Macmanus. $0.75.

Twelve quaint Irish stories, abounding in rough wit, with an occasional touch of sadness. The narrative is carefully kept to the level of the peasant mind, and the reader is left to divine the peasant heart and soul for himself, and unless he knows and loves both he may entirely misunderstand both story and author. It is not a book to recommend to the supercilious or the stupid, but to the friends of the Irish peasant.

TROOPER GALAHAD: Capt. Charles King. $1.00.

The scene is Fort Worth, the theme partly the scandal and gossip of an army

post, and partly the frequent trouble and occasional gross injustice wrought by punishing officers for the dishonesty of their inferiors. The question of political influence in the bestowal of commissions receives attention also.

TWO MEN OF MENDIP: Walter Raymond. $1.50.

"Dialect spoken here" should be written on the title-page of this story, which describes the struggle between two West English rustics, one of whom desires to marry the daughter of the other. The scenes are alternately tragic and humorous, and the manner in which the serious and important characters are made the puppets of the foolish and trivial is highly ingenious. It is one of the tales "best for winter," but worth reading.

WEST POINT WOOING: Clara Louise Burnham. $1.25.

Five stories of cadets and officers at the military Academy and eight of civilian life, all told with pleasant animation, make up the volume. One of the excellent traits in all these little romances is the ingenious manner in which the author punishes the sly, selfish, and affected girls. It is not her fault if her readers be not convinced that honesty is the best policy.

WOOD AND GARDEN: NOTES AND THOUGHTS, PRACTICAL AND CRITICAL, OF A WORKING AMATEUR: Gertrude Jekyll. $3.50.

This volume is written for the meridian of Greenwich rather than for that of Washington, but most of the plants mentioned can be grown in many parts of the United States, and the author's suggestions are often original. The text is illustrated by a large number of photographs of flower-beds, groups of blossoming shrubs, leafy corners and beautiful nooks, and the book would be valuable to any gardener or owner of a garden.

Books Received.

L'EUCHARISTIE d'Après les Prédicateurs Contemporains, avec Préface et Traits Historiques. Par M. l'abbé Pluot, Directeur de l'Enseignement Catholique. Paris: Ancienne Maison Charles Douniol, P. Téqui. 1899. Pp. 304. Prix, 4 francs.

CAMBRIDGE CONFERENCES. Delivered to the Catholic Undergraduates of the University of Cambridge, in the Chapel of St. Edmund's House, Michaelmas Term, 1898. By Joseph Rickaby, S.J. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. 65. Price, 40 cents.

DIE BUSSBÜCHER UND DAS KANONISCHE BUSSVERFAHREN. Nach Handschriftlichen Quellen Dargestellt von Weihbischof Herm. Jos. Schmitz, Doktor der Theologie und des K. Rechts. Die Bussbücher und die Bussdisciplin der Kirche. Zweiter Band. Düsseldorf: Druck und Verlag von L. Schwann. 1898. Pp. xii–743. Preis, 30 mark.

INSTITUTIONES THEOLOGIAE MORALIS GENERALIS. Auctore G. Bernardo Tepe, S.J. Cum approbatione Superiorum et Eminentissimi Fr. Card. Richard Arch. Parisiensis. Vol. I—Tractatus de Actibus Humanis, de Legibus. Pp. 361; Vol. II—Tractatus de Peccatis, de Virtutibus, de Donis, cum appendice de Perfectione Vitae Spiritualis. Pp. 412. Paris: P. Lethielleux. 1899. Prix, 8 francs.

UN ÉVÊQUE ASSERMENTÉ (1790–1802). Le Coz, Évêque d'Ille-et-Vilaine, Métropolitain du Nord-Ouest. Par A. Roussel, de l'Oratoire. *Le même Librairie.* 1899. Pp. xix–565. Prix, 7 francs, 50.

L'APÔTRE SAINT PAUL. Par l'abbé S. E. Fretté, du Clergé de Paris. *Le même Librairie.* 1899. Pp. xv–518. Prix, 6 francs.

LE PRÊTRE ÉDUCATEUR. Par le R. P. Lecuyer, de l'Ordre de Saint Dominique. Introduction par le R. P. Reynier, du même Ordre.—*Le même Librairie.* 1899. Pp. xliii–266. Prix, 3 francs.

L'ESTHÉTIQUE DU DOGME CHRÉTIEN. Par le R. P. Jules Souben, Professeur au Prieuré de Farnborough (Angleterre). *Le même Librairie.* 1899. Pp. 348. Prix, 3 francs, 50.

LA VIE DU DOGME CATHOLIQUE: Autorité—Évolution. Par le R. P. de la Barre, S.J., Professeur à l'Institut Catholique de Paris. *Le même Librairie.* 1899. Pp. 288. Prix, 3 francs, 50.

LA DÉMONSTRATION PHILOSOPHIQUE. Par l'abbé Jules Martin. *Le même Librairie.* 1899. Pp. 270. Prix, 3 francs, 50.

LE RÉCIT DE LA CRÉATION. Par le R. P. F. de Hummelauer, S.J., Collaborateur au "Cursus Scripturae Sacrae." Traduit de l'Allemand par l'abbé Eck. *Le même Librairie.* 1899. Pp. 291. Prix, 3 francs.

DE LA NOTION D'ORDRE. Parallélisme des Trois Ordres de l'Être, du Vrai, du Bien. Par l'abbé A. Chollet, D.D., Prof. à Université Catholique de Lille. *Le même Librairie.* 1899. Pp. 259. Prix, 3 francs.

ST. JOHN DAMASCENE ON HOLY IMAGES (*πρὸς τοὺς διαβάλλοντας τᾶς ἁγίας εἰκόνας.*). Followed by three Sermons on the Assumption (*κοίμησις.*). Translated from the original Greek by Mary H. Allies. London: Thomas Baker. 1899. Pp. x–216.

MASS IN D, for Chorus, Solo-voices, Orchestra, and Organ. Composed by Alois Bartschmid. Vocal Score. Published by Alois Bartschmid, 55 Russ Street, Hartford, Conn. 1898. Pp. 23.

HAS THE REFORMATION REFORMED ANYTHING? A Course of Lectures on the Protestant Reformation. By the Rev. F. Malachy, Passionist. London: R. T. Washbourne; New York: Benziger Bros. 1899. Pp. 138. Price, 50 cents.

AMERICAN ECCLESIASTICAL REVIEW.

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THE BAPTISTERY.

THE baptistery is that portion of the church in which the rites of Baptism are administered. It is ordinarily a recess inclosed by a railing and containing the baptismal font. According to the directions of St. Charles, the baptistery should be near the entrance of the church, and at the left hand.[1] But in churches where large numbers of children or adults are to be baptized, much inconvenience arises from the limited space in which the catechumens and their sponsors are crowded together. Hence it became customary at an early date in the life of the Church, when numerous converts flocked to her to be baptized, and when she began to unfold the outward splendor of her impressive ritual by the symbolic application of architectural and decorative art in the construction of her temples, to have separate buildings attached to the churches, in which solemn Baptism was regularly performed. Some of these baptisteries are very large, and marvels of artistic beauty, testifying to the great reverence in which the Sacrament of regeneration was held. One of the largest baptisteries in the world is that of Pisa. It is built in circular form, with a diameter of 116 feet. A no less remarkable and well-known baptistery is that of the Florence Cathedral, the beautiful bronze doors of which, symbolizing the fact that Baptism is the gate opening the road to heaven, engaged during more than fifty years the artistic zeal and labor of Lorenzo Ghiberti and his associates or successors.

[1] *Act. Mediol. eccl.* L. I, c. 19, p. 580.

Whilst the construction of separate baptisteries as part of larger church edifices continued here and there after the nations had been converted, the fact that the number of catechumens was often limited to new-born children made it less of a necessity, so that the baptismal font within the church sufficed in most cases for the requirements of the parish, especially in Catholic countries, where churches are very numerous and the parochial limits small. The Roman Ritual allows both: "Proprius administrandi baptismi locus est ecclesia, in qua sit fons baptismalis vel certe baptisterium prope ecclesiam."

In the New World there has been an unequal growth of the Church during the last decades, and in many parishes of our large cities conditions similar to those of the introduction of Christianity in parts of Europe are repeating themselves. Not only is the number of converts constantly increasing, especially during missions, but the difficulty of obtaining building space in our great mercantile centres, like New York or Chicago, make unusually large parishes a partial necessity. In these cases the number of baptisms is generally large, even where the Sacrament is administered regularly every Sunday. As a result, many pastors have begun to take advantage of a license permitted only for special reasons and with the approval of the Ordinary, namely, to baptize in the sacristy of the church. Others, feeling that custom could not turn such practice into a rule to be adopted at discretion,[2] have begun to build separate baptisteries in the manner of former days. A notable example of such a work is the Bapistery-Chapel of St. John the Baptist attached to the Jesuit Church of St. Ignatius Loyola, New York.[3] It is highly decorative and rich in detail of execution. A no less striking example of a modern baptistery, though much more simple in its conception, is

[2] An, ubi viget consuetudo, liceat Baptismi Sacramentum solemniter administrare in sacristia Cathedralis?—*Resp.*—*Negative*, nisi adsit rationabilis causa ab Archiepiscopo approbanda. (*S. R. C.* 16 Mart. 1861.)

[3] The late P. John Prendergast, S.J., published an illustrated pamphlet, giving a description of the work, which is in the style of the Italian Renaissance and contains designs in rare mosaic, symbolic of the purpose of the chapel.—This booklet may be obtained at the *Messenger* office, 27 West 16th Street, New York.

the one of which we give an illustration in the accompanying design. Whilst it does not form a separate building, it distinctly and fittingly marks the locality where the Sacrament is solemnly administered, and it holds all the necessary equipment, such as font, lectern, and sacred vessels.[4] It will readily appear that this style of baptistery is more easily introduced into modern churches, and hence more practicable than the erection of a separate chapel, even if the expense of having to build walls and decorate them, as well as the demand of additional floor-space, were not to be considered in very many instances where baptistery-chapels are desirable.

The essential part of the baptistery is the font (*fons lapideus*). The most convenient position of the font is in the centre of the baptistery, so that it may stand free on all sides. The fact that the Pontifical speaks only of stone fonts indicates the requirement of solidity for the structure which holds the basin containing the baptismal water. The form of the font most common in the Western Church is the circular or polygonal construction. St. Ambrose assigns particular symbolical reasons for adopting the octagonal form, the number eight standing for perfection of life, and heavenly beatitude as its complement, as the following inscription in an ancient church dedicated to St. Thecla suggests :

> Octogonus fons est munere dignus eo.
> Hoc numero decuit sacri baptismatis aulam
> Surgere, quo populis vera salus rediit
> Luce resurgentis Christi, qui claustra resolvit
> Mortis, et e tumulis suscitat exanimes.
>
> (*Monum. Christ. Thes. Inscr. Gruter.*)

As the ritual prescribes only two blessings of the *aqua baptismalis* during the year, that is, on the eve of Easter and again at Pentecost, the capacity of the font must be such as to hold sufficient water for about ten months. The inner surface of the basin should be a material not likely to crack and of a non-porous substance, so as to prevent the filtering

[4] The original is in the Church of the Sacred Heart, Graz, Austria.

through of the water. The instructions of Pope Benedict XIII demand that the font be provided with a double cover or lid. The outer one may be of stone, wood, or metal fittingly ornamented. In the Jesuit church referred to above this cover is of silver plate surmounted by a dove. The inner lid immediately closing the basin is usually of metal and requires moreover that its inner surface, that is, the side which rests over the water, be lined with white cloth of silk or linen. This lining is to be so arranged or tacked on as to be easily removed whenever it becomes soiled. All this is prescribed in order to secure the cleanliness of the sacred font, and those who have occasionally noticed an ugly sediment in the baptismal water at the bottom of the basin, to the disgust of people trained to clean habits, will appreciate this care on the part of the Church. To indicate still more the care with which the sacred font is to be guarded from all profanation or exposure, Benedict XIII wishes that each baptismal font be protected by a sort of baldachino, that is to say, an arched roof, either carved in wood or in the shape of drapery overhanging the font. In carrying out this arrangement it may be found more convenient (where the ceiling of the church is high or ornamented) to have the font near the wall rather than in the centre of the baptistery.

In the baptistery itself a place is set apart for the sacred vessels, the oil-stocks, the salt, the sprinkler, the Ritual, the baptistery linen, the register, the torch, etc. The canons of the Provincial Council of Milan prescribe that there be constructed in the church, near the baptismal font, a niche (*fenestella* or *armarium*) similar to the tabernacle casing, and of stone, in which the sacred chrism, the oil of catechumens, etc., are to be preserved. The interior of this *armarium* is to be divided off by partitions, so that the Holy Oils may be kept separate from other articles required for the baptism. The inner casing is to be of poplar or other wood, which keeps the dampness of the stone from penetrating to the surface, and the whole should be lined with white silk, as becomes the dignity of the sacramental rite. Lock and key are to guard both the *armarium* and the font at all times when not

in actual use.[5] "Sit sera et clave munitum atque ita observatum ut pulvis et vel aliae sordes intro non penetrent."[6] A reading-desk (lectern) on which to rest a large ritual, so as not to soil the book by turning its leaves during the process of anointing the catechumen, is an excellent device for the baptistery.

Baptistery-chapels which are entirely separated from the church have frequently an altar dedicated to St. John, on which Mass is said for converts who receive Holy Communion immediately after their baptism.

We have on another occasion referred to the decoration most suitable for a baptismal chapel. Here we may simply repeat that the figure of St. John the Baptist, and the various Scriptural incidents, such as the baptism of the Aethiopian eunuch, and others suggestive of the nature and effects of the Sacrament, should occupy the first place in the decoration. Next to these come the symbolic figures, among which the fish (dolphin) plays an important part, whence the baptismal font has been frequently called the *piscina*, in which Christ and His appointed fishermen gather those who are predestined unto salvation. "Nos pisciculi secundum ἰχθυν nostrum J. C. in aqua nascimur," writes Tertullian. In like manner the symbol of the stag (Ps. 38: 9), the dove (Matth. 3: 16), and the lamb are utilized to draw the thoughts of the intelligent beholder to the interpretation of the mysterious effects of baptismal regeneration.

Of suitable inscriptions we have also given many examples in a former issue.[7] We may here recall a few:

Coelorum regnum sperate hoc fonte renati;
Non recipit felix vita semel genitos.

Mergere peccator sacro purgande fluento,
Quem veterem accipiet, proferet unda novum.

Insons esse volens isto mundare lavacro,
Seu patrio premeris crimine, seu proprio.

[5] *Instruct. Fabr. Eccl. Mediol.* L. I, c. 19, p. 580.
[6] *Rit. Rom.*
[7] *Cf.* AMER. ECCL. REVIEW, October, 1897, p. 429.

Nec numerus quenquam scelerum, nec forma suorum
Terreat: Hoc natus flumine, sanctus eris.

Concipit unda Deum, sanctamque liquoribus almis
Edit ab aeterno semine progeniem.

Mira Dei pietas! Peccator mergitur undis!
Mox idem emergit justificatus aqua.

Fons hic est vita, et qui totum depluit orbem,
Sumens de Christi vulnere principium.

Abluo peccata; do coeli gaudia grata.

Hic Christus aeternum praestat baptismate regnum.

Connected with the font, or near by, should be an opening leading into the sacrarium, into which the water poured upon the newly baptized is to flow off. The idea of letting this water collect in a separate compartment of the font is repugnant to the sense of propriety and cleanliness, which require that the baptismal water be kept—"in fonte mundo *nitida* et *pura*."[8] The Ritual also suggests that there be near the baptismal font an arrangement for washing the hands. This may conveniently connect with the sacrarium.

H. J. Heuser.

THE SISTERS OF OUR LADY OF MERCY.—II.

(Bishop England's Foundation.)

Tenth Article of American Foundations of Religious Communities.

IN a former paper referring to the last hours of Bishop England, I mentioned that among those gathered round his death-bed were the devoted religious who had watched by his side and were greatly grieved to see him passing from their midst. They were the Sisters of Mercy; and to them we owe the remembrance of the last words embodying the testament of

[8] *Rit. Rom.*

their beloved father. Turning to the priests who surrounded his bed, he said: "There are among you several infant institutions which you are called in a special manner to sustain. It has cost me a great deal of thought and labor to introduce them; they are calculated to be eminently serviceable to the cause of order, of education, of charity; they constitute the germs of what, I trust, shall hereafter grow and flourish in extensive usefulness. As yet they are feeble, support them; embarrassed, encourage them; they will be afflicted, console them." They were words that could come but from the loving heart of a father, and their memory will ever remain fresh among the Sisters of Mercy.

The Right Rev. Ignatius A. Reynolds was consecrated second Bishop of Charleston on March 19, 1844. He immediately turned his attention to the young institute, and thus restored the confidence which had begun to waver in some. He gave permanency to their present rule, and enlarged the usefulness of the institute whose special duties are summed up in the following clauses: The Sisters of Mercy undertake—(1) the instruction of persons of their own sex, particularly those whom the world overlooks or despises. Servants, orphans, and the destitute, they are to look upon as their particular charge, and to honor Christ in these, his poor members, with special affection; (2) the merciful and tender care of the sick and afflicted, remembering that even a cup of cold water given to one of these, in the name of Jesus Christ, acknowledged by the Saviour as given to Himself; (3) the humble serving of Jesus Christ in the persons of His ministers, in the beauty of His altars and the decoration of His temples, which last duty, however, will be rendered only at such times and in such manner as the bishop or his vicar may direct.

The Rule.—The rule of the Sisters of our Lady of Mercy is substantially the same as that observed by the Sisters of Charity of St. Vincent de Paul. A few local customs are added in Charleston, and some changes have been made by the Vicars Apostolic of North Carolina. This rule is confirmed by the Holy See, and is, perhaps, the one most universally

adopted as the basis of religious community life. The dress prescribed by the institute of the venerable Mother Seton was adopted by Bishop England for his Sisters, inasmuch as it was well suited for the Southern climate. This dress, by ecclesiastical permission, has been changed in North Carolina, where the Sisters, instead of the modest little bonnet, wear now the black (or white) veil. The vows in the Diocese of Charleston are annual, and in North Carolina, since the time of Bishop Gibbons, perpetual, preceded by a triennial consecration after the novitiate.

Progress.—During the eleven years of Bishop Reynolds' administration the community greatly increased in numbers; schools were built, orphanages enlarged and improved, and hospitals provided. Upon the withdrawal of the Ursuline nuns from Charleston to Valle Crucis, near Columbia, South Carolina, the Sisters of Mercy assumed charge of the academy in the latter place, and soon raised it to a flourishing establishment, where the rich Southern planters sent their daughters to be educated. Prosperity was indeed the just reward of these faithful servants of Christ. But pestilence again appeared, and in 1852 a dreadful epidemic ravaged the city and put to the utmost task all the energies of the Sisters. Truly angels of mercy did they prove themselves in those days of calamity as nurses of the sick, comforters of the departing, mothers to the orphans whom the stricken parents left to their sole care. There has been preserved to us in the private records of an aged Sister an interesting chapter regarding those sad days, from which I may be allowed to quote:

"The first yellow fever I remember was the terrible epidemic of 1852. There was a new hospital just built, called the 'Roper Hospital.' The Rev. Dr. Lynch, then in charge, Bishop Reynolds being absent and requested not to return (on account of the danger), opened it as a relief hospital. Here the Sisters worked day and night with Dr. Lynch and Dr. Corcoran (the late Monsignor Corcoran, of Philadelphia). Dr. Bellinger, the most prominent physician in Charleston, gave his experienced services. Dr. Bellinger was a noble man, a convert of Bishop England's, and proud of his religion. He was uncle by marriage to the present Bishop of Charleston, the Right Rev. H. Nor-

throp. Numbers of valuable lives were saved, and many who had neglected their religion for years were prepared for happy deaths; whilst others at the sight of their danger made their peace with God. Protestants were struck with the influence of religion over the Catholics; justice was done; reparations were made; in one instance a young woman was hunted up and married to a dying man who had wronged her.

"When Bishop Reynolds arrived, he found his flock almost decimated, and a large number of orphans to be provided for. The Sisters had been obliged to contract a considerable debt, which the city of Charleston generously assumed as its own and paid.

"In 1854, 1856, and, I think, 1858, the city received visits from the same dread disease. During these years the Sisters had no hospital, but went about from street to street, through lanes and alleys, wherever the sick might be found, carrying baskets filled with the necessaries of life and medicine, as these were needed. They worked heroically, all through the periods of disease, and all classes of citizens recognized the debt of gratitude due to these noble women. Some, such as Sister Mary Joseph, and Sister Mary Peter, fresh from Ireland and full of vigor in body and soul, were as little alive to human respect as they were to danger, and I remember on one occasion during the wet season, it was quite laughable to see them wade through the mire, with large boots, their habits and cloaks tied up, and lugging along their baskets, which seemed twice as large as themselves, that they might bring relief to the sick in the poor quarter of the town. When the troubles were over, our Sisters quickly returned to their school-rooms and seemed to have forgotten, what no one who had seen them could ever forget, that they had but a short time before been active amid the dark scenes of death from yellow fever haunting an entire community. It was not strange then that the people of Charleston should have been greatly attached to these nuns, and honored the little black bonnet. In truth the ladies of South Carolina called to a religious life think no dress so respectable as that of the Sisters of Mercy. In later years, whenever the epidemic broke out, the Sisters were supplied with vehicles in order that they might carry out their mission to the sick with greater facility and despatch. At times no one was to be seen in the streets but the doctors, the priests, and the Sisters on their rounds, and no sound was heard but the rumble of carts that were carrying off the dead. Coffins were often heaped one upon the other. About this time a society was formed among the first Protestant gentlemen of the district for the relief of the yellow fever sufferers, called the 'Howard Society.' The

members worked heartily with the Sisters in their way, and frequently alms were distributed from the society through the Sisters. Natives of the region or those who were acclimated were not subject to the fever, except the children. Hence it was possible to hire good nurses; but they required to be well paid and well looked after. The Sisters managed to bring many of these nurses under their direction, and whilst the Howard Society usually paid for the lay service, the influence of the Sisters could not be paid for nor equalled by any hired service. Indeed the nuns so impressed the people by their efficiency and unselfish charity that they were not infrequently called to the sick before priest or doctor would be consulted. Finally, an hour had to be fixed after which people could not call the Sisters out of the convent. The door or gate was then to be locked, and no further calls to be answered. This was a great relief, as our poor Sisters were almost exhausted."

Approbation.—The Right Rev. Patrick A. Lynch was consecrated third Bishop of Charleston on March 14, 1858. He at once turned all his energies to the spiritual and temporal advancement of his diocese, and his influence soon made itself felt not only in the religious, but in the social and political world as well. In Rome he was well known, having graduated from the Propaganda with notable honors. His connections in France—for he was a relative, on his mother's side, of the famous Marshal MacMahon—may have been the occasion which induced the Confederate President to send the Bishop, at the outbreak of the Civil War, on an extraordinary mission to the government of France. But the services which the Bishop might have rendered to the community, which looked up to him as one of its most representative men, could prove no safeguard against the ravages of war and the destruction which it was to bring upon his faithful flock. The disasters which befel Charleston Diocese after the first shot was fired are to-day matter of history. A conflagration destroyed the handsome Cathedral of St. Finbar, with the episcopal residence, convent, schools and asylums; what the flames had spared in other parts of the city was ruined by the ruthless conduct of the hostile forces. These calamities helped, however, to turn the sympathetic heart of Pius IX toward the afflicted Diocese of Charleston; "for it is doubtful whether any portion of the

Catholic Church throughout the world had ever been in a more deplorable and desolated condition," and the Pontiff blessed its children with doubled affection.

In the midst of these troubles Bishop Lynch remained watchful of the interests of the Sisterhood, whose members had long and ardently desired to have their Institute confirmed by the Holy See. Accordingly the Bishop had a petition drawn up in which the object and observance of the community were set forth, with the request of canonical approbation. The prelate felt that the Holy Father would readily grant the favor, and he had the document sent to Rome, with instructions to have it personally handed to the Pope. It should be stated here that the rule, as it was, needed no approbation, since it presented a faithful copy, in its grand outlines, of the rules of the Sisters of Charity established by St. Vincent, and definitely approved. Hence Bishop Lynch could not and did not ask for the approbation of the rule but that of the institute (under the rule of St. Vincent) in connection with a grant of indulgences and the apostolic benediction. The petition, translated from the Italian, is as follows:

"MOST HOLY FATHER

"The undersigned Bishop of Charleston, represents to Your Holiness, that the Rt. Rev. and Illustrious John England, the first Bishop of Charleston, did establish in this diocese in the year 1829, a Religious Congregation of women, under the title of 'Sisters of Our Lady of Mercy,' who were to live under the rules of 'The Daughters of St. Vincent de Paul,' with only such few changes as the circumstances of the country and the needs of the mission seemed, in his wise judgment, to require, and should labor for the extension of Our Holy Religion.

"The result has fulfilled the hopes of that wise and zealous Prelate. From its very commencement that Congregation increased in numbers, and was marked by its examples of all the virtues of religious life, and by the abundant fruit of the zealous labors of the Sisters.

"The Right Rev. and Illustrious Ignatius Aloysius Reynolds, the second Bishop of Charleston, was careful to foster and in every way he could to establish more firmly this Congregation.

"The Sisters live in Community in a Religious House, according to the required rules, and make annual simple vows of Poverty,

Chastity, and Obedience, and are subject to the authority of the Bishop. Unto their care and charge are committed our Orphan Asylums of girls. They teach our Catholic girls, as well in their schools as in the Churches, and they assist religiously the sick and dying, especially such as are Catholics.

"The undersigned Bishop cannot sufficiently praise their zeal, their piety, their modesty, and their remarkable humility. There is no one among the Catholics, nor even among the non-Catholics, who does not respect and venerate them. It is not to be wondered at, that with God's blessing they have brought not a few heretics to the true faith, and have recalled and are every year recalling indifferent Catholics to a better and more pious life.

"The present undersigned Bishop of Charleston, following the footsteps of his illustrious predecessors, and desiring to foster with equal earnestness this religious congregation so useful to religion, humbly asks of Your Holiness, in the name and behalf of these Sisters, and for the purpose of confirming and consoling them, a special blessing and testimony of approbation. And he prays Your Holiness to grant a plenary indulgence:

"I. To each of the Sisters when she first makes her vows, also each year when she renews them, and also at the hour of death.

"II. Likewise a plenary indulgence to every girl or woman who shall be duly prepared by the Sisters, and shall under their care make her First Communion.

"III. Likewise a plenary indulgence to the dying whom, in their last agony, the Sisters shall piously assist. . . ."

Pope Pius IX received the petition, coming from a portion of the flock just then visited by such calamities,—war, fire, epidemics of yellow fever, etc.,—and most willingly acceded to the request of his suffering children. Dispensing from all formality, he personally affixed his signature and wrote the following brief document:

Die 22 Martii 1862.

Annuimus pro gratia juxta petita,

PIUS PP. IX.

The Cardinal Prefect of the Propaganda added:

Testor ego Card. Pref. S. Congreg. de Propaganda praesens rescriptum manu SSmi Dom. Pii Divina Providentia PP. IX fuit signatum.

ALEX. *Card.* BARNABO, *Pref.*

In explanation of this document, Bishop Lynch writes:

"The institute or Sisterhood is recognized as a body under the rules, and is blessed and favored by His Holiness, first by his rescript under his own hand, and secondly by the special indulgences which he grants. This last is a special and exceptional honor. I scarcely think it would have been granted but for his *kind feelings toward the South.* He might have referred the whole matter to the Cardinals with instructions to write out such a document as other Sisters of Mercy have printed. But he was pleased to act himself and to write with his own hand a full concession of all that was asked. This brief rescript of the Sovereign Pontiff—for the Pope in such matters is and must be brief—is of full authority and should be more precious than a longer document written by a clerk and signed by Cardinal Barnabo or any other Cardinal. It gives you his special blessing and sanction to your work of religion, and special favors from his paternal heart. What more do you wish?

"Pray for yours in Christo,

"P. N. LYNCH."

Sumter Foundation.—During the Civil War many refugees from coast cities gathered at Sumter, South Carolina, an inland town beautifully located in the sandy pine-belt region; some of the Sisters were also sent there by their ecclesiastical superior, whilst the majority served in military hospitals in Southern States, and some accompanied Father Murphy to Wilmington, North Carolina, during the yellow fever epidemic which broke out at the time of the naval blockade of that city. After the war clouds had passed over, the Sisters acquired a large tract of property at Sumter, where they opened an academy for young ladies, which was dedicated to St. Joseph. Handsome buildings were constructed and enlarged or improved as necessity demanded. At this writing the Sisters still conduct a flourishing school there, with seven professed Sisters and about seventy boarders and day-scholars.

Under the paternal supervision of the present Bishop of Charleston, the Right Rev. H. P. Northrop, D.D., the Sisters enjoy comparative prosperity. The vast damages caused by the earthquake on August 30, 1886, to the buildings of all their institutions, have been repaired through the charity of the faithful. Forty-four professed Sisters belong to the mother-

house in Charleston, and they conduct an academy in Meeting Street, a free school for girls in George Street, a male and female asylum for orphans, and a sanatarium and infirmary in Calhoun Street.

It is pleasant to look back upon the long line of Superioresses, who, since the foundation of the Institute, have presided over the community: Sr. M. Joseph O'Gorman, 1829; Sr. M. Benedicta Datty, 1832; Sr. M. Magdalene Bartley, 1836; Sr. M. Aloysius McKenna, 1838; Sr. Teresa Barry, 1840; Sr. M. Peter Sullivan, 1853; Sr. M. Paul Harris, 1856; Sr. M. Teresa Barry, 1858; Sr. M. Francis Kyte, 1869; Sr. M. Teresa Barry, 1872; Sr. M. Isidore Barry, 1875; Sr. M. Agatha MacNamara, 1878; Sr. M. Teresa Barry, 1884; Sr. M. Francis Kyte, 1887; Sr. M. Agatha MacNamara, 1891; and Sr. M. Teresa Barry, 1894, holding by re-election the administration to-day.

Among the spiritual directors who have acted as the ecclesiastical superiors of the Order under the successive Ordinaries of the Charleston Diocese we have: the Rev. J. F. O'Neil, 1829; the Rev. Andrew Byrne, 1832; the Rev. Thomas Murphy, 1836; the Rev. T. J. Sullivan, 1840; the Rev. John Moore, D.D., 1865; the Very Rev. T. Birmingham, D.D., V.G., 1868; the Rev. H. P. Northrop, 1872; the Right Rev. Monsignor Quigley, V.G., 1882, who still continues in office.

North Carolina Houses.—After the consecration of the first Vicar Apostolic in North Carolina,—the present Archbishop of Baltimore, His Eminence Cardinal Gibbons,—steps were at once taken by him to open a school at Wilmington, where he resided. To this end he secured a colony of Sisters from the Charleston Convent. Mother Francis, then in charge of the community, selected Sister Augustine Kent, Sister Mary Charles Curtin, and Sister Mary Baptist Sheehan. The little band departed from the mother-house in Charleston, with the blessing of its beloved bishop, on September 20, 1869, and was welcomed the same evening by Bishop Gibbons in Wilmington, North Carolina. A pious and charitable lady, Mrs. Rose, placed her home as a temporary domicile at the disposal of the Sisters, where they remained until a permanent residence was secured.

"We had Holy Mass every day," writes one of the Sisters, "and on our feast day, September 24th, the Bishop came in person to celebrate. We had literally covered our altar with flowers. It was here that I first saw the Rev. H. P. Northrop. Whilst attending his Mass, I could not help thanking and praising God, for his presence called to mind the vivid prejudices of some members of his illustrious family towards our faith. The bishop was on the eve of his departure for Rome to attend the Vatican Council. He was very anxious to see us settled before he left. His great kindness and the unmistakable interest which he manifested in our behalf reconciled us to the passing inconveniences of our position. He had brought us, and he was determined we should not be a failure. We, on our part, were fully resolved to second all his efforts to utilize our services for the cause of religion. Many localities were suggested as offering a proper opening for a convent, but few seemed to answer our purpose. Finally, we agreed upon renting a commodious residence on Second Street. . . . I remember how Bishop Gibbons, in taking affectionate leave from his people, called us his 'little plant.' Fortunately neither he nor ourselves knew that we were a 'century plant,' the flowers of which were not to bloom until the next generation had put forth its leaves. To-day, however, the community is in a flourishing condition, and some of those who witnessed our first struggles are still here to thank God for it. Though the growth of this community was slow, there was no lack of willingness on the part of all to encourage it. The faithful supplied our temporal wants and liberally supported the schools which were soon opened. Among the people the Sisters found the same respect and charity which had universally been accorded them in the city of Charleston."

North Carolina is and has always been the most thoroughly Protestant State in the Union. The Catholics in Bishop Gibbons' time numbered only five hundred in the whole State; to-day their number hardly exceeds three thousand five hundred. The good Sisters realized the wretched condition of the poorer classes among the whites, not to speak of the misery of the black population, and set about patiently to relieve both suffering and ignorance. They showed themselves to be in truth Sisters of Mercy, who knew how to conquer the hearts of a prejudiced people and to gain their sympathy. The Sisters' schools were supported not only by Catholics, but by the better and wealthier classes of non-Catholics.

Upon Bishop Gibbons' return from Rome, one of his first acts was the purchase of a suitable property, still occupied by the Sisters. On August 28, 1872, a deed of separation from the Charleston house was signed, granting the new establishment complete independence.

Candidates for the new mother-house now applied, and the community increased both in membership and in influence, for which its expansion opened the way. Sister M. Augustine Kent was elected Mother, and under her wise and able management the hardships attached to every new foundation were readily overcome. She was successively re-elected—except from 1881 to 1884, when Sister Mary Charles Curtin was placed in office—until age and infirmities could no longer sustain the burdens of the growing institute. Her motherly affection towards one and all of her spiritual daughters has endeared her beyond measure, and she enjoys the consolation to feel in her declining days that God has blessed the noble work which she directed for so many years, and that in heaven she may expect the everlasting reward for all the good she has been instrumental in procuring.

In 1882, a branch house was established in a picturesque little village at the foot of the Blue Ridge, in the Western part of the State. Only one Catholic family resided then at Hickory, where St. Joseph's Academy was opened the following year. The many natural advantages of the site brought the Sisters a good number of pupils from the two Carolinas; and here, too, the institute enjoyed a prosperous growth. There being few priests in the State, and the missions poor and scattered, it frequently happened that the chaplain who administered the spiritual wants of the community was called away on Sundays and feast days, so as to deprive the good nuns of those spiritual consolations which only religious know how to appreciate to the full. Bishop Northrop, of Charleston, then administrator of the Vicariate, was deeply moved by these inevitable conditions, but to remedy them was beyond his power. He prudently suggested, therefore, the closing of the Hickory house and the purchase of property in Asheville, our mountain city, where there was a church and a priest permanently resident. The plan was carried out for the time.

About this period, the Right Rev. Abbot Leo Haid, O.S.B., was appointed Vicar Apostolic, receiving his episcopal consecration in Baltimore on July 1, 1888. He found that the residence of the good Sisters in Asheville had likewise its difficulties. Hence it was finally determined upon that the Sisters should withdraw from that city and open a school and convent in Charlotte, where, through the energy of Father Mark Gross, a house had been built. Sister Catharine Price was placed in charge of this establishment, and the opening, in September, 1888, was most auspicious. Bishop Haid in the meantime matured plans for the erection of the present mother-house at Belmont, near the famous Benedictine Abbey, over which he himself presides as Abbot. These plans were communicated to Mother Augustine and the Sisters, and, recognizing the voice of God in the invitation, they most gratefully accepted it. Early in the spring of 1892 the foundation-stone of the present Academy of the Sacred Heart was laid on a beautiful shady knoll, between the railroad station and St. Mary's College. The following September the Right Rev. Bishop solemnly blessed the buildings then completed, and dedicated them to the services of Catholic education and charity. On the 14th of July, 1893, Sister Teresa Sullivan was elected Mother Superior, and re-elected in 1896. Under her able supervision the infant institution has wonderfully developed; the number of pupils and Sisters is constantly increasing. Although the buildings have been since then enlarged and improved, the growth of the establishment has been such as to render the accommodation insufficient, and designs are preparing for a suitable chapel and convent to be erected this year.

Bishop Haid opened an orphanage on the same hill in 1895, and the Sisters are discharging the duties of mercy towards the poor children with that spirit of self-sacrifice which is characteristic of their institute. Thus the good work goes on, and God's blessing seems never to be wanting—the "century plant" is gracefully unfolding its bloom.

The ecclesiastical superiors in North Carolina were: Bishop Gibbons, 1869 to 1878; Bishop Keane, 1878 to 1882; the Very

Rev. Mark Gross, V.G., 1882 to 1891; and the Very Rev. F. Felix, O.S.B., appointed by Bishop Haid in 1891.

Georgia Foundations.—Subsequent to the establishment of the Sisters of Mercy in the city of Charleston, a colony was sent to Savannah, then part of the Diocese of Charleston. Here, upon a tract of land formerly belonging to the O'Connell family, a commodious and imposing convent was erected. In 1850, the State of Georgia was detached from the See of Charleston and formed into the Diocese of Savannah, with the Right Rev. Francis X. Gartland as its first bishop. The community of the Sisters at Savannah found themselves in position in course of time to establish branch institutes in Atlanta and in Augusta, Georgia.

I should mention here that another community of the Sisters of Mercy which had almost simultaneously with Bishop England's Sisters been founded by the venerated Mother Catherine McCauley, were conducting a flourishing institute at that time at Columbus, Georgia, and had branched out to Macon, a Catholic centre in the same State. For many years we had thus two separate communities of Sisters in the diocese, bearing the same name, engaged in the same noble work, the one living under the rule established by the saintly Mother McCauley, the other wearing the garb and observing the rule given by the illustrious Bishop England. The present learned Bishop of Savannah, the Right Rev. Thomas Becker, D.D., carefully weighing the circumstances and conditions of these two diverse institutes, thought it prudent to urge and effect in 1891 the amalgamation of the two orders, so that the one name and aim might unite their efforts in the same diocese under one and the same rule. The Sisters of Bishop England joyfully submitted to the proposal of their beloved bishop—it was God's voice in their legitimate superior, for so they were taught in their novitiate to consider the will of their bishop. The necessary dispensation having been obtained from Rome, the union was effected in the following year, and there became but one sisterhood of our Lady of Mercy in the State of Georgia, that of Mother McCauley. The document was issued by the

Right Rev. Bishop, under his seal, on the 24th of September, 1892, the feast of our Lady of Mercy.

From the annals of the Sisters of Mercy (McCauley) I quote the following truthful and eloquent tribute to the newly-affiliated members, who had once belonged to Bishop England's community: "These ladies educated thousands who are now ornaments to society; they zealously devoted themselves to the works of mercy and gave proofs of heroic devotion to the sick and the wounded in the epidemics that have so often desolated Georgian cities, and on many a battlefield during the Civil War. They were revered and loved throughout the State, and they will, it may be safely argued, be as useful in the future as in the past. Affiliated by high authority to a venerable order upon which the sun sets not, the holy and learned Sisters will labor as successfully in the future as in the past to enlighten the ignorant and ameliorate the sufferings in every district blessed by their presence."

Few bodies of religious in the country have a nobler record than the Georgia sisterhood. They have weathered innumerable epidemics of yellow fever and cholera, and many a green mound marks to-day the last resting-place of these martyrs to duty in our Georgian cemeteries. During the four years of the war, in which they were called upon to exercise mercy in the hospital and on the field, they have led to God countless souls, and reared to themselves a lasting monument in the South, although few veterans of the Confederacy are now left to tell with moistened eyes of the heroism of these dark-robed daughters of the Faith.

P. Felix, O.S.B., V.G.,
Prior of Mary Help Abbey.

Belmont, N. C.

MY NEW CURATE.

XXII.—The May Conference.

MY mail is not generally a heavy one, thank God! and when I do see a sheaf of letters on my table, I feel pretty certain that there is something unpleasant amongst them. I make

it a rule, therefore, never to read a letter until breakfast is over; for I think we ought take our food, as the Lord intended, with a calm mind. And I am not one of those ascetics whom every mouthful they swallow seems to choke. I take what God sends with a thankful heart, and bless Him for it. And sure it was well I followed this wholesome practice the following morning; for I do not think I ever lost my equanimity so thoroughly as when, on opening a circular, I saw a formal and extended and appalling syllabus of our Conferences for that year. Up to this, our Conferences had been conferences—informal conventions, where we met, talked over our little troubles, discussed a rubrical or theological question in an academic fashion, and listened with patience and edification to some young man, who nervously read for an hour or so some carefully prepared paper on a given subject. Then, if the Master of Conferences wanted to show how well read he was, he put a few questions here and there around the table. But if he was very persistent, and the chase became too hot, it was easy to draw a red herring across the track, the aforesaid red herring generally taking the shape of one of those venerable questions, which, like the trisection of an angle, or the quadrature of a circle, or the secret of perpetual motion, shall never be finally solved. The red herring that did us most service, and was now, after the lapse of forty years' discussion, a battered skeleton, was "whether invincible ignorance on the part of the penitent as to the reservation of a particular sin excused from the reservation, or whether faculties in every case were withdrawn from the confessor." I believe the question has been warmly debated in the schools; but there it remains, suspended, like the Prophet's coffin (I am afraid my metaphors are getting mixed), between heaven and earth.

But, altogether these conferences were nice, pleasant occasions for meeting the brethren and exchanging ideas. What was my consternation this morning to read a series of new rules, as dogmatic as an Act of Parliament, which put an end forever to the old order of things, and reduced our delightful meetings to a number of monthly examinations on Rubrics, Sacred Hermeneutics, Theology, and Ecclesiastical History.

Our names were all to go into a hat, and the unfortunate prizeman was to be heckled and cross-examined by the chairman for ten minutes, like any ordinary Maynooth student at the Christmas and Easter examinations. Then came *the* Conference, after three or four poor fellows had been turned inside-out. This was a paper to be read for three-quarters of an hour. Then came another cross-examination of that unhappy man; then a series of cross-questions, after we had all gone into the hat again. "And then," I said to myself with chagrin and disgust, "they will gather up all that remains of us from the floor and send us home for decent interment." Here is one little trifle, that would easily fill up a half-year's study in a theological seminary:

PRO MENSE AUGUSTO.
(*Die I^ma Mensis.*)

1. Excerpta ex Statutis Dioecesanis et Nationalibus.
2. De Inspiratione Canonicorum Librorum.
3. Tractatus de Contractibus (Crolly).

"Good heavens," I exclaimed, as Father Letheby came in and read down the awful list in the second copy which I handed him, "imagine that! What in the world do bishops think? It is easy for them to be twirling their rings around their little fingers and studying the stones in their mitres. They have nothing else to do, as we all know, except the occasional day's amusement of knocking curates around, as you would pot balls on a billiard-table. But what consideration have they for us, poor hard-working missionary priests? What do they know about our heavy confessionals, our sick-calls, our catechising in the schools, our preparing for our sermons, our correspondence for our people, with Europe, Asia, Africa, America, and Oceanica, our—our—our—look at this! *Excerpta ex Statutis!* That means reading over every blessed diocesan and national statute, that is, two ponderous volumes. Again, *De Inspiratione*—the whole question of the Higher Criticism, volume after volume, Bull after Bull, articles in all the magazines, and the whole course of German exegetics. That's not enough! But here, as dessert, after junks of

Rubrics, and indigestible slabs of controverted hermeneutics, come the light truffles and *pâté de foie gras* of Crolly's *Contracts*. Begor, the next thing will be they'll want us to preach our sermons before them; and then this Master of Conferences,—he's a good fellow and an old classmate of my own; but of course he must exhibit his learning, and bring in all his Christy minstrel conundrums, as if any fool couldn't ask questions that twenty wise men couldn't answer;—and then he'll cock his head, like a duck under a shower, and look out of the window, and leave me stuck dead—"

There was a quiet smile around Father Letheby's mouth during this Philippic. Then he said, smoothing out the paper:

"There is a little clause here at the end, which I think, Father Dan, just affects you."

"Affects me? If there is, it didn't catch my eye. Show it to me."

I took the paper, and there, sure enough, was a little paragraph:

6° The privilege, in virtue of which parish priests of a certain standing on the mission are exempted from the obligations of the Conference, will be continued.

I read that over three times to make quite sure of it, my curate looking down smilingly at me.

"If *you* are not of a certain standing, Father Dan, I'd like to know who is."

"True for you," I replied musingly. "I believe I am called the Patriarch of the Conference."

Visions of an old man, leaning back in his chair, whilst he was proof-protected against theological bullets, swam before me; and I began to feel like a man on a safe eminence, overlooking the battlefield, or a Spanish lady at a bull-fight.

"'Pon my word," I said, at length, "I'm beginning to think there is something in it after all. The Holy Ghost has something to say to our good and holy prelates. There is no doubt there was a great waste of time at these Conferences, and young men got into idle habits and neglected

their theology; and, you know, that's a serious matter. In fact, it reaches sometimes to a mortal sin. We must *all* study now. And you see how practical the bishop is. There's Rubrics. Now, there's no doubt at all that a good many of us don't respect the ceremonies of the Mass. Go to Lisdoonvarna, and every fellow appears to have his own idea of—"

"Pardon me, sir," said Father Letheby, "I cannot quite follow you there. I must say I never saw the Rubrics half so well carried out in England as here at home. In fact, this complaint appears to be one of these satires on racial characteristics that are only half true, and take all their force from traditional misrepresentations."

Isn't that fine language? You see, he's taking a leaf or two out of my book.

"Well, but you can't deny that this question of Scriptural exegesis is one of these dominant questions that must arrest the attention of all who are interested in ecclesiastical or hieratical studies," said I, trying to keep pace with him.

"Quite true," he said; "and yet I should like to see these new-fangled theories about Scriptural inspiration, plenary or otherwise, lifted from the shaking quagmires of conjecture onto the solid ground of demonstration."

"You cannot deny whatever," I replied, just before giving in, "that Crolly's *Contracts* is solid and well-reasoned and coherent argument; and look at its vast importance. It touches every question of social and civil life—"

"It is an excellent heliograph in sunny weather," he said; "but what about a muggy and misty day?"

"Well, God bless the bishop, whatever," I replied, throwing up the sponge; "if we haven't the ablest theologians, the smartest Master of Ceremonies, and the best Orientalists in Ireland, it won't be his fault. Dear me, how far-seeing and practical he is!"

"But about his ring and his mitre, sir?" said my curate. "You were pleased to make some observations a few minutes ago—"

"That'll do, now," I replied. "My mare will be ready the morning of the Conference. You'll drive, and we must be in time."

That was a pleasant drive. May in Ireland! What does it mean? It means coming out of a dark tunnel into blinding sunshine; it means casting off the slough of winter, and gliding with crest erect and fresh habiliments under leafy trees and by the borders of shining seas, the crab-apple blossoms, pink and white, scenting the air over your head, and primroses and violets dappling the turf beneath your feet; it means lambs frisking around their tranquil mothers in the meadows, and children returning at evening with hands and pinafores full of the scented cowslip and the voluptuous woodbine; it means the pouring of wine-blood into empty veins, and the awakening of torpid faculties, and the deeper, stronger pulsations of the heart, and the fresh buoyancy of drooping and submerged spirits, and white clouds full of bird-music, as the larks call to their young and shake out the raptures of their full hearts, and the cheery salutations of the ploughmen, as the coulter turns over the rich, brown soil, and the rooks follow each furrow for food.

"A grand day, Mick!"

"Grand, your reverence, glory be to God!"

"Good weather for the spring work."

"Couldn't be better, your reverence."

We're out of hearing in a flash, for the little mare feels the springtime in her veins, and she covers the road at a spanking pace.

"You've thrown off twenty years of age, to-day, Father Dan," said Father Letheby, as he looked admiringly at his old pastor, then turned swiftly to his duty, and shook out the ribbons, and then drew them together firmly, and the little animal knew that a firm hand held her, and there was no fear.

"No wonder, my boy," I cried; "look at that!" And I pointed to the *ἀνήριθμον γέλασμα* of old Æschylus; but what was his Ægean or even his Mare Magnum to the free and unfettered Atlantic? Oh! it was grand, grand! What do I care about your Riviera, and your feeble, languid Mediterranean? Give me our lofty cliffs, sun-scorched, storm-beaten, scarred and seamed by a thousand years of gloom and battle; and at their feet, firm-planted, the boundless infinity of the Atlantic!

We were in time, and I was snugly ensconced in my old corner up near the bishop's chair before the priests began to throng in. Now, I'd like to know this. If an old gentleman, not hitherto very remarkable for dandyism, chooses to brush his white, silvered hair over his coat-collar, and has put on a spotless suit of black cloth, and sports his gold chain and seals conspicuously, and wears his spectacles easily, and drops them in a genteel manner on the silk ribbon that is suspended around his neck; and if he is altogether neat and spruce, as becomes an ecclesiastic of some standing in his diocese, is that a reason why he should be stared at, and why men should put their hands in their pockets and whistle, and why rather perky young fellows should cry "Hallo!" and whisper, "Who's the stranger?" And even why the bishop, when he came in, and we all stood up, should smile with a lot of meaning when I kissed his sapphire ring and told him how well he looked?

"And I can reciprocate the compliment, Father Dan," his Lordship said; "I never saw you look better. All these vast changes and improvements that you are making at Kilronan seem to have quite rejuvenated you."

Father Letheby, at the end of the table, looked as demure as a nun.

"I must congratulate your Lordship also," I said, "on these radical changes your Lordship has made in the constitution of our Conference. It is quite clear that your Lordship means to give full scope to the budding talent of the diocese."

A groan of dissent ran round the table.

"I'm afraid you must give up your Greek studies, Father Dan," said the bishop; "you'll have barely time now to master the subject-matter of the Conference."

"That's true, my Lord, indeed," I replied, "it would take twenty hours out of the twenty-four, and seven days out of every week to meet all these demands, at least for a valetudinarian ('Oh! Oh!' from the table). But your Lordship, with your usual consideration, has taken into account the nimble intellects of these clever young men, and exempted the slow-moving, incomprehensive minds of poor old parish priests like myself." ("No! No!! No!!!" from the table.)

"Now, now," said the Master of Conferences, a thin, tall, high cheek-boned, deep-browed, eagle-eyed priest, whom I have already introduced as "a great theologian," "this won't do at all. We're drifting into the old ways again. I mustn't have any desultory conversation, but proceed at once to business. Now, my Lord, would you kindly draw a name?"

"Put in Father Dan! Put in Father Dan!" came from the table.

The bishop smilingly drew up number four; and the chairman called upon Father Michael Delany.

Father Michael squirmed and twisted in his seat. He was a very holy man, but a little peppery.

"Now, Father Michael," said the chairman blandly, "we'll take the Rubrics first. Let me see. Well, what do you do with your hands during the celebration of the Holy Sacrifice?"

"What do I do with my hands?" said Father Michael sullenly.

"Yes; what do you — do — with your hands?"

"That's a queer question," said Father Michael. "I suppose I keep them on me."

"Of course. But I mean what motions,—or shall we call them gestures,—do you use?"

"What motions?"

"Yes. Well, I'll put it this way. There's an admirable book by an American priest, Father Wapelhorst, on the Ceremonies. Now, he wisely tells us in the end of the book what things to avoid. Could you tell me what to avoid—what *not* to do in this matter?"

"Don't you know, Father Michael?" said a sympathetic friend; "go on. *Elevans et extendens*—"

"Young man," said Father Michael, "thank you for your information, but I can manage my own business. What's this you were saying?" he cried, turning to the Master of Conferences.

"What mistakes might a priest make with his hands during celebration?"

"What mistakes? Well, he might put them in his pocket or behind his back, or—"

"Never mind, never mind. One question more. If you wore a pileolus, zucchetto, you know, at what part of the Mass would you remove it?"

"I wouldn't wear anything of the kind," said Father Michael; "the five vestments are enough for me, without any new-fangled things from Valladolid or Salamanca."

The chairman had graduated at Salamanca.

"My Lord," I interposed charitably, "I don't want to interfere with this interesting examination, but my sense of classical perfection and propriety is offended by this word in the syllabus of to-day's Conference. There is no such word in the Latin language as 'Primigeniis,'—'De Primigeniis textibus Sacrae Scripturae—'"

"Now, Father Dan, this won't do," shouted the chairman. "I see what you're up to. There must be no interruptions here. Very good, Father Michael, very good indeed! Now, we'll take another. Father Dan, if you interrupt again, I'll put you into the hat. Well, number eighteen! Let me see. Ah, yes. Father Irwin!"

Poor Father Michael looked unhappy and discomfited. It is a funny paradox that that good and holy priest, who, his parishioners declared, "said Mass like an angel," so that not one of his congregation could read a line of their prayer-books, so absorbed were they in watching him, couldn't explain *in totidem verbis* the Rubrics he was daily and accurately practising.

Which, perhaps, exemplifies a maxim of the Chinese philosopher:

> One who talks does not know.
> One who knows does not talk.
>
> Therefore the sage keeps his mouth shut,
> And his sense-gates closed.

Before Father Irwin was questioned, however, there was a delightful interlude.

Someone asked whether it was lawful for anyone, not a bishop, to wear a zucchetto during the celebration of Mass. As usual, there was a pleasant diversion of opinion, some contending that the privilege was reserved to the episcopate,

inasmuch as the great rubricists only contemplated bishops in laying down the rules for the removal and assumption of the zucchetto; others again maintained that any priest might wear one; and others limited the honor to regulars, who habitually wore the tonsure. The chairman, however, stopped the discussion peremptorily, and again asked (this time a very aged priest) the question he had put to Father Delany. The old man answered promptly:

"The zucchetto, or pileolus, is removed at the end of the last secret prayer, and resumed after the ablutions."

"Quite right," said the chairman.

"By the way," said the old man, "you pronounce that word pileōlus. The word is pileŏlus."

"The word is pileōlus," said the chairman, whose throne wasn't exactly lined with velvet this day.

"Pardon me. The word is pileŏlus. You find it as such in the scansions of Horace."

"This is your province, Father Dan," said the bishop. "There's no one in the diocese so well qualified to adjudicate here—"

"'Vixere fortes ante Agamemnona
Multi—'

my Lord!" said I. I was drawing the bishop out. "There were ironical cheers at 'Agamemnona.'"

"'Mutato nomine, de te
Fabula narratur,'"

said the bishop, smiling. "Of course, we have many a rich depositary of classical lore here,

'At suave est ex magno tollere acervo.'"

"My Lord," said I, pointing around the table,

"'Omnes hi metuunt versus, odere poetas,'"—

("Oh! Oh! Oh!" from the Conference.)

"'Nec recito cuiquam nisi amicis, idque coactus
Non ubivis coramve quibuslibet.'"

Here the Master of Conference, seeing that the bishop was getting the worst of it, though his Lordship is a profound scholar, broke in:

"'Ohe!
Jam satis est! Dum æs exigitur, dum mula ligatur,
Tota abit hora.'"

He looked at me significantly when he said, "dum mula ligatur," but I had the victory, and I didn't mind.

"Now, look here, Father Dan, you're simply intolerable. The Conference can't get along so long as you are here. You are forever intruding your classics when we want theology."

"I call his Lordship and the Conference to witness," I said, "that I did not originate this discussion. In fact, I passed over in charitable silence the chairman's gross mispronunciation of an ordinary classical word, although I suffered the tortures of Nessus by my forbearance—"

"There will be no end to this, my Lord," said the chairman. "That'll do, Father Dan. Now, Father Irwin."

I was silent, but I winked softly at myself.

XXIII.—A Battle of Giants.

"Now, Father Irwin," said the chairman, addressing a smart, keen-looking young priest who sat at the end of the table, "you have just come back to us from Australia; of course, everything is perfect there. What do you think—are the particles in a ciborium, left by inadvertence, outside the corporal during consecration consecrated? Now, just reflect for a moment, for it is an important matter."

"Unquestionably they are," said the young priest confidently.

"They are *not*," replied the chairman. "The whole consensus of theologians is against you."

"For example?" said Father Irwin coolly.

"Wha-at?" said the chairman, taken quite aback.

"I doubt if all theologians are on your side," said Father Irwin. "Would you be pleased to name a few?"

"Certainly," said the chairman, with a pitying smile at this young man's presumption. "What do you think of Benedict XIV, Suarez, and St. Alphonsus?"

The young man didn't seem to be much crushed under the avalanche.

"They held that there should be reconsecration?"

"Certainly."

"Let me see. Do I understand you aright? The celebrant intends from the beginning to consecrate those particles?"

"Yes."

"The intention perseveres to the moment of consecration?"

"Yes!"

"And, the *materia* being quite right, he intends to consecrate that objective, that just lies inadvertently outside the corporal?"

"Quite so."

"And you say that Benedict XIV, Suarez, and St. Alphonsus maintain the necessity of reconsecration?"

"Yes."

"Then I pity Benedict XIV, Suarez, and St. Alphonsus."

There was consternation. The bishop looked grave. The old man gaped in surprise and horror. The young men held down their heads and smiled.

"I consider that a highly improper remark, as applied to the very leading lights of theological science," said the chairman, with a frown. And when the chairman frowned it was not pleasant. The bishop's face, too, was growing tight and stern.

"Perhaps I should modify it," said the young priest airily. "Perhaps I should have rather said that modern theologians and right reason are dead against such an opinion."

"Quote one modern theologian that is opposed to the common and universal teaching of theologians on the matter!"

"Well, Ballerini, for example, and the Salmanticenses—"

"Psha! Ballerini. Ballerini is to upset everything, I suppose?"

"Ballerini has the Missal and common sense on his side."

"The Missal?"

"Yes. Read this—or shall I read it?"

Quidquid horum deficit, scilicet materia debita, forma cum intentione, et ordo sacerdotalis, non conficitur Sacramentum; et his existentibus, quibuscunque aliis deficientibus, veritas adest Sacramenti.

"Quite so. The whole point turns on the words *cum intentione*. The Church forbids, under pain of mortal sin, to consecrate outside the corporal; consequently, the priest cannot be presumed to have the intention of committing a *grave* just at the moment of consecration; and, therefore, he cannot be supposed to have the intention of consecrating."

"Pardon me, if I say, sir," replied the young priest, "that that is the weakest and most fallacious argument I ever heard advanced. That reasoning supposes the totally inadmissible principle that there never is a valid consecration when, inadvertently, the priest forgets some Rubric that is binding under pain of mortal sin. If, for example, the priest used fermented bread, if the corporal weren't blessed, in which case the chalice and paten would be outside the corporal, as well as the ciborium; if the chalice itself weren't consecrated, there would be no sacrifice and no consecration. Besides, if you once commence interpreting intention in this manner, you should hold that if the ciborium were covered on the corporal, there would be no consecration—"

"That's only a venial sin," said the chairman.

"A priest, when celebrating," said Father Irwin, sweetly, "is no more supposed to commit a venial than a mortal sin. Besides—"

"I'm afraid our time is running short," said the bishop; "I'll remember your arguments, which are very ingenious, Father Irwin. But, as the chairman says, the *consensus* is against you. Now, for the main Conference, *de textibus Sacrae Scripturae*."

"Father Duff will read his paper, my Lord, and then we'll discuss it."

"Very good. Now, Father Duff!"

Father Duff was another representation of the new dispensation, with a clear-cut, smooth-shaven face, large blue-black eyes, which, however, were not able to fulfil their duties, for, as he took out a large roll of manuscript from his pocket, he

placed a gold-rimmed *pince-nez* to his eyes, and looking calmly around, he began to read in a slow, rhythmic voice. It was a wonderful voice, too, for its soft, purring, murmurous intonation began to have a curious effect on the brethren. One by one they began to be seized by its hypnotic influence, and to yield to its soft, soporific magic, until, to my horror and disgust, they bowed their heads on their breasts, and calmly slept. Even the Master of Conference, and the bishop himself, gently yielded, after a severe struggle. "I shall have it all to myself," I said, "and if I don't profit much by its historical aspects, I shall at least get a few big rocks of words, unusual or obsolete, to fling at my curate." And so I did. Codex Alexandrinus, and Codex Sinaiticus, and Codex Bezae, and Codex Vaticanus rang through my bewildered brain. Then I have a vague recollection that he actually laughed at the idea of six literal days of creation, which made an old priest, out of his dreams, turn over to me and whisper: "He's an infidel;" then, again, he ridiculed the idea of the recognized authorship of the Pentateuch; spoke of Chaldean and Babylonian interpolations; knocked on the head the Davidical origin of the Psalms; made the Book of Daniel half-apocryphal; introduced the Book of Job, as a piece of Arabian poetry, like the songs of some man called Hafiz; talked about Johannine Gospels and Pauline Epistles; and, altogether left us to think that, by something called Ritschlian interpretations, the whole Bible was knocked into a cocked hat. Then he began to build up what he had thrown down; and on he went, in his rhythmical, musical way, when just as he declared that "the basal document on which everything is founded is the ur-evangelium, which is the underlying cryptic element of the Synoptic Gospels." Just as he reached that point, and was going on about Tatian's *Diatessaron*, a deep stertorous sound, like the trumpeting of an elephant, reverberated through the conference room. They all woke up, smiling at me, and as they did not seem inclined to apologize to Father Duff for their misbehavior, I said gravely and most angrily:

"My Lord, I think the Conference should be a little less

unconscious of the grave discourtesy done to one of the most able and erudite papers that I have ever heard here—"

There was a shout of irreverent laughter, in which, I am sorry to say, the bishop joined. At least, I saw his Lordship taking out a silk handkerchief and wiping his eyes.

"I propose now, my Lord, as an *amende* to the most cultured and distinguished young priest, that that valuable paper be sent, with your Lordship's approbation, to some ecclesiastical journal in Ireland or America. Its appearance in permanent print may give these young men some idea of the contents of the document, the main features of which they have lost by yielding, I think too easily, to the seductions of ill-timed sleep—"

Here there was another yell of laughter, that sounded to my ears ill-placed and discourteous; but the chairman again interposed:

"Now, Father Duff, if you are not too highly flattered by the encomiums of Father Dan, who was your most attentive and admiring listener, I should like to ask you a few questions on the subject-matter of your paper."

"Surely," I declared, "you are not going to attack such a stronghold? Besides, the time is up."

"There is a full hour yet, Father Dan," said the bishop, consulting his watch; "but you won't mind it, you are able to pass your time so agreeably."

I did not grasp his Lordship's meaning; but I never do try to penetrate into mysteries. What's that the Scripture says? "The searcher after majesty will be overwhelmed with glory."

But the little skirmishes that had taken place before the paper was read were nothing to the artillery-duel that was now in progress.

"With regard to the Septuagint," said the chairman, "I think you made a statement about the history of its compilation that will hardly bear a test. You are aware, of course, that Justin, Martyr and Apologist, declares that he saw, with his own eyes, the cells where the Seventy were interned by order, or at the request, of Ptolemy Philadelphus. How, then, can the letter of Aristeas be regarded as apocryphal?"

"Well, it does not follow that the whole letter is authentic merely because a clause is verified. Secondly, that statement imputed to Justin may be also apocryphal."

"Do you consider the names of the seventy-two elders also unauthentic?"

"Quite so."

"And altogether you would regard the Septuagint as a rather doubtful version of the Ancient Law?"

"I'd only accept it so far as it agrees with the Vulgate and the Codices."

"But you're aware it was in common use amongst cultivated Jews years before the coming of our Lord; in fact, it may be regarded as a providential means of preparing the way of the Lord for the Jews of Greece and Alexandria."

"That proves nothing."

"It proves this. It is well known that the Hebrews were scrupulously exact about ever title and letter, and even vowel-point—"

"I beg your pardon, sir; the Hebrews before Christ didn't use vowel-points."

"That's a strong assertion," said the chairman, reddening.

"It is true. I appeal to his Lordship," said Father Duff.

"Well," said the bishop diplomatically, "that appears to be the received opinion; but the whole thing is wrapped up in the mists and the twilight of history."

I thought that admirable.

"To pass away from that subject," said the chairman, now somewhat nervous and alarmed, "I think you made statements, or rather laid down a principle, that Catholics can hardly accept."

Father Duff waited.

"It was to the effect that in studying the history of the Bible, as well as in interpreting its meaning, we must take into account the discoveries and the deductions of modern science."

"Quite so."

"In other words, we are to adopt the conclusions of German rationalistic schools, and set aside completely the supernatural elements in the Bible."

"Pardon me; I hardly think that deduction quite legitimate. There are two schools of thought in the Church on this question: the one maintains with Dr. Kaulen, of Bonn, that the conclusions of modern criticism are so certainly erroneous that young students should not notice them at all. The other holds that we must read our Bibles by the light of modern interpretation. The official Encyclical of the present Pope Leo XIII (*Providentissimus Deus*) should have closed the controversy; but men are tenacious of their opinions, and both schools in Germany utilize the Encyclical for their own ends. Professor Aurelian Schöpfer, of the Brixen, at once published his book (*Bible and Science*), in which he maintained that the teaching of the natural sciences may be used by Catholics not only to confirm Biblical statements, but to interpret them. As I have said, he was opposed by Kaulen, of Bonn. There was a second duel between Schantz of Tübingen, and Scholz of Würzburg. The former insisted that no new principle of Biblical interpretation has been introduced by the Encyclical; the latter that the principle of scientific investigation was recognized, and was to be applied. Now, a Protestant, Konig of Rostock, was interested in this Catholic controversy, and collected seventy reviews of Schöpfer's work by leading scholars in Germany, Austria, France, Ireland, America; and he found that five-sixths endorse the position of the author—"

"You might add, Father Duff," said my curate, who was an interested listener to the whole argument, and who had been hitherto silent, "that these reviewers found fault with Schöpfer for ignoring the *consensus patrum*, and for decidedly naturalistic tendencies."

The whole Conference woke up at this new interlude. The chairman looked grateful; the bishop leaned forward.

"But the *Civiltà Cattolica*," said Father Duff, "which we may regard as official, says, in its review of the same book: 'Biblical history cannot be any longer stated except in agreement with the true and correct teaching of the Bible and the reasonable conclusions of the natural sciences.'"

"Quite so," said Father Letheby, "that applies to the

certain discoveries of geology and astronomy. But surely you don't maintain that philology, which only affects us just now, is an exact science."

"Just as exact as the other sciences you have mentioned."

"That is, as exact as a mathematical demonstration?"

"Quite so."

"Come now," said my curate, like a fellow that was sure of himself, "that's going too far."

"Not at all," said Father Duff; "I maintain that the evidence of history on the one hand, and the external evidence of monuments on the other, combined with the internal evidence of Scriptural idiomatisms of time and place, are equivalent to a mathematical demonstration."

"You'll admit, I suppose," said Father Letheby, "that languages change their structures and meanings very often?"

"Certainly."

"The English of Shakspere is not ours."

"Quite so."

"Even words have come to have exactly antithetical meanings, even in a lapse of three hundred years."

"Very good."

"And it is said that, owing to accretions, the language we speak will be unintelligible in a hundred years time."

"Possibly."

"Now, would you not say that a contemporary of Shakspere's would be a better judge of his poetry and its allusive and natural meaning than ever so learned a linguist, after an interval of change?"

"Well, I should say so. I don't know where you are drifting."

"What is the reason that we never heard of these 'internal evidences,' these 'historical coincidences,' these 'exclusive idioms,' from Origen or Dionysius, or from Jerome or Augustine, from any one of the Fathers, who held what we hold, and what the Church has always taught, about the authorship of the Sacred Books, and to whom Hebrew and Greek were vernacular?"

"But, my dear sir, there are evident interpolations even

in the Gospels. Do you really mean to tell me that that canticle of the *Magnificat* was uttered by a young Hebrew girl on Hebron, and was not rather the deliberate poetical conception of the author of St. Luke's Gospel?"

I jumped from my seat; but I needn't have done so. I saw by the whitening under my curate's eyes, and the compression of his lips, and his eyes glowing like coal, that our dear little Queen's honor was safe in his hands. Father Duff couldn't have stumbled on a more unhappy example for himself. Father Letheby placed his elbows on the table and, leaning forward, he said in a low, tremulous voice:

"You may be very learned, Father, and I believe you are; but for all the learning stored up in those German universities, which you so much admire, I would not think as you appear to think on this sacred subject. If anything could show the tendency of modern interpretations of the Holy Scriptures, it would be the painful and almost blasphemous opinion to which you have just given expression. It is the complete elimination of the supernatural; the absolute denial of Inspiration. If the *Magnificat* is not an inspired utterance, I should like to know what is."

There was a painful silence for a few seconds, during which I could hear the ticking of my watch. Then the Master of Conference arose, and, kneeling, said the *Actiones nostras*. We were all gathering up our books and papers to disperse, when the Bishop said:

"Gentlemen, the annual procession in honor of our Blessed Lady will be held in the Cathedral and College grounds on the evening of May the 31st. I shall be glad to see there as many of you as can attend. Dinner at four; rosary and sermon at seven o'clock. Father Letheby, would you do me the favor of preaching for us on that occasion?"

Father Letheby blushed an affirmative; and then the Bishop, with delightful tact, turned to the humbled and almost effaced Father Duff, and said:

"Father Duff, leave me that paper; I think I'll adopt the admirable suggestion of our friend, Father Dan."

Some of the young fellows, wits and wags as they were,

circulated through the diocese the report that I tried to kiss the bishop. Now, there is not a word of truth in that—and for excellent reasons. First, because like Zachæus, I am short of stature; and the bishop,—God bless him!—is a fine, portly man. Secondly, because I have an innate and congenital dread of that little square of purple under his Lordship's chin. I'm sure I don't know why, but it always gives me the shivers. I'm told that they are allowing some new class of people called "Monsignori," and even some little canons, to assume the distinctive color of the episcopate. 'Tis a great mistake. Our Fathers in God should have their own peculiar colors, as they have their own peculiar and tremendous responsibilities. But I'll tell you what I did. I kissed the bishop's ring, and I think I left a deep indentation on his Lordship's little finger.

The Master of Conference detained me.

"I'm beginning to like that young fellow of yours," he said. "He appears to have more piety than learning."

"He has both," I replied.

"So he has; so he has, indeed. What are we coming to? What are we coming to, at all?"

"Then I suppose," I said, "I needn't mind that bell?"

"What bell?"

"The bell that I was to tie around his neck."

"Father Dan, you have too long a memory; good-by! I'm glad you've not that infidel, Duff, as curate."

We went home at a rapid pace, my curate and I, both too filled with thought to speak much. At last, I said, shaking up:

"I'm beginning to think that I, too, took forty winks during the reading of that paper."

"I think about forty minutes of winks, Father Dan," he replied. "You slept steadily for forty minutes out of the forty-five."

"That's a calumnious exaggeration," I said; "don't I remember all about Job, and Daniel, and the synoptic Gospels."

"These were a few preliminaries," replied my curate.

"But who was that undignified and ungentlemanly fellow that woke us all with such a snore? I suppose it was Delaney?"

"No; it was not Delaney. He was too agitated after his rencontre with the chairman to fall asleep."

"Indeed? Perhaps it would be as well for me not to pursue the subject further. This will be a great sermon of yours."

"I'm very nervous about it," he said, shaking the reins. "It is not the sermon I mind, but all the dislike and jealousy and rancor it will cause."

"You can avoid all that," I replied.

"How?"

"Break down hopelessly and they'll all love you. That is the only road to popularity—to make a fool of yourself."

"I did that to-day," he said. "I made a most determined cast-iron resolution not to open my lips unless I was interrogated, but I could not stand that perkiness and self-sufficiency of Duff, especially when it developed into irreverence."

"If you had not spoken I should have challenged him; and I am not sure I would have been so polite as you were. The thing was unpardonable."

We dined at Father Letheby's. Just after dinner there was a timid knock at the door. He went out, and returned in a few minutes looking despondent and angry. I had heard the words from the hall:

"She must give it up, your reverence. Her little chest is all falling in, and she's as white as a corpse."

"One of the girls giving up work at the machines," he replied. "She's suffering from chest trouble, it appears, from bending over this work."

"Who is she?" I queried.

"Minnie Carmody—that tall girl who sat near the door."

"H'm," I said. "I think it would be nearer the truth to say that Minnie Carmody's delicacy comes from the vinegar bottle and white paper. She was ashamed of her red face, and this is the latest recommendation of the novelette to banish roses, and leave the lilies of anæmia and consumption."

"It augurs badly, however," he replied. "The factory is not open quite a month yet."

THE PRIEST ON SICK-CALLS IN CONTAGIOUS DISEASES.

(*Conclusion.*)

III.—Contagious Diseases in Schools.

CASES of diphtheria, scarlet fever, measles, and even small-pox are not seldom found in school-rooms, and much anxiety can be averted and the spread of infection can be wholly or in part prevented by a knowledge of disinfection.

The laity will often follow the advice of a priest in matters of hygiene when they are inclined to rebel against the regulations of health departments and the suggestions of physicians, therefore a preliminary explanation of methods for the prevention of infection in the family will be advantageous; prevention in the family is also intimately connected with prevention in the school. Methods useful in the family are useful also in convents and boarding-schools.

As regards diphtheria, the chief causes of the spread of this disease are mistaken diagnosis, imperfect isolation, incomplete disinfection, and, paradoxical though it may seem, a lack of susceptibility to the disease in a large number of children.

Many physicians, especially among the old men, are still under the grave illusion that diphtheria can always be recognized without the aid of the microscope, and that membranous croup commonly kills. All scientific writers upon diphtheria agree that it is caused without doubt by the Klebs-Loeffler bacillus. They also hold that there is a disease called membranous croup, as distinct from diphtheria as typhoid is, but that membranous croup is a comparatively harmless and non-contagious disease. Two per centum is a liberal mortality in membranous croup, yet a certain class of physicians are constantly reporting deaths from this disease. In a series of 286 cases (not deaths) diagnosed as membranous croup by physicians of New York City a few years ago, Park found the diphtheria bacillus in 229, or 80 per centum. I have never examined the throat of a child dead from so-called membranous croup in which I did not find the diphtheria bacillus, except in one case, and that case of "membranous croup" turned out to be pneumonia. This is the experience of every

bacteriologist that has had to do with diphtheria. I know an Eastern city in which, within ten years, there were 52 deaths reported as caused by *thrush!* These deaths might just as truthfully be attributed to linen collars.

On the other hand, according to Baginsky, of Berlin, Martin, of Paris, Park, of New York, and Morse, of Boston, from 20 to 50 per centum of the cases admitted even to diphtheria hospitals have not diphtheria at all. Bacteriologists find that about 35 per centum of the cases reported by physicians to be diphtheria are really nothing but tonsillitis or pharyngitis, with now and then a case of membranous croup. Without a bacteriological diagnosis, therefore, 35 families in each hundred quarantined (where quarantine laws exist) are unjustly quarantined and subjected to the trouble and expense of useless disinfection. The suffering this can cause to a poor family, whose small business is often ruined by quarantine, is a very serious consideration. Again, no matter what experience a physician may have had, he cannot in many cases differentiate diphtheria in its early stages, or in children of good resisting power, from comparatively harmless throat affections. The extraordinary resisting power against diphtheria shown by some children and adults has been already spoken of. There are bad cases of diphtheria which the experienced physician can diagnose as soon as he enters the patient's room without even looking at the throat, but the lighter cases that are dangerous are not easily recognized. A few months ago, in Washington, two children of a family were attacked with a slight throat soreness after one child had died of diphtheria. The cases of these two children would never have suggested diphtheria if that first child had not died of the disease. Objectors will say these two children did not have diphtheria. They both died inside of ten days from syncope, but no membrane had formed—what was that? The diphtheria bacillus was present. To speak from personal experience, I have in children's hospitals and as a medical inspector seen over eight hundred cases of diphtheria clinically. That is more than twice as many cases as most physicians see in a large city after twenty years of practice, and I am certain

that light diphtheria in hundreds of cases cannot be diagnosed without the microscope.

The immunity mentioned above explains the fact that the Klebs-Loeffler bacillus is sometimes found in healthy throats. The conclusion to draw is that the possessor of this so-called healthy throat is personally immune and really more dangerous than a patient ill with diphtheria, because we cannot guard ourselves against him. Some have drawn the conclusion that the Klebs-Loeffler bacillus is therefore not the cause of diphtheria, which is not logical. The tubercle bacillus has been found in the healthy nostrils of hospital nurses, but that does not prove that the tubercle bacillus is not the cause of tuberculosis. I could never yet persuade one of the opponents of the Klebs-Loeffler bacillus' claim to fame to let me inoculate him with that bacillus which he calls harmless. Natural immunity explains also, as has been said before, the mysterious spread of the disease at times. There are present in the schools children with "sore throats" which are really diphtheritic.

The conclusion to be drawn from these remarks is that all cases of sore throat in children should be examined bacteriologically; but unfortunately, the bacteriological examination for diphtheria is a complicated process that requires an expert bacteriologist and a laboratory. The cost of a laboratory equipped for this diagnosis alone is not great, but it is almost impossible at present to get bacteriologists competent to make the diagnosis, even if city governments were willing to employ such men.

The only resource, then, is to treat every suspicious case of sore throat as if the disease were really diphtheria, until a diagnosis is established as near the truth as possible. Children that are affected with throat inflammations should be kept from school. The people should be taught the necessity of isolation and disinfection; they should be warned against patent disinfectants, especially against those that have carefully printed directions for use, because a printed lie is usually more dangerous than a spoken one.

Diphtheria is not directly caused by unhygienic surround-

ings. A disregard of hygiene disposes a child for infection if the child is exposed to the bacillus. The specific germ must be introduced into the patient's mouth or nostrils. When a child is infected with diphtheria the breath is not a medium of contagion. The sputum, spat out or coughed out, is a means whereby the disease is spread. The bacillus is in the patient's mouth and nostrils; it gets upon his hands by contact, upon eating utensils, upon whatever touches the mouth of the sick person. The bacillus does not float in the air of even the sick-room, except in those cases where dried sputum is stirred up by sweeping or by attrition of other kinds.

When a diphtheria patient is found in a house, select a room set off as far as possible from the rooms commonly used by the family, and before putting the patient into this room remove all curtains, upholstered furniture and carpets from it that are not so cheap or so worn that they may be destroyed after the patient's convalescence, or which are of such texture that they will not be destroyed by water. In any case the less there is in the room the easier the disinfection will be.

Use the mattress upon which the patient had slept for the few nights before you discovered the nature of the disease. Books should be removed, because an infected book cannot be disinfected except upon the outside. This room is not to be swept while the patient is in it,—dust may be wiped up with a damp cloth. The cloth is to be disinfected before it is sent out of the room. It is useless to hang sheets wet with disinfectants upon the door of the room. No good is effected, and there will be trouble enough without making superfluous work.

The popular notions regarding sulphur as a disinfectant after diphtheria are erroneous. Sulphur fumes in certain definite quantity will disinfect after smallpox, scarlet fever, measles, and some other diseases. These fumes will also kill the diphtheria bacillus, if the bacillus is wet and exposed directly; but if it is buried in sputum or in clothing the fumes will have no effect whatever upon it. The disinfectants to use are acid bichloride of mercury, formaldehyde, and heat. When the patient is taken to the room prepared, let a mix-

ture of one ounce of bichloride of mercury in two ounces of common hydrochloric acid be obtained. This is, as was said before, a violent poison, and it must be kept out of the reach of children. Two teaspoonfuls of this solution in an ordinary wooden bucket of water filled to within two inches of the rim makes the disinfecting solution. A wooden wash-tub nearly filled with this disinfectant, mixed as directed in the bucket, should be kept near the door of the room, and all towels, sheets, and soiled linen must be soaked in this tub for twenty-four hours. After that anyone may handle these articles with perfect safety. The articles that have been soaked for twenty-four hours should be rinsed in ordinary water to remove the acid, and they may then be washed. The nurse should not touch the outside of the tub with infected articles while putting these in the disinfectant. Do not make the solution stronger than directed here, or it will destroy the articles soaked in it, and for the same reason do not leave them in it longer than twenty-four hours.

If an attendant can be kept isolated with the patient there will be less liability of carrying the infection through the house. In a majority of cases, however, the mother is obliged to care for the patient and to also attend to her household duties. In the last case, let her keep near the door of the room a cotton wrapper which she can put on over her dress whenever she enters the room. She had better also tie a towel over her hair. In the room a chinastone basin should be kept, containing a gallon of water, in which is a teaspoonful of the acid bichloride. Every time the attendant touches the patient let her wash her hands in this mixture, using no soap. Tell her to remove her finger-rings. The patient should not be handled except when absolutely necessary, to avoid needless exposure to infection; it is also injurious to a child ill with diphtheria to lift it up. The nurse's covering wrapper should be soaked in the tub as often as possible. Some ignorant persons give as an excuse for a lack of care in handling contagious diseases like diphtheria, that they are not afraid of the infection. Fear has nothing to do with the case.

Food is to be taken to the door of the sick-room by

someone other than the attendant. The tray should not be carried into the room. After the meal, take to the door a pan containing water, and let the attendant set the dishes, knives and forks, and the food handled by the child, under the water without touching the rim of the dishpan. Then anyone may carry the pan to the kitchen, where it is to be set upon the stove, and the water holding the dishes and rejected food is boiled for a half hour. After that process, the contents of the pan are safe, and they may be handled for washing. Cloths used in wiping the mouth of the patient are to be wrapped in paper and burned. Dejecta should be covered with chloride of lime.

After the patient begins to convalesce the danger of infection grows greater. When the membrane has disappeared and the child is able to run about the room, the attendant ceases commonly to use the throat-spray, because the process is troublesome. In such cases the diphtheria bacillus remains in the patient's mouth for three or four weeks, and during the first two weeks of this time, at the least, the child is as dangerous to others as it was during any period of the attack. In one case in my own experience, the bacillus remained present for *eleven* weeks from the date of diagnosis. I then lost sight of the case. In the tenth week the bacillus present when in pure culture killed a guinea-pig in thirty-six hours. This is, of course, an exceptional occurrence; but in any circumstance the patient should be kept isolated until the bacillus has disappeared from the throat. This fact can be ascertained only by a bacteriologist, and when no such examination is possible, the child should be confined to the room three weeks after the membrane has disappeared. The bacillus remains after the use of antitoxin, as if antitoxin had not been used.

When a child is to be released from the sick-room, bathe it carefully with soaped warm water, washing out the hair and under the finger-nails especially. Then wet a towel with the disinfectant (the acid bichloride) and go over the body with it, afterward rinsing with ordinary water. Do not let the disinfectant enter the child's mouth or eyes. Next, without letting the child touch anything in the room, especially avoiding the

door-knob, send it to another room and dress it in clothing that has not been near the sick-room. If, after this process, other children are infected, the explanation is that the child has been released too soon.

It commonly happens that a child ill with diphtheria has been going about the entire house for some days before a physician has been called in. In that event you have the house to disinfect. You must then wet with the bichloride disinfectant everything the child has touched, and boil all eating utensils.

As to the disinfection of the room and its contents: the irritation of diphtheria causes a large quantity of saliva to flow from the child's mouth; this infected saliva runs down upon the pillows and soaks into them. It may also soak into the mattress. If a town has a steam disinfecting plant, there is no trouble in dealing with bedding and carpets after diphtheria and other contagious diseases; such a plant, however, costs at the least $6,000. It is safer, in the absence of steam disinfection, to destroy pillows by fire; but if these are opened and the filling put into tubs or barrels containing the proper quantity of the acid bichloride solution and soaked for about two days, they will be safe. The ticking in this case should be boiled in a wash-boiler, and the filling is to be rinsed before drying. The mattress is less liable to infection beneath the ticking. If a piece of oil-cloth or rubber-cloth is spread beneath the sheet under the child and the mattress kept well covered with the sheets during the course of the disease, the filling of the tick will most probably be not infected. The loss of a good feather or hair mattress is considerable in the house of a poor man, and these often may be saved. If a mattress is laid upon chairs, and the proper quantity of formaldehyde, *i. e.*, 500 c.c. for each 1,000 cubic feet of air space in the room, is used, setting the cloths soaked in the formaldehyde under the mattress, there will be no need for destroying the mattress.

If anything is to be sent out of the room to be burned, spread a piece of old carpet or bagging outside the room door, set on this the articles to be destroyed, wrap them carefully in the fabric, tying all with cords; then take the bundle outside the town in a covered wagon, pour kerosene oil on the

package without opening it, and set it afire. Afterward wash the wagon with the acid bichloride.

Wet the floors and furniture of the room with the acid bichloride. Do not merely sprinkle the solution about, flood everything with it, because the bacillus is killed only by direct contact, and remember that eight hundred of the diphtheria bacilli in a bunch are not larger than the eye of a needle. The bichloride will spoil gilt picture frames; therefore, use a ten per centum solution of carbolic acid on these and all other metallic surfaces. Coins should be boiled, and paper money should be dipped in a ten per centum solution of carbolic acid and dried at a stove. Money is not often found in a diphtheria room, but I seldom failed to find it in a smallpox room, and usually under the pillow.

Formaldehyde is the best disinfectant for wall-paper unless the child has spat upon it—then use the bichloride. Sometimes the bichloride does not injure the wall-paper, but if there are gilt figures on it these will be blackened. If formaldehyde is used there is no need for a repapering of the room. If you determine to have the room repapered, wet it with the bichloride before you bring in the workmen. It is difficult to disinfect a carpet except by steam, and on this account the carpet should be removed from the room before the patient is brought into it. If it has been kept in the room, when you are disinfecting wet it thoroughly with the bichloride solution; but it is better to burn it where there is no steam disinfector. The wetting usually spoils it anyhow.

Keep cats, dogs, and especially kittens, out of a diphtheria room. Kittens will take the disease easily, and cats and dogs carry about the infection. If a valuable dog should get into the room, disinfect his hair with the bichloride and rinse it out.

While using the bichloride on a room do not forget the window-panes, the door-knobs, and that part of the chair-legs that touch the floor. After you use the bichloride expose the room to formaldehyde fumes.

As to the use of antitoxine as a preventive and cure for diphtheria, too much praise cannot be given to that wonderful discovery. Reliable diphtheria antitoxine, used properly and

early enough, is almost an absolute cure. Where it fails it has been used too late. In any case its only evil effect may be an attack of nettle-rash or hives. The few sudden deaths that have occurred in its use were caused by an ignorant use of the syringe. You will find physicians here and there that are opposed to the use of antitoxine. They can give no reason for their opposition except that the use of antitoxine is new. The violence of the opposition has been, in my experience, in direct ratio to the ignorance of the quack. If he does not know the difference between a bacillus and a banana his opposition will be abusive. One serious disadvantage in the use of antitoxine is that it leaves the dangerous bacillus in the mouth of the child about as long as an unaided convalescence would leave it. The membrane will often disappear in twenty-four hours when antitoxine is used, and the child will be playing about the floor. Then the mother who knows everything, will say the child never had diphtheria; she will scold the physician, she will not disinfect, and she will let the child run about the house.

The free-book system that prevails in some schools is a prolific cause of infection. Books are infected at home or by children from infected houses, and mixed with the other books of the school. The diphtheria bacillus will cling to a book for at least a year. If books are given to a child give them outright, and do not let the books be mixed in the schoolroom.

Common drinking-cups are another source of infection. Let each child have its own tin cup. The clothes-rack also in a school is a source of infection. Room enough should be given to each hook to keep the hat and coat of one child from touching those of another, and a wooden partition standing out from the wall about eight inches should separate hook from hook. The janitor should wash the clothes racks with the acid bichloride solution on sweeping days.

Suppose a child is found in school having diphtheria, or coming from a house where he probably was in contact with diphtheria. The discovery may be made immediately after the child has gone to his desk in the morning, or he may have been spreading the infection for some time. Send the child home

and dismiss the children in the room. Rooms in which the child has not been are, of course, not infected, and only what he touches is infected in any case. Wet everything in the building and outhouses, that he possibly could have come in contact with, with the acid bichloride. Do not frighten the youngster, but take him quietly and find out what parts of the building he has been into. Burn his books and papers, or, if this action may cause difficulty with ignorant parents, let him take his books home and inform the health officer of the fact. When he returns to school be sure of the history of his books. Use formaldehyde in the infected room or rooms; after fourteen hours ventilate the room, and class may be resumed immediately. If within the next week any child shows signs of a sore throat send it home.

In the Northern States diphtheria is most prevalent in October and November; scarlet fever is especially an April disease. It is easier to spread the infection of scarlet fever and measles than that of diphtheria, but it is not so difficult to disinfect after scarlet fever and measles as after diphtheria. The contagion of scarlet fever does not resist sulphur fumes or formaldehyde. Disinfect a school-room after scarlet fever as for diphtheria, but be sure to use formaldehyde or sulphur also, because the contagion can float about a room. In such a case it is better to use formaldehyde throughout all the rooms of a building. Insist upon keeping a scarlet fever convalescent out of school until all scaling of the skin has ceased.

Chickenpox is a harmless disease, but it is more infectious than even measles. Disinfect with formaldehyde. A child with tuberculosis of the lungs or a child infected with syphilis should not be permitted to go to school under any circumstance. There are a few infectious skin diseases—itch, which is rare in the United States, ringworm, and the forms of tinea. Itch is caused by a small insect; ringworm and the forms of tinea by vegetable parasites; barber's itch is a kind of tinea. When tinea gets into a child's scalp it is difficult to get rid of it. These vegetable parasites sometimes loosen children's fingernails. The presence of lice also can cause acute skin eruption.

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Analecta.

E S. R. UNIVERSALI INQUISITIONE.

I.

De validitate baptismi collati per modum unctionis in fronte.

Beatissime Pater:

Episcopus N. N., ad Sanctitatis Vestrae pedes provolutus, supplex exponit casum sequentem, et postulat quid theoretice putandum, et quid agendum in praxi.

Post mortem recentem sacerdotis N. parochi loci N. in hac dioecesi, certis testimoniis detectum fuit illum a pluribus annis baptismum pueris contulisse non per ablutionem, sed per modum unctionis in fronte cum pollice in aqua baptismali madefacto.

Impossibile dictu quot pueri et a quonam tempore sic fuerint baptizati: multi iam adulti: multi ad alias regiones profecti: multi iam mortui.

Quid putandum de validitate huius baptismatis et quid agendum in praxi cum sic baptizatis?

Feria IV, die 14 Decembris 1898.

In Congregatione Generali coram EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Curandum ut iterum baptizentur privatim, sub conditione, adhibita sola materia cum forma absque caeremoniis et ad mentem. — "La mente è che si richiami in modo speciale l'atten-"zione del Vescovo sopra i battezzati nel modo esposto, i "quali fossero stati poi promossi agli Ordini sacri."

Sequenti vero Feria VI, die 16 eiusdem mensis et anni, in audientia a SS. D. N. Leone Div. Prov. Pp. XIII R. P. D. Adsessori impertita, SSmus D. N. resolutionem EE. ac RR. Patrum adprobavit.

I. *Can.* MANCINI *S. R. et U. Inquis. Not.*

II.

DE IMPEDIMENTO AFFINITATIS CONTRACTAE IN INFIDELITATE, QUOAD MATRIMONIUM POST BAPTISMUM AMBARUM PARTIUM.

Beatissime Pater:

Praefectus Aplicus N. N. ad pedes S. V. provolutus exponit quod Andreas M. olim paganus, dein conversus ad fidem et baptizatus, ducere vult N. N. catechumenam et baptismo proximam.

Illa N. N. erat secunda uxor (et ideo illegitima) patris Andreae, nunc defuncti, qui in infidelitate habuit quinque uxores, quarum prima, quae legitima est, adhuc vivit. Insuper, praedicta N. N., post mortem patris Andreae, fuit uxor illegitima fratris dicti patris Andreae; et insuper fuerat illegitima uxor avi Andreae. Quapropter Praefectus Aplicus humiliter petit dispensationem ad hoc ut Andreas M. ducere possit dictam N. N., quam dispensationem insuper petit habitualiter pro similibus casibus.

Feria IV, die 14 Decembris 1898.

In Congregatione Generali habita coram EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus

Generalibus, proposito suprascripto supplici libello, rite perpensis omnibus rerum adiunctis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Si ambo sponsi, in infidelitate affines, post susceptum baptisma matrimonio coniungi petant, supplicandum SSmo pro dispensatione.

Quoad vero facultatem habitualem dispensandi in similibus casibus, Vicarius Apostolicus utatur facultatibus, si quas habet, dispensandi super impedimentis dirimentibus.

Sequenti vero Feria VI, die 16 eiusdem mensis et anni, in audientia a SS. D. N. Leone Div. Prov. Pp. XIII R. P. D. Adsessori impertita, SSmus D. N. resolutionem EE. et RR. Patrum adprobavit, et petitam gratiam concessit.

I. *Can.* MANCINI *S. R. et U. Inquis. Not.*

III.

DE IURAMENTO PRO STATU LIBERO PROBANDO.

Beatissime Pater:

Epo N. N. saepe difficultates occurrunt pro complendis probationibus status liberi in ordine ad matr. Contingit enim quod nonnulli, quamvis neque vagi sint neque milites, e propria regione absunt, neque obtinere possunt relativum documentum status liberi pro tempore absentiae. Et ideo petit Orator facultatem ut etiam illos admittere possit ad iuramentum suppletorium, uti fit cum vagis et militibus. Eamdem insuper postulat facultatem pro casibus in quibus obtineri nequit documentum pro accepta Confirmatione.

Feria IV, die 30 Novembris 1898.

In Congregatione Generali S. R. et Univ. Inquisitionis habita ab EE. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres rescribendum mandarunt:

Quoad documentum libertatis, transmittatur Instructio in Adrien. diei 1 Feb. 1865. Quoad documentum Confirmationis, Episcopus utatur iure suo.

Feria vero VI die 2 Dec. eiusdem anni in solita audientia R. P. D. Adsessori S. O. impertita, facta de his omnibus SS. D. N. Leoni Div. Prov. PP. XIII relatione, SS. resolutionem EE. PP. adprobavit.

I. *Can.* MANCINI, *S. R. et Univ. Inquis. Notarius.*

Instructio vero in *Adrien.* diei 1 Feb. 1865 est prout sequitur:

1. Utrum Epus teneatur ad certiorandum cum processu testium, de libertate sponsorum qui matr. contrahunt in sua Dioecesi, antequam fiant publicationes, etiamsi isti semper domicilium habuerint in dicta Dioecesi?

Resp. Generatim loquendo, affirmative.

2. Quaenam sit maxima extensio quae dari possit denominationi vagorum, et utrum Epo liceat admittere ad iuramentum loco litt. testimonialium Curiarum et processus super testibus pro matrimoniis celebrandis in propria Dioecesi, illas personas quae quamvis vagae proprie non sint, commoratae sunt in variis locis, et asserunt sese non posse adducere testes coram Curiis pro testimonio status liberi; utrum tandem generatim possint tractari sicuti vagi, in quantum ab iis nequeunt obtineri petita documenta libertatis, possintque admitti ad iuramentum quoad illa loca relate ad quae nequeunt testimoniales obtineri?

Resp. Affirmative, durante indulto admittendi ad iuramentum suppletorium, et servatis omnibus clausulis in eodem indulto contentis, et dummodo mora in unoquoque vagationis loco non excesserit annum.

3. Utrum litt. testim. relate ad statum liberum semper versari debeant tum circa examen testium, tum circa publicationes?

Resp. Regulariter loquendo, affirmative, quando mora contrahentium non fuit continua per plures annos in loco in quo contrahitur matrimonium.

4. Utrum pars instructionis "si contrahentes sint vagi, non procedatur ad licentiam contrahendi, nisi doceant per fidem Ordinariorum suorum esse liberos etc." non habeat vigorem ob facultatem concessam a S. Sede ad admittendos pro iuramento suppletorio vagos et milites, et utrum quoad illos et illos, praeter iuramentum suppletorium, exigendae sint etiam

publicationes in locis in quibus vagi fuerunt vel militiae adscripti?

Resp. Indultum admittendi ad iuramentum suppletorium locum dumtaxat habere quando libertas status aliter legitime probari non potest.

5. Utrum, quum deficiant testes, vel isti insufficienter cognoscant personas, ita ut nequeant respondere interrogationibus praescriptis a supracitato decreto, et speciatim interrogationibus sub nn. 9 et 13 contentis, uti ordinarie accidit, possit Epus permittere matrimonium, pro satis habens publicationes in iis locis in quibus fieri possunt, imo et deficientibus iis seu partialiter seu totaliter, utrum admittere possit ad iuramentum, quod habeatur uti probatio totalis vel partialis libertatis, relate ad regiones in quibus fieri nequeunt publicationes, nec testium processus?

Resp. Urgendum observantiam instructionis s. m. Clementis X sub feria V 21 Augusti 1670 cum adnexis declarationibus datis fer. VI 24 Febr. 1847 et instandum ut parochi diligenter inquirant a contrahentibus testes fide dignos in respectivis locis examinandos. Si tamen id difficulter admodum fieri possit, admitti poterunt in curia loci ubi contrahitur matrimonium testes fide digni, qui status libertatem tempore vagationis concludenter probent; et si Ordinario opportunum videatur admitti etiam potest sponsus ad iuramentum suppletorium, constito tamen ipsum esse fide dignum. In casibus vero particularibus et difficilioribus r. p. D. Episcopus recurrat ad S. Congregationem. Quod si matrimonium adeo urgeat, ut tempus recurrendi non adsit, Episcopus curet concludentes probationes super status libertate prout expediens iudicaverit aliter colligere.

Romae, die 11 Ianuarii 1865.

E S. CONGREGATIONE RITUUM.

I.

DUBIUM DE PULSAND. ORGANIS IN CANTU PRAEFATIONIS, ETC.

Proposito *dubio:* An in cantu Praefationis et Orationis Dominicalis quoties Missae decantantur, organa pulsari queant?

Sacra Rituum Congregatio, referente subscripto Secretario, et audito voto Commissionis Liturgicae, respondendum censuit: "*Obstat Caeremoniale Episcoporum, lib. I, cap. 28, n. 9, quod servandum est.* Atque ita rescripsit. Die 27 Ianuarii 1899.

C. *Card.* Mazzella, *S. R. C. Praef.*

L. † S.

Diomedes Panici, *Secret.*

II.

Dubia circa benedictionem aquae et fontis baptismalis.

Rmus Dnus Aegyptianus Canonicus Prugnetti Provicarius Generalis Archidioeceseos Utinensis a Sacra Rituum Congregatione sequentium dubiorum solutionem humillime postulavit, nimirum:

I. Utrum aqua baptismalis, Sabbato Sancto et Vigilia Pentecostes, benedicenda sit in ecclesiis tantum parochialibus, vel etiam in filialibus quae sacrum fontem legitime habent?

II. Et quatenus affirmative ad secundam partem, utrum sufficiat aquam benedicere, usque ad Ss. Oleorum infusionem exclusive in parochiali ecclesia, et inde aqua ad alias ecclesias delata, in singulis ecclesiis Ss. Oleorum infusionem peragere, vel debeat integra in singulis ecclesiis fieri benedictio?

III. Utrum deficiente clero in ecclesiis filialibus, vel eodem impedito mane Sabbati Sancti ob functiones parochiales, et vespere ob domorum benedictionem, liceat renovationem fontis ad alium diem differre?

IV. Utrum Parochus in cuius paroecia plures sunt ecclesiae cum fonte baptismali, quique ius habet conficiendi in singulis renovationem sacri fontis, quam per se nequit perficere, debeat alium Sacerdotem delegare ad eam Sabbato Sancto et Vigilia Pentecostes peragendam?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae omnibusque expensis, rescribendum censuit:

Ad I. et II. *Negative* ad primam partem, *Affirmative* ad secundam, iuxta Rubricas et Decreta.

Ad III. *Negative*, et in casu adhibeatur *Memoriale Rituum pro Ecclesiis minoribus* iussu Benedicti Papae XIII editum.

Ad IV. *Affirmative.*

Atque ita rescripsit, die 13 Ianuarii 1899.

C. *Card.* MAZZELLA, *S. R. C. Praef.*

L. † S.

DIOMEDES PANICI, *Secretarius.*

E SACRA CONGREGATIONE INDICIS.

DECRETUM.

Feria V, die 15 Decembris 1898.

Sacra Cong. Emorum ac Remorum S. R. Ecclesiae Cardinalium, etc., damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur Opera:

Katholische Dogmatik, in sechs Buechern, von Herman Schell, Doktor der Theologie und Philosophie, Professor der Apologetik an der Universitaet Wuerzburg. Paderborn, Ferdinand Schoeningh, 1889–1893.

Die goettliche Wahrheit des Christentums, in vier Buechern, von Doktor Herman Schell, Professor der Apologetik an der Universitaet Wuerzburg. Paderborn, Ferdinand Schoeningh, 1895–1896.

Der Katholicismus als Princip des Fortschritts, von Dr. Herman Schell, Professor der Apologetik und derzeitigem Rektor der Universitaet Wuerzburg. Wuerzburg, Andreas Goebel, 1897.

Die neue Zeit und der alte Glaube. Eine culturgeschichtliche Studie von Dr. Herman Schell, Professor der Apologetik an der Universitaet Wuerzburg. Wuerzburg, Andreas Goebel, 1898.

Duggan Jacobus, Auctor Operis, cui titulus "Steps towards Reunion," *prohib. Decr. 1 Sept. 1898, laudabiliter se subiecit et opus reprobavit.*

Zurcher Georgius, Auctor Operis, cui titulus "Monks and Their Decline" *prohib. Decret. 1 Sept. 1898 laudabiliter se subiecit et opus reprobavit.*

Itaque nemo, etc.

Quibus Sanctissimo Domino Nostro Leoni Papae XIII per me infrascriptum S. I. C. a Secretis relatis, sanctitas sua Decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 23 Februarii 1899.

ANDREAS *Card.* STEINHUBER, *Praef.*

L. † S.

Fr. MARCOLINUS CICOGNANI, *O. P. a Secret.*

Die 24 Februarii 1899. Ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

VINCENTIUS BENAGLIA, *Mag. Curs.*

E SACRA CONGREGATIONE SUPER DISCIPLINA REGULARI.

INTERPRETATUR DECR. *Auctis admodum* RELATE AD REGULARES E CLAUSTRO EXEUNTES.

ROMAE die 16 Aug. 1898.

Illme ac Rme Dne uti Frater:

Difficili Regularium hodiernae conditioni occurrere satagens, S. Congr. super Disciplina Regulari, pro illis *Religiosis*, qui gratia vocationis destituti, vel de alia rationabili causa muniti, extra claustra degere voluerunt, et tractu temporis vellent — auditis Superioribus Generalibus Ordinis, maturo consilio, statuit atque decrevit: — "ut ipsis facultas tribueretur "manendi extra claustra habitu regulari dimisso, *ad annum:* "quo tempore S. Patrimonium sibi constituerent; Episcopum "*benevolum receptorem* invenirent; atque deinde, *pro saecula-* "*rizatione perpetua*, iterum recurrerent, et interim Sacra facientes, "verbum Domini praedicantes, fidelibus populis pia conversa- "tione prodesse valerent."

Quibus autem dispositionibus iurisdictio Episcopalis nulli subest detrimento: namque Ordinarius *invitus non* cogitur *illos* in suum Clerum cooptare, neque Beneficiis ecclesiasticis proponere; sed *perdurante* gratia concessionis, eiusdemque a Sede Apostolica, consecuta *prorogatione*, ad S. obeunda ministeria,

pro lubitu in sua Dioecesi habilitare potest, si velit. Neque ullam huic agendi rationi dubitationem infert *Decretum Auctis admodum* 1892, quia hoc *per regulam generalem* afficit *Instituta* recentia *votorum simplicium;* ac tantum *per exceptionem* respicit *Ordines proprie dictos;* in quibus *vota solemnia* religiosi nuncupantur. Quae tamen *exceptio*, si fieri contigerit, in *singulari decreto* adamussim *notatur*, ita ut *speciale Rescriptum*, eiusque conditiones, *legem* pro *individuo*, constituunt: et solummodo *ab eo* Ordinarius sui agendi rationem quaerere debeat.

Iam vero, litteris, quas, die 4 Iulii cur. an. Amplitudo tua, ad hanc S. Congregationem mittere existimavit, *relate* ad PP. . . . Ordinis Smae Trinitatis — et *pro quibus* ut ait,— "*quin* onera *Episcopi benevoli* receptoris in se suscipiat, aliquod "levamen ipsis offerre desiderat; ideoque *licentiam exposcit*, ut "Ordinem exercere valeant ad *suum beneplacitum*, etc."

Hic S. Ordo respondit: "Religiosos huiusmodi esse *saecu-* "*larizatos ad annum et interim* etc. ut supra: pertinere ad "Ordines votorum solemnium; proinde nisi sint aliqua *speciali* "censura *irretiti*" nulla ipsi indigent *nova facultate*, ut Sacris ministeriis Episcopo auctorante in respectiva Dioecesi possint vacare.

Et haec dicta sint, ut ius et regula agendi in re Tibi proponatur; cui a Deo Optimo Maximo cuncta felicia adprecamur.

Amplitudinis tuae
Uti Frater Addictissimus,
S. *Card.* VANNUTELLI, *Praef.*

E S. CONG. DE PROPAGANDA FIDE.

DUBIUM DE MEMBRORUM SOCIETATIS "ODD FELLOWS" RECONCILIATIONE.

ROMA, die 10 Maii 1898.

R. P. D. JOSEPHO MEDARDO EMARD, EPISCOPO CAMPIVALLENSI.

Illme ac Rme Domine:

In litteris diei 4. elapsi mensis Aprilis datis Amplitudo Tua exponens virum quemdam Secretae "Odd Fellows" Societati

adscriptum obiisse, quin ullum poenitentiae signum prius dederit, quaerit:

(1) Utrum in similibus casibus liceat administrare Sacramentum Extremae Unctionis et caeremonias publicas peragere, uti cum aliis catholicis?

(2) Quid de sepultura ecclesiastica tum quoad caeremonias in Ecclesia, tum quoad locum in coemeterio?

Porro cum Societas anglice dicta "Odd Fellows" sit ex damnatis ab Apostolica Sede, cum iis qui illi sunt adscripti eadem tenenda est regula, quae pro aliis addictis sectis ab Apostolica Sede damnatis. Videlicet, Societatibus istiusmodi adscriptis, si sint notorii, neque sacramenta, neque exequias, neque ecclesiasticam sepulturam concedi posse, nisi, debita retractatione emissa, per absolutionem Deo et Ecclesiae fuerint reconciliati. Si quando vero iidem morte praeventi retractationem emittere non potuerint, dederint nihilominus ante mortem signa poenitentiae et devotionis, tunc poterit eis concedi sepultura ecclesiastica, vitatis tamen ecclesiasticis pompis et solemnitatibus exequiarum.

Interim vero Deum precor ut Te diu sospitem servet.

A. T. Addictissimus Servus,

M. *Card.* LEDOCHOWSKI, *Praef.*
A. *Archiep.* LARISEN., *Secr.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Decrees for the month are:

I.—S. CONGREGATION OF THE INQUISITION:

1. Ordains that the baptisms performed by a certain priest, who had the practice of merely touching the forehead of the catechumens with his wetted hand, are to be privately repeated.
2. Points out that "affinitas ex copula illicita contracta" by parties not baptized prevents the contracting of marriage after the baptism of both parties, and hence requires dispensation.
3. Sets forth certain requirements in the case of persons who have to give proof of their *status liber* before being allowed to contract marriage.

II.—S. CONGREGATION OF RITES:

1. Answers a question in regard to the playing of the organ during solemn Mass.
2. Solves several doubts regarding the blessing of the baptismal font at Easter and Pentecost.

III.—S. CONGREGATION OF THE INDEX censures a number of books by Catholic authors, and mentions those authors who, having come under previous censure, have signified their conformity to the wish of the S. C. and retracted the condemned books.

IV.—S. CONGREGATION OF REGULAR DISCIPLINE interprets the Decree *Auctis admodum* referring to regulars who leave their cloister.

V.—S. CONGREGATION OF THE PROPAGANDA writes to the Bishop of Valleyfield (Canada) that notorious members of the Odd Fellows and similar secret societies coming under the head of those *ab Apostolica Sede damnatae*, are not to receive the Sacraments nor any Catholic rites of burial unless they make the required retraction, or, in case of sudden death, have previously given signs of repentance, in which latter case they are, nevertheless, to be buried without solemn service.

LITTERAE OR LITTERA?

Qu. I notice that in the *Civiltà Cattolica's* publication of the recent pronouncement on "Americanism," the caption is "Litter*a* Apostolic*a*," in the singular, whereas the REVIEW has the plural "Litter*ae*." My dictionary (Leverett's) gives no authority for the use of the word in the singular, except an odd instance in Ovid and Martial, but never in prose writing. Even in English the plural "Letters" is employed in legal terminology, which no doubt comes to us from the Latin usage through the Roman law, though the singular form is adopted in speaking of polite or business correspondence. I presume that the original document, as it emanated from the Pontiff himself, would begin with the words "Dilecto Filio Nostro," etc., and that the Holy Father is not responsible for the title, whether it be "Litterae" or "Littera."

If there is really no classical sanction for the use of "Littera" in the singular, and the word has been deliberately adopted for mere modernizing purposes, I imagine the Holy Father, who is a master of pure latinity, would hardly sanction such liberty with his writings. I presume the customary duplication of the *t* in Litterae is a matter of option.

Resp. The usage of the Augustan age is authority for the plural form "Litterae" designating an epistle (Cic. XII *Attic.* 52). For a short letter (*epistolium*) Cicero also uses the singular form (XIII *Att.*—II *Fam.* 16), and the Pontiff possibly sanctioned the use of the word in this case, since the *Civiltà* expressly employed it, knowing that usage was against it, except in the case of the poets.

As for the spelling of the word litera (littera), Robert Stephen's *Thesaurus Linguae Latinae* maintains that it should be written with but one *t:* "nec geminata consonante scribendum est; sub suae namque originis forma producit primam natura." This assumes that the word is derived from *lino;* but Forcellini argues in favor of the double *t* as sanctioned by more remote antiquity, since it is found in lapidary inscriptions, etc. He also inclines to the derivation of the word from *lego*, as though it were a contraction of *legitera* (*quod legendi iter praebet*). Both styles are thus found to have classic precedent.

PROTESTANT PARENTS BRINGING THEIR CHILDREN TO THE CATHOLIC CHURCH FOR BAPTISM.

Qu. I have read with much satisfaction your solution of the question whether it is "lawful to baptize the children of Catholics who in practice deny their faith." Point 4, of your argument, namely, that the child receives in Baptism special graces of which the negligence or infidelity of its parents should not be allowed to deprive it, appeals particularly to one's sense of divine justice and mercy. Could we not on this ground lawfully baptize the child of Protestant or infidel parents, *if these bring it to the church with a request for baptism*, although they will not pledge themselves to have the child brought up in the practice of the Catholic religion, especially if there are Catholic sponsors to stand for the child?

Resp. No. A Catholic priest could not lawfully baptize a child of Protestant or infidel parents, outside the danger of death, unless they agree or consent to have the child raised in the faith of its baptism. In the case we argued (in the March number, p. 297) there was question of (nominally) *Catholic* parents who neglected their religion in practice, but accepted the obligation which the Catholic baptism imposed, although there might be at the time no other proof that they would actually fulfil that obligation. What we said was that such children should be baptized in all cases "where *the parents express a willingness, and the sponsors pledge themselves formally* to preserve the Catholic faith of these children." It

is very true that the sponsors chosen by parents neglectful of their religion are apt to be like the parents themselves; but that is a matter which the pastor must deal with as the Ritual prescribes. The sponsors may be rejected with less risk than the child, if they do not fulfil the requirements of the Church, which demands that they be practical Catholics.

Where the parents or guardians expressly *refuse* to accept the obligation of having the child brought up in the Catholic faith, there we have no alternative, since the child is not *sui juris* until it can express its own wish to be baptized; and in such cases the parents are responsible for the child's being deprived of the graces of Baptism, just as they are responsible for its acts and omissions during its dependence in matters of civil and domestic life. And even if the sponsors in such a case were good Catholics, they only accept the responsibility when they are free to carry out its obligations as guardians or with the consent of the parents; and this freedom we cannot suppose in the case where parents reserve to themselves the right of training their child, whilst not recognizing any positive obligation to do so in accordance with the child's profession of faith implicitly made for it in baptism by its Catholic sponsors. The matter is beyond all doubt since the S. Congregation some years ago expressed the mind of the Church on the subject in an explicit answer to the following *dubium:*

Si duo conjuges *protestantes*, deficiente ministro proprio, exhiberent parocho alterive sacerdoti catholico, proprium infantem baptizandum, declarantes sese per hoc haud intelligere obstringi ad eum educandum in religionem catholicam, poteritne parochus eum baptizare, ut interdum in tuto ponat innocentis infantuli aeternam salutem, praescindendo ab eo quod in futuro evenire possit, quando ad aetatem discretionis pervenerit?—*Resp.* S. C. Inquis. (die 19 Jan. 1896): *Negative*, praeterquam in periculo mortis.

MAY THE STATIONS OF THE CROSS BE BLESSED OUTSIDE THE CHURCH?

Qu. A generous parishioner donated a set of Stations of the Cross for a little mission chapel out in the mountains where I go once a

month to say Mass, but where the people meet every Sunday, and on week-days in Lent, to have their devotions under the direction of a pious and respectable farmer. Finding it inconvenient before Ash-Wednesday to go to the chapel, and not wishing to deprive the people of the opportunity of making the Way of the Cross, since they were anxious to have the devotion in their chapel, I blessed the "stations" at my house and had them sent over to be put in place by my sexton. Was that all right?

Resp. It was all right so far as the presence of the stations aided the devotion of the good people; but there are no indulgences attached to such an erection of the Way of the Cross. This requires that the priest bless the crosses in the church or chapel for which they are destined. "*Non sufficit* ut cruces privatim domi benedicantur." (*Brev. Bened. XIV*, "*Cum tanta.*") We have repeatedly explained all the requisites for valid erection of the *Via Crucis*, and refer for further details to the AM. ECCL. REVIEW, Vol. I, 378; IV, 388; IX, 59; IX, 371; X, 72; X, 301; XX, 304; etc.

COLOR OF STOLE FOR VIATICUM.

Qu. During Holy Week, must the priest carrying the Viaticum to a dying person use the white or the violet stole?

Resp. When Viaticum is being administered in a private house, that is, on sick-calls, the white stole is used. But if Holy Communion or Viaticum were given to a person taken sick in the church, outside Mass, the stole used should be of the color of the feast or ferial. This is the rule laid down in the Ritual. The S. Congregation of Rites has, however, declared that where the custom exists of giving the Paschal Communion outside Mass in white stole, such practice may be continued. "In communicandis infirmis *in cubiculis* semper adhibetur stola *alba.*" (*Enchirid. liturgicum*, Erker, n. 217; De Herdt, III, n. 186, ad 2.) "Ubi vigeat consuetudo administrandi SS. Eucharistiam cum stola albi coloris fidelibus paschale praeceptum implentibus toleranda." (Die 11 Aug. 1877.)

PRIESTS FOR ITALIAN IMMIGRANTS.

There has been of late years much discussion regarding the missionary work to be done for the immigrants from the south of Europe, for whose spiritual needs no adequate provision is made, owing to the lack of missionaries of their own nationality. Priests who find an ample field of labor at home, with a *titulus ordinationis* which makes provision for their sustenance, have no natural inducement to follow the emigrants in their struggle for existence to a distant land; and those priests who do emigrate find often great difficulties in adapting themselves to the new conditions and making themselves as useful as they might be under more favorable circumstances. Hence our bishops are at a loss how to feed these wandering sheep, whose abandoned condition appeals to the Catholic heart of every good pastor.

To me it has often seemed that we exaggerate, not indeed the need of priests for these countless immigrants, as rather the obstacles which hinder us in supplying such a need. The theory that it is impracticable to introduce a sufficiently large number of priests from the southern countries of the Old World to act as pastors of the immigrants appears to be generally admitted; anyhow it is borne out by facts. To wait until a native clergy speaking the language of the immigrants grows up, is to allow a season of spiritual starvation to have its full effects, among which not the least pernicious is the alienation of the younger element from the faith of their fathers. I believe that we can do much more than is being done if we were to admit that another plan is feasible, and act upon the conviction.

I may be permitted to speak in this matter by reason of a long and varied experience with different nationalities to which I have ministered, chiefly in our Western districts; and in doing so I hope to escape the criticism of egotism or vanity since the editor of the AMERICAN ECCLESIASTICAL REVIEW has invited me to write my experiences in this field, pleading that it will be interesting and profitable to the readers of that excellent magazine.

I shall confine myself in the present brief sketch to speaking of my observations made among the Italian immigrants, whose needs I first learnt to understand when a young priest on missionary duty in Marseilles, the principal commercial port of France, where, as is well known, numerous Italians, as well as Spaniards, Greeks, and Hollanders, are employed in the extensive traffic along the Mediterranean coast.

It was in 1857, whilst wandering through the suburbs of the Phocean city, that I noticed among the large crowd of laborers a separate group of Italians. They had, near by, a large wooden shed where they gathered in the evenings. Although my knowledge of Italian was rather scant, I felt interested in these men, and accordingly I went after work-hours to talk a little with them. They seemed glad enough. I did not want any money from them, and so they let me ask them questions, which, coming from a priest, were, naturally enough, about religion. To be brief, I soon found opportunity, despite my half Italian, half French idiom, to instruct them, until I finally brought them to their Easter duty, which most of them had neglected; and I was much edified by the earnestness and devotion which many among them displayed when they had come to realize their duty to God.

Years passed, and I was transferred to America. During my missionary journeys in the Rocky Mountains I came occasionally across coal-mining camps, in which a large percentage of the laborers were Italians. I never passed them by, for the consoling reminiscences of 1857 in Marseilles made me look upon them as members of my flock, who, though their peculiar dialects made it difficult for me to speak their language intelligently, needed the priest's care; and I found every earnest attempt to make myself understood appreciated by them as an act of fatherly kindness which they were eager to reciprocate, though not perhaps always at my first attempt. In recent years I managed, despite my advanced age, to pay a monthly visit to these immigrants, for it gave me great consolation to watch their devotion. After preaching in English and French for those who understood these languages, I always read a short instruction in their own tongue for the

Italians. They would readily come to confession, although I could hear them only with difficulty, and they seemed to feel grateful that a priest not of their own country should show any solicitude for their spiritual welfare. In truth, these Italian miners have been to me a marked comfort above all others among the various nationalities to which I had to minister in these missions,—which included not only French and Irish, but Germans, Belgians, Slavs, not to speak of Chinese and Indians, whom I likewise served for many years in their own districts.

And here is a characteristic which I think is worthy of note when one recalls what is commonly thought and said about the thrift and honesty of the Italian immigrant. Of all the peoples with whom I have come in contact during these years none have impressed me by their observance of what is called the "golden rule" as these swarthy strangers from Italy. They are very economic in their habits, and altogether put more money in bank than other miners here; but they also send a much larger proportion of money to their needy relatives at home. In the matter of justice they are scrupulous in paying their debts, and they are sure not to exceed their credit beyond their prospective means. A merchant told me some time ago that within the last ten years it has frequently occurred that the Italian customers who buy from him the necessaries of life (and hardly ever any luxuries), have drawn his attention to omissions of items which somehow had been overlooked in the monthly accounts charged against them. "Only once," he said, "did a man who was not an Italian do so." They live frugally, but they get as much and more licit enjoyment out of life than most other nationalities do. Drunkenness is rare among them, and whilst they may refuse to take the temperance pledge, they will not, as a rule, frequent bar-rooms. They prefer to get a keg of beer or a pitcher of wine and have their family participate in the enjoyment of the treat.

It is true that they are excitable and sometimes use their knives or stilettos, but these weapons are not nearly as common as the use of revolvers is among the miners from other countries; and everyone will admit that, despite the horror

which the open blade inspires, its use is not nearly so deadly as that of the six-shooter. Of the numerous fatal encounters which came to my knowledge during forty years of missionary work on both sides of the forty-ninth parallel in Western America, the killed were nearly always the victims of shooting frays; rarely was there any fatal stabbing. I remember thirty men being shot in a few months within a single district, where the vigilants succeeded in hanging three of the murderers and ordering a dozen out of the territory. In the ordinary ways of life the Italian immigrant proves himself polite and courteous, and much less suspicious of the honest intentions of his neighbor than immigrants of the Slav countries.

What I have said of the Italians is, so far as it concerns the influence of a priest who is willing really to help them, true of all other nationalities. What attracts them and opens their hearts is not so much a perfect knowledge of their mother tongue, as the evidence of true interest in their spiritual welfare. And this, I think, is a medium and a language which every earnest priest has at his command.

AN OLD MISSIONARY.

DIFFERENCE BETWEEN THE FATHERS AND THE DOCTORS OF THE CHURCH.

Qu. I have, to my utmost satisfaction, been making a careful reading of *Clerical Studies*, now published in book-form. It has opened a new vista to me, showing me how to make my daily life not only more useful to others whose intellectual and religious development a priest has to further, but a great pleasure to myself, since I know better than I did in the seminary what to study, what books to get and how to use them.

Now, in reading over Dr. Hogan's chapter on the study of the "Fathers of the Church" (Chap. XIII), I have been somewhat puzzled by the indiscriminate application of the term "Fathers of the Church" to writers of very different stamp. If anybody were to ask me: Is Theodoret a Father of the Church, or is Origen, or Tertullian? I would hardly dare to say that they were, since Theodoret, though he died in communion with the Holy See, was at one time the abettor of Nestorius and the opponent of St. Cyril, whilst Tertullian's heterodox

career is well known, and Origen's orthodoxy is questioned by at least some important historical witnesses. The writings of these men are no doubt all very instructive as bearing testimony to Apostolic tradition. Thus far they may be styled "Doctors" of the Church; yet the Church seems to have made that title a special prerogative of some among the "Fathers," whilst on the other hand the term "Father of the Church" seems to exclude the idea of heterodoxy in any of their writings. I know that theological writers sometimes make a distinction between Fathers of the Church and Doctors of the Church and Ecclesiastical Writers, all of whom Dr. Hogan appears to treat as one class in his chapter on the study of the Fathers. In fact, I have never come upon a precise definition of these terms so as to be able to make a ready distinction in classing the various early writers upon whose testimony tradition bases its appeal in the Church.

Resp. Writers on patrology, when speaking of the written monuments of Christian antiquity which transmit to later ages the Apostolic tradition, generally distinguish between the Fathers of the Church, the Doctors of the Church, Ecclesiastical Writers, and Christian Writers. The distinguishing qualities are:

Fathers of the Church (Patres Ecclesiae) are those writers of the first seven centuries[1] whose teaching, being characterized by a steady conformity to the mind of the Church (as expressed in her defined doctrine and canons of discipline) and attested by the holiness of their lives, has obtained a more or less explicit sanction on the part of the Church.

Doctors of the Church are such writers whose *eminent* gift of teaching pure doctrine, enforced by special holiness of life, has called forth a *distinct* recognition from the authority of the Church. Hence not all the Fathers whose orthodoxy and holiness are admitted in the Church are Doctors, but only twelve:—St. Athanasius (†373), St. Basil (†379), St. Gregory Nazianzen (†390), and St. John Chrysostom (†407), of the Greek Church; then St. Ambrose (†397), St. Jerome (†420), St. Augustine (†430), and St. Gregory (†604). These had been declared as "magni ecclesiae doctores" before the end of the thirteenth century. Since then the names of St. Leo

[1] A few writers extend the term to a later age.

the Great, St. Cyril of Alexandria, St. Peter Chrysologus, and St. John Damascene have been added to the number.

There are also Doctors of the Church who are not Fathers of the Church, because, though eminent by reason of their orthodoxy and holiness, they lack the note of antiquity which confines the patristic age to the first seven centuries (concluding with St. Gregory in the West, and with St. John Damascene in the East; although some modern authors would include St. Bernard and St. Thomas in the list of Fathers). Doctors of the Church, without being Fathers of the Church, are St. Isidore of Seville, St. Peter Damian, St. Anselm of Canterbury, St. Bernard, St. Thomas, St. Bonaventure, St. Alphonsus, and St. Francis de Sales. Hence the distinction becomes clear. The title of—

PATER ECCLESIAE requires
- antiquitas;
- doctrina orthodoxa;
- sanctitas vitae;
- approbatio ecclesiae.

DOCTOR ECCLESIAE requires
- eminentia doctrinae orthodoxae;
- insignis vitae sanctitas;
- expressa ecclesiae declaratio.

Among the *Scriptores ecclesiae* of the first seven centuries, are counted all those theological writers whose works contain useful contributions toward the establishing of orthodox doctrine, whilst their lack of consistent and recognized adherence to the true standard of faith or morals, deprives them of the title "sanctitas vitae," which belongs to the Fathers and Doctors of the Church. Among the *Scriptores ecclesiae* are classed Origen, Tertullian, Rufinus, Cassian, Theodoret (the Syrian), and others.

The *Scriptores Christiani* differ from the *Scriptores ecclesiae* only in this, that they do not treat theological matters exclusively and *ex professo*, whilst at the same time they furnish valuable testimony to the practice of the early Church and corroborate the teaching of ecclesiastical writers.

LIFE OF FATHER FABER.

Qu. Is there any biography of Father Faber besides the *Life and Letters*, by the Oratorian John Bowden, which is published with the *Works of Frederick William Faber*, in both the English and the American editions? I am told, on what appears to be good authority, that Father Faber's brother wrote a *Life* which was published subsequent to Father Bowden's. This seems to me extremely improbable; first, because Fr. Bowden mentions in the introduction to his *Life and Letters* that he had received much important information from F. A. Faber, the Protestant brother of Father Faber, of which helps he made use in his biography; secondly, this brother was not likely to have been much interested in memorializing the one member of his family (Huguenot on one side and old English Protestant stock on the other) who had left the prospect of a Yorkshire living for the Roman Church. In truth, he did not, it seems, attend even the funeral of his brother, if Father Bowden's words at the end of his volume—"among the whole crowd of mourners around his coffin, there was not one connected with him by ties of blood,"—are to be taken literally.

Could it be that Fr. Faber's brother, as Cardinal Newman's younger brother did of John Henry, actually wrote with a determination to detract from the universal esteem and love in which Faber's memory was held among all who knew him? This seems incredible.

If the editor of the ECCLESIASTICAL can add any light it would be a great boon, for it must interest many admirers of Fr. Faber to know what could have been said about him over and beyond what Father Bowden's *Life* contains, which covers nearly four hundred pages.

Resp. There was a sketch, entitled *Early Life of the Late F. W. Faber, D.D.*, published "by his only surviving brother" in 1869. This was in the same year that Father Bowden published his *Life and Letters of Fred. W. Faber.* It appears that Father Bowden had asked Mr. Faber to give him some data regarding the early life of his brother. These data were furnished in the shape of a sketch which Mr. Faber desired should be printed as an introductory chapter of Father Bowden's work. The latter did not think this form of publishing the memoranda by Mr. Faber advisable, and simply incorporated the principal facts contained in the sketch, thus preserving the unity of his own work. Thereupon Mr. Faber published his manuscript separately, the same firm (Thomas Richardson & Son, London) issuing the two books simultaneously.

It should be added here that the whole transaction was conducted in a friendly spirit between Father Bowden and Mr. Faber. The sketch (60 pages) by the latter is written in an affectionate tone, though, of course, from the Protestant point of view; and we can readily understand why Father Bowden could not with any consistency have prefixed it to his own *Life* of the saintly oratorian.

The brother's absence from the services of Father Faber's funeral is explained by himself in the preface of his sketch, where he states that he was prostrated by illness at the time of his brother's death and burial.

LEGAL DECISIONS REGARDING THE PERFORMANCE OF BUILDING CONTRACTS.

Legal contentions, although sometimes unavoidable, are always odious where a priest is concerned; and as long as material interests only, or chiefly, are at stake, a compromise is, as a rule, preferable to a victory in court. But in order to avoid contention at law, a pastor who wishes to protect the interests of his congregation from the negligent or fraudulent action of contractors and mechanics, must be familiar with certain legal decisions which establish a precedent. This will enable him at all times to guard the limits of such rights as are recognized in the *forum externum*. Hence it will not be without advantage if we cite here a number of recent legal decisions regarding the proper performance of building contracts, such as might occur to a priest engaged in erecting a church, school, or other parish building.[1] These decisions cover four classes of cases, namely, (1) failure to complete the contract (substantially); (2) partial performance of contract; (3) delay in completing contract, caused by a change of plans at the owner's request; (4) correcting defective work at the cost of the contractor.

What is Not a Substantial Performance.—It was not a substantial performance of a contract to complete a partly finished

[1] The decisions are quoted from the *American Architect*, Jan. 21, 1899.

building for $3,400, that the building was completed with the exception of putting in a few locks, door-knobs, some door-steps, and a small amount of plastering, which cost the owner $267.

(Smith *vs.* Sheltering Arms, Sup. Ct., 2d Dept., 35 *N. Y. S. Rep.*, 62.)

A contractor who has abandoned work for which he contracted cannot recover on a *quantum meruit* for the part done by him unless the contract was rescinded, or its complete performance was rendered impossible by the wrongful conduct of the owner. The fact that the owner, upon the statement of the contractor that his failure to prosecute the work was owing to his inability to get mechanics, employed extra men himself, does not show a recision of the contract by the owner, nor cause for recision by the contractor.

(McGonigle *vs.* Klein, Court of Appeals of Colorado, 40 *Pac. Rep.*, 465.)

In an action to recover for work done under a contract, and for breach of the contract by the owner in preventing further performance, a report made to the contractor by his workmen that they had been stopped by the owner, accompanied by proof that they had been stopped by him, is competent to show the reason why the contractor ceased further performance of the contract.

(Raven *vs.* Smith, Sup. Ct., General Term, 2d Dept., 33 *N. Y. Sup. Rep.*, 972.)

Substantial Performance of Building-Contract.—If a contractor should fail to perform some distinct or specific piece of work, which, by his contract, he had stipulated to do, the value of which was one-tenth of the contract price, there would be no question that there was not a substantial performance of the agreement. The rule still prevails that the contractor must show performance when that is a condition of payment. The relaxation of its strict application in cases arising under building-contracts was not intended to permit

courts and juries to substitute a money indemnity as an equitable compensation for unfilled covenants of the contract, but arose because of the difficulty of complying with entire exactness with all the particulars embodied in that class of agreements. Hence it has been repeatedly said in the decisions that it is only in cases where there has been no wilful omission by the contractor, but he has honestly and faithfully performed the contract in all its substantial particulars, that he will not be held to have forfeited his remuneration by mere technical or unimportant omissions or defects.

But if the defects or omissions are so numerous and prevailing as to show that the whole job was done in a slovenly or improper manner, not conforming substantially with the plans and specifications, there is no rule of law which entitles the contractor to compensation. If the owner, having regard to strength and durability, has contracted for walls of specific materials, to be laid in a particular manner, the contractor has no right to substitute his own judgment for that of others. Having departed from the agreement, if performance has not been waived, the law will not allow him to allege that he has made as good a building as the one he engaged to erect. (Andersen *vs.* Petereit, Sup. Ct., General Term, 2d Dept., 33 *N. Y. Sup. Rep.*, 741.)

When Specific Performance Cannot be Had.—Equity cannot be invoked to compel performance of a contract to "complete" certain houses, as the owner has an adequate remedy at law in that he may complete the contract himself, and sue the contractor for his damages, where the responsibility of such contractor to respond in such suit at law is not questioned, the contract being a promise to pay for same. (Dove *vs.* Commonwealth, etc., Trust Co., Ct. Com. Pl., 6 *Pa. Dist. Ct. Rep.*, 263.)

Payment for Partial Performance of Contract.—It is well settled that where one party has entered upon a special contract to perform work for another and furnish material, and the work is done and material furnished, but not in the manner

stipulated in the contract, yet if the work and materials are of any value and benefit to the party he may recover for the work done and materials furnished—this upon the principle that, if the other party has derived a benefit from the part performed, it would be unjust to allow him to retain that without paying anything. The more equitable rule has been generally adopted, which permits a recovery by one who in good faith attempts to perform his contract, and does so substantially, although there may be a slight deviation, or some technical and unimportant omission or defect. A substantial performance, however, is still indispensable to a recovery, and a failure to carry out any material part of the contract will not amount to a substantial performance. And where a party, by an express contract, undertakes to furnish material and perform labor, he is not entitled to payment according to its terms, and the law will not make for him a contract different from that which the parties have entered into. The implied liability arises, if at all, from the subsequent transaction or conduct of the parties, and if there is a substantial non-performance of the contract, and the party for whom the materials were furnished and the labor performed refuses to accept, and does not receive or retain any of the benefits of the contract, no such liability will arise. (Modell Pp. of Norton County *vs.* King Iron Bridge Co., Ct. of Ap. of Kans., 41 *Pac. Rep.*, 1059.)

Performance of Building Contract.—Though the building contract requires a written order for any change which affects the cost of the building or time of its completion, yet the contractor is not responsible for a delay caused by a change in the plans of a building made at the owner's *oral* request. (Focht *vs.* Rosenbaum, Sup. Ct. Penna., 34 *Atlantic Reporter*, 1001.)

Performance of Contract.—A building contract provided that on failure of the contractor to properly complete the work, the owner of the building could himself correct defective work, and deduct the cost of same from the contract price. The contractor having laid defective flooring, the owner corrected defective portions at a cost of 2 per cent. of the contract price, and

in a suit afterward by the contractor for payment, less the deductions for corrections, the owner endeavored to defeat a recovery on the ground that he had not performed the contract. The court held that, having been charged with the completion, he was entitled to the difference,—a performance by the owner at the expense of the contractor was performance by the latter. (Charles *vs.* Hallack Lumber and Mfg. Co., Sup. Ct. Col., 43 *Pacific Reporter*, 548.)

THE WAXED CLOTH ON THE ALTAR.

Qu. In the November number, 1898, of the REVIEW, the obligation of having "the waxed cloth on the altar" was discussed, evidently by some bishop who had examined the matter during his visitation. But there seemed to be question of stone altars. Most of the altars I have seen are made of wood, with the altar-stone set in the centre. This stone is encased in coarse linen, and besides this there are only the three linen cloths covering the *mensa* of the altar. Now, is this coarse linen casing around the stone what is called the waxed cloth, or should there be a waxed cloth besides? I have asked several priests about it, and they can give me no information.

Resp. The altar-stone is wrapped in a linen cloth, the inner side of which is waxed. This is, no doubt, the coarse linen casing referred to by our correspondent. In larger stone altars (*altaria fixa*) which are consecrated, the upper surface is covered by this waxed piece of the size of the *mensa*, and the linen cloths are placed over it. The object of the waxed cloth is to protect the consecrated surface of the stone, (whence it is called "*chrismale* sive pannum lineum ceratum,") and also, no doubt, to prevent moisture from penetrating.

IS THE CHALICE DESECRATED BY THE TOUCH OF A CORPSE?

Qu. At the obsequies of a priest it is customary to place a chalice in the hands of the corpse. I have read, but cannot recall where, that such chalice thereby loses its consecration. Is this true? Will you please answer this in the REVIEW and oblige one who is prompted to ask from motives of conscience. P. C.

Resp. The fact that a chalice has been placed in the hands of a dead priest does not deprive it of its consecration. Under the New Dispensation the flesh of the dead is not held to be unclean, or its touch defiling, in the sense in which this was the case under the Old Law, before man's body received the Sacrament of regeneration which made it the temple of the Holy Ghost. Whilst the Sacred Congregation declares that the practice of placing a chalice and paten in the hands of a deceased priest is to be respected as a time-honored custom ("tolerandum esse utpote antiquitati conformem"—Decr. 23 Mart. 1846, n. 5050 ad 11), there are earlier local statutes which condemn it as unbecoming the dignity of the altar, especially when the chalice is afterwards used at the Holy Sacrifice. "Nec rituali neque decentiae congruum videri, ut in manibus sacerdotis demortui calix . . . apponatur. Si per sacros canones vetitum fuit defunctorum corpora palla corporali involvi, et (Concilium Arvenense, can. 3) sacerdotis cadaver pallio obtegi, ne illo suis usibus reddito altaria polluantur, eo magis de calice foret dicendum, qui immediate inservit sacrificio, si manibus defuncti aptetur et iterum ad Christi Domini Sanguinem recipiendum in Missa adhiberetur." (Sarnelli, *Litt. Eccles. XXXVII.*) But it is to be noted that the argument cannot be strictly applied, since the Ritual (*Caerem. Episc.*) itself prescribes the use of the sacred vestments denoting the sacerdotal character of the dead; and it only prohibits the use of the altar-cloths as "ornamenta feretri." The expression "ne altaria polluantur" in the above-mentioned Council must not be interpreted as having the meaning of "desecrating" the altar, but as having a more general sense.

THE ANTIPHON AT THE "BENEDICTUS" IN THE OFFICE "DE S. FAMILIA."

Qu. The Antiphon at the *Benedictus* in the Office *De Sancta Familia* reads: "Illuminare nos, Domine, exemplis familiae tuae, et dirige pedes nostros in viam pacis." I find the same form exactly, in all the editions of the Breviary which I have examined, as well as in the *editio typica*, published with the *imprimatur* of the Sacred Congregation. Yet if the word "illuminare" be correct, how is it to be

translated since there is no deponent form of *illumino?* The expression appears to be intended for the imperative mood, as also the word "dirige" in the context implies. Some good Latinists whom I have consulted suggest that the word *jube* may be understood before "illuminare;" but they admit that this is the merest possible explanation, and that there exists here probably an error. Can you offer any explanation?

Resp. Suspecting that the "illuminare" was an error, and that the word intended was *illumina*, we wrote to P. Schober, C.SS.R., editor of the *Explanatio Critica editionis Breviarii typicae*, asking that the matter be brought before the S. Congregation of Rites, unless he thought that the "illuminare" admitted of reasonable explanation not quite apparent. P. Schober having referred the passage to the S. Congregation, it was declared to be an error made by the copyist in the first instance, and that the correct text is *illumina.* The newly printed editions will have this reading hereafter. The first edition to appear with the correction is a *Diurnale*, now in the hands of the official printer (Fr. Pustet).

DR. O'MALLEY'S PRECAUTIONS AGAINST CONTAGION.

I.

(Communicated.)

I have read with some interest Dr. O'Malley's article entitled "The Priest on Sick-calls in Contagious Diseases." Allow me to say that whilst the doctor brings to bear on the question a great store of information, the possession of which is undoubtedly useful to the practitioner, and probably to the priest, he altogether overdraws the necessity of detailed precautions to be taken in the administration of the Sacraments. The rules and methods laid down by physicians are, of course, in accord with the modern development of medical science and a helpful nursing system; but their importance is naturally exaggerated by those who make attendance on the sick a profession. I am speaking from experience, and am safe in recording it as the conviction of thousands of priests and religious who have attended the sick through contagious

epidemics in all conditions and places, when I say that some of the precautions required by Dr. O'Malley in the pastoral attendance at smallpox cases are not at all necessary,—such as, for example, the "bottles of acid bichloride, solution of carbolic acid, sulphuric acid, and possibly formaldehyde or sulphur." As for the penicilla to administer Extreme Unction, it seems useless, except, perhaps, in extreme cases, for the oil itself protects, as Dr. Capellmann suggests in his *Medicina Pastoralis*, from the transmission of the virus. It would be better to take cotton saturated with the oil than an instrument the use of which, like all other precautions indicating fear of the disease on the part of the priest, tends to disedify the conscious patient and the attendant Catholics.

The idea of preparing a disinfecting-room apart from the sick-chamber seems altogether impracticable, except in hospitals. Besides, the State or municipal laws are apt to prescribe quarantine regulations which make it needless for a priest to arm himself with bottles, etc. The ordinary precautions which have done good service for ages without any perceptible difference in the mortality list from that which prevails among priests to-day, are:

Don't go fasting, if you can help it; or, if you have no prophylactic or drug which will prevent you from swallowing your saliva, since that attracts easily infection, take a chew of tobacco (be not scandalized), as many a valiant and devoted priest in yellow fever districts and during war pestilence finds himself compelled to do, if there is no drug store to give him other things. If you are not obliged to fast in order to say Mass afterwards, take an ordinary stimulant (whiskey), if you can have it, sufficient to promote circulatory action of the vital system.

Don't breathe through your mouth.

Sit with your face, if possible, in the direction in which the patient's face is turned.

Don't needlessly touch his perspiring forehead or hands, nor the things he uses.

Don't stay longer than is necessary to satisfy the patient. Then go into the open air, if possible.

Change your clothing. Have it aired thoroughly and washed.

Take a bath.

This is what many of us have done and do, without ever any spread of the disease through our contact. Of course, I don the water-proof (or microbe-proof) which the doctor at the hospital insists in putting on me, especially as he completes the arrangement by making me swallow a good cordial by way of internal water- or microbe-proof, and then I sit down with my poor afflicted parishioners and talk to them, and they feel that they are not handled simply in a professional way, and that their father is not afraid. It has its good effect in cheering them, and that is perhaps the best antitoxine they could have. And I! I feel a thousand times better after such a sick-call than if I allowed the fear of contagion and the smell of carbolic to haunt me through the house.

I trust the doctor will not take my little note ill if you should publish it as it is, but I am quite sure that I speak the mind of many brother priests who have no quarrel with physicians, but think that they are at times a little over-exacting. Temporal life is, after all, only a way to eternal life, and this excessive care to loiter comfortably on the road seems to me to tend somewhat towards depreciating the real purpose of our existence. This certainly does not imply that we must consciously neglect or shorten our years on earth.

FATHER TOM.

II.

(Communicated.)

Dr. O'Malley's paper, "The Priest on Sick-calls," in the April issue of the REVIEW, was, from a medical standpoint, no doubt, strictly correct. He has more than a passing acquaintance with theological problems, and understands well the danger to which a priest is exposed in administering the Sacraments to persons suffering from contagious diseases. The article contains much advice, which, if faithfully followed, would considerably lessen this danger. But I am afraid the good doctor has overshot the mark. Priests are busy men, and they

have neither the time nor the inclination to do the many things which the doctor so kindly suggests. Many of the clergy, too, have had years of experience, and their familiarity with contagious diseases of all kinds has made them careless about their personal safety. Had Dr. O'Malley written a short, practical article and proposed ordinary remedies, many would have followed his advice; but the good seed, I fear, has fallen upon stony ground and will bear no fruit, because he has proposed almost impossible precautions. Fancy a priest carrying to a sick-call three large bottles of chemicals, and several pounds of sulphur, fumigating his pyx, burse, oil-stocks, ritual, stole, clothing! It is out of the question; no priest would go to all this trouble.

May I presume to offer some advice from my own experience? For several years I attended regularly a pest-house in one of our large cities, and met weekly all kinds of contagious diseases,—diphtheria, scarlet fever, smallpox. The superintendent of this institution has a national reputation as a smallpox expert, and his suggestions to us priests were always plain and practical. He would never permit in the hospital a priest who had not been vaccinated within seven years. He was a "crank" on that point, and the hospital statistics proved that he was right. He advised us always to wear a suit of old clothes which we kept for this special purpose. Before entering the ward, he gave us a large mackintosh which covered the entire body, and a rubber cap which protected the head. Tobacco and whiskey were, in his judgment, very useful, and he never neglected to extend the usual invitations, which, physicians may say, were an evidence more of his genial nature than of medical skill. We never touched a smallpox patient and kept as far away as possible from the diphtheria and scarlet fever cases. Returning home, we always took a good bath, and hung our clothing in the open air. Dr. O'Malley and the medical fraternity may smile at these simple precautions and say that we exposed ourselves, our servants, and neighbors to great danger; but for twenty-seven years the priests here have been doing these things, and there has not been a single case of contagious disease in our neighborhood. Perhaps kind Providence has protected us. But the result has been satisfactory. M.

BLESSING OF THE BAPTISMAL WATER WITH THE OILS OF THE PREVIOUS YEAR.

Qu. By some accident we were prevented on Holy Thursday from obtaining the new Oils from the cathedral. There was barely enough of the old Oils left (saturating the cotton in the oil-stocks) to serve for the administration of the Sacraments in case of necessity. As we had been obliged a short time before Lent to bless new baptismal water, the old water being exhausted, there was no immediate need of filling the font on Holy Saturday, and we omitted the blessing. Now, after we received the new Oils the question arose: were we to bless fresh baptismal water with the new Oils after Holy Saturday had passed, or should we continue to use the water in the font until the Saturday before Pentecost, when the solemn blessing takes place again? An answer in the next issue of the REVIEW would greatly relieve us from harassing doubt.

Resp. New baptismal water should be blessed as soon as the new Oils are received in every case where the water in the font had been previously blessed outside Holy Saturday.

But if the baptismal water had been blessed *on* Holy Saturday, although with the old Oils, no new blessing takes place until Saturday of Pentecost.

An quum nova olea sacra recipiuntur, nova aqua Baptismatis consecrari debeat; vel potius aqua jam antea cum veteribus oleis *extra* Sabbatum Sanctum consecrata, adhuc possit servire. *Resp.* Affirmative ad primam partem; negative ad secundam.—*S. C. Rit.* 19 Apr. 1890.

A previous decision of the same Congregation (Sept. 23, 1837), speaking of the blessing on Holy Saturday, reads:

An, supposito quod aqua baptismalis benedicta sit cum veteribus oleis, eo quod recenter consecrata non habeantur, infundi debeat in piscinam simul ac nova recipiantur olea, et iterum cum his alia benedicenda sit aqua juxta ceremonias Ritualis Romani; an vero illa conservari et uti debeat, usque ad benedictionem in vigilia Pentecostes, prout in Missali? *Resp.* Negative ad primam partem; affirmative ad secundam.

THE CELEBRANT OF THE MASS ON HOLY THURSDAY AND GOOD FRIDAY.

Qu. Should the celebrant of the Mass on Holy Thursday officiate at the Mass of the Presanctified on Good Friday; or may a priest

other than the celebrant of Holy Thursday officiate on Good Friday, without any grave reason for so doing? In rendering a decision, would you cite the authorities for it? J. M.

Resp. There is no reason whatever, either in the Rubrics or interpretative legislation, to assume that the celebrant of the Mass on Holy Thursday must perform the functions of Good Friday. Accordingly there are no authorities to cite for any decision on the subject, other than the Rubrics as they stand. As a matter of fact, the celebrants of the functions of the two days are generally two different priests wherever the labor of Holy Week can conveniently be divided. The only thing that suggests a connection between the Mass of Holy Thursday and the Mass of the Presanctified is the fact that the Sacred Host consumed on Friday is consecrated on the previous day; but as the Holy Sacrifice of Thursday is completed by the consumption of the Species (two being consecrated at the same time) in the same Mass, there is no necessity of the same celebrant continuing the subsequent rite of Good Friday. The Mass of the Presanctified is simply a communion with special reference to the death of our Lord as typified in the service of Good Friday.

The services either of Maundy Thursday or of Good Friday cannot, of course, be divided by different celebrants, because the liturgy of the Mass in each case assumes one principal agent throughout the sacred rites.

CAN THE BISHOP DETERMINE THE "PATRONUS DIOECESEOS?"

Qu. Has a bishop the right to select a permanent titular feast for his diocese besides the titular of the cathedral?

ORDINARIUS.

Resp. The selection of the titular or patron of a diocese may be proposed to the S. Congregation by the bishop, who is, however, obliged previously to obtain the votes of the clergy, supposed to represent at the same time their own and the wishes of the faithful. Urban VIII has laid down special rules for the election of a diocesan patron distinct from the titular of the

cathedral. These rules hold good for the United States,—though with less restrictions than for Catholic countries, where the votes of the municipality are required,—as is evident from an answer given by the S. Propaganda to the Bishop of Wilmington in 1881, who requested that his diocese be placed under the special patronage of St. Francis de Sales.

THE "MISSA PRO DIE OBITUS."

Qu. If a requiem Mass is to be said on Wednesday of Easter-week for a person who was buried without funeral Mass on Good Friday, what Mass do you say—the one *in die obitus aut sepulturae*, or the one assigned *in III or VII die?*

Resp. The Mass *in die obitus*, if the Rubrics prevent its being said on the day of burial, or within two days thereafter, may be said on the first day vacant according to the Rubrics —"differtur ad primam diem liturgice liberam."

A LITURGICAL BREVIARY.

From a somewhat long experience and observations gathered in many quarters I am convinced that the exact and edifying observance of the rubrics by priests on the mission, would be greatly promoted if regulations of the liturgical services were gathered into a summary of brief and definitely stated precepts, leaving aside the explanatory comments of rubricists who frequently differ in their opinions as well as the exhortations and paraphrases in which writers on liturgical practice usually indulge. I do not mean that these comments and homilies are useless. They have their purpose and are even necessary. But they are not necessary for a knowledge of the liturgical law, and they sometimes obscure a precept, by substituting private interpretation for an authoritative law, or *vice versa*. To know what functions we have to perform in the pastoral life is a thing distinct from the spirit in which we have to perform them, and the latter is the result of ascetical rather than intellectual training. Hence it has

appeared to me desirable that we should have a text similar to the specimen I give below, which might serve not only the cleric as a simple outline of his duties on the mission, but allow the priest to recall, from time to time, by way of cursory review, the leading points and facts regulating his public conduct in the church.

I might have published this summary of the liturgy in shape of a book; but it would not reach half as many actual readers as through the ECCLESIASTICAL REVIEW. Besides, in its present form, it may call forth suggestions of improvements which would render a publication of a manual later on both more perfect and more popular.

THE LITURGY OF THE SACRAMENTS.

I.—THE ROMAN RITUAL.

1. Is the Roman Ritual obligatory?

   Yes—

   (1) wherever it has once been introduced;

   (2) wherever there has been no other ritual legitimately in use;

   (3) wherever the previously authorized rituals have been in any way changed since the Council of Trent.

2. Does the obligation of following the Roman Ritual in the administration of the Sacraments bind in conscience?

   In solemn and public administration, *sub gravi* and according to the more or less serious nature of the change or omission.

3. Are the rubrics which do not refer directly to the administration of the Sacraments equally binding?

   They are directions rather than precepts, but their neglect may constitute a *grave peccatum* by reason of contempt or scandal.

II.—THE MINISTER OF THE SACRAMENTS.

1. Who is to administer the Sacraments?

   (1) The pastor (or whoever takes legitimately his place);

(2) any priest approved by the Ordinary;
(3) any priest in case of necessity.

2. How is the priest to prepare for the administration of the Sacraments?
   (1) By cleanliness of heart, of body, and of the materials which serve him in the administration of the Sacraments;
   (2) by informing himself and instructing the persons to whom the Sacraments are to be administered, so that the meaning and obligations involved may be perfectly understood.

3. How is the priest to act during the administration?
   (1) With attention (at least virtual);
   (2) pronouncing the words distinctly;
   (3) performing the ceremonies with becoming reverence.

4. What does the priest do after the administration?
   (1) Directs the recipient to make thanksgiving;
   (2) registers the names (as prescribed).

III.—Baptism.

A.—Baptismal Water.

1. The valid material for baptism is?
   True (natural) water.

2. The prescribed material?
   Baptismal water (specially blessed) for—
   (1) all solemn baptisms;
   (2) private baptisms, if administered by a priest.
   (3) Lay persons baptizing (of necessity) use natural water or blessed water,—not baptismal water.

3. Where is the baptismal water kept?
   In a font, which must be—
   (1) clean;
   (2) of solid material;

(3) of ecclesiastical form;
(4) railed in;
(5) ordinarily locked.

4. What is to be done if the baptismal water gives out before the end of the year?

Natural water is added, but in less quantity than the residue of baptismal water.

5. If there is no baptismal water, or only such as can not be properly used?

New baptismal water is blessed then and there.

6. If the baptismal water is frozen?

Let it be melted—(ice may not be used for valid baptism).

7. What is done with the water used for baptisms?

It is poured into the *sacrarium.*

8. Are there special times for administering Baptism?

Saturdays of Easter and Pentecost are special days for the blessing of the font and for solemn baptism (principally of adults).

9. In what place is solemn baptism to be administered?

At the font in the church or baptistery.

B.—THE HOLY OILS.

10. What are the Holy Oils?

Chrism,—Oil of Catechumens,—Oil of the Sick.

11. How are they used?

(1) For the administration of the Sacraments, etc., only within the year in which they are blessed;
(2) at the end of the year new Oils are procured, and the old ones burnt.

12. How burnt?

(1) By placing the remnant of Holy Oils in the lamp burning before the Blessed Sacrament;

(2) and burning the cotton saturated with the Oils in a separate vessel, throwing the ashes into the *sacrarium*.

13. If the Holy Oils give out during the year?

If fresh supply cannot be procured, add olive oil to the remnant, but in less quantity. If the new Oils cannot be procured in time, use the old.

14. How are the Holy Oils kept?

(1) In a separate place, well guarded from access by lay persons;
(2) in silver vessels;
(3) securely closed;
(4) clean;
(5) with inscriptions on the outside distinguishing the different Oils.

C.—ADMINISTRATION OF BAPTISM.

15. What things to be prepared?

(1) Holy Oils of Catechumens and of Chrism;
(2) small balls of cotton wool;
(3) small piece of fresh bread;
(4) salt (either previously blessed or to be blessed);
(5) white and violet stoles;
(6) basin (font) and shell with which to pour the baptismal water;
(7) linen cloth to dry the catechumen's head after baptism;
(8) white garment or veil;
(9) torch or candle (to be lighted);
(10) Ritual;
(11) register;
(12) basin for washing hands.

16. What does the priest do?

(1) Washes his hands;
(2) puts on surplice and violet stole;
(3) proceeds with server to the door of the church.

17. Of what facts is the priest to assure himself before administering the baptism?

(1) Does the catechumen belong to his parish?
(2) Has he (or she) received Baptism of necessity or otherwise?—by whom?—how?
(3) What name is he (or she) to have?
(4) Who are the sponsors? Are they practical Catholics?
(5) Do they understand:—the virtue (necessity) of Baptism?—the special obligations of raising the child in the Catholic faith?—the relationship which they contract?—the ceremonies in which they are to take part?

D.—BAPTISM OF INFANTS.

18. How do the principal acts, briefly stated, follow each other according to the Ritual?

(1) Priest standing at the threshold of the church—
(2) asks: *N. N.* (*name*) *quid petis?*
(3) breathes over the child's face;
(4) makes sign of the cross with thumb on its forehead and breast;
(5) places his right hand on child's head;
(6) puts particle of salt into mouth of child;
(7) makes sign of cross on the forehead of the child;
(8) again places right hand on its head;
(9) puts one end of stole on the child, leading it into the church (*Credo* and *Pater* recited low);
(10) exorcism;
(11) touches ears and nostrils of child with spittle;
(12) N. N. *Abrennuntias?*
(13) anoints breast and shoulders with Oil of Catechumens;
(14) changes stole (white for violet);
(15) sees that sponsors touch the child;
(16) baptizes; dries head of child;
(17) anoints top of head with Chrism; wipes off with cotton;

(18) puts linen veil (garment) on child;
(19) hands lighted candle to sponsor;
(20) *Vade in pace;*
(21) registers the baptism.

E.—BAPTISM OF SEVERAL TOGETHER.

19. What is observed when Baptism is administered to several persons together?

(1) The males are separated from the females;
(2) the *form of Baptism* is pronounced over each;
(3) the following ceremonies are performed over each separately:
  (*a*) the question—*N. N. quid petis?*—at the church door;
  (*b*) the breathing upon the face;
  (*c*) the different signs of the cross;
  (*d*) the application of the salt;
  (*e*) the touching of ears and nostrils with saliva;
  (*f*) the anointings;
  (*g*) the questions immediately preceding the pouring of the water;
  (*h*) the pouring of the water;
  (*i*) the giving of the white garment and lighted candle.
(4) The other ceremonies are performed once for all, using the plural form.

F.—BAPTISM OF NECESSITY.

A.—In the Church.

20. How does the priest act in case of danger lest the child survive the long form of solemn baptism?

(1) Asks at once whether baptism has been attempted before;
(2) pours the baptismal water over child's head, pronouncing the form;

(3) then (if the child survives) continues the ceremonies prescribed in the Ritual after the ablution;
(4) last, supplies the ceremonies which precede the ablution.

B.—Outside the Church.

(1) Asks about previously attempted baptism;
(2) uses any natural and pure water at hand;
(3) supplies the ceremonies which follow the ablution in the Ritual;
(4) omits the ceremonies preceding the ablution, until the child can be brought to the church.

G.—SUPPLYING THE RITES OF BAPTISM.

21. How are the rites of Baptism supplied in case of adults?

(1) The rites of Baptism, omitted through necessity, are supplied according to the form (for infants or for adults) which should have been used at the time the baptism was administered. The Ritual gives a special form for adults.
(2) The questions, *Vis baptizari*, etc., are omitted.
(3) If there is reasonable doubt of the validity of the previous baptism, all is repeated (conditionally).

(*To be Continued.*)

Book Review.

DER BIBLISCHE SCHÖPFUNGSBERICHT. Von Fr. v. Hummelauer, S.J. (Bibl. Studien, III. Bd., 2. Heft). Freiburg im Breisgau: B. Herder (St. Louis, Mo.). 1899. Pp. 132.

LE RÉCIT DE LA CREATION. Traduit de l'Allemand du P. F. de Hummelauer, S.J., par l'abbé Eck, avec l'autorisation de l'auteur. Paris: P. Lethielleux. 1899. Pp. 291. Prix, 3 francs.

One should think that a discussion of the Biblical account of Creation had, at this day, reached a point where new aspects of the question are wholly impossible. Acres of library space may be filled with the literature on the subject published during the last quarter of a century; for since then science has opened wonderfully wide its eyes of scrutiny, and alternately lifted its head in arrogant hypothesis, or bowed down in confused acknowledgment, that, after all, science and revelation agree, and that Moses was as accurate an exponent of the facts of physical existences as we can ever hope to be. Father Hummelauer himself, the erudite commentator on the Book of Genesis, in the "Cursus Completus Sacrae Scripturae," more than twenty years ago, seemed to have exhausted the topic in a series of papers published as supplement to the *Stimmen aus Maria-Laach*. Yet, having kept in mind the subject ever since, and having watched and pondered all that was being said and written in the meantime, he finds still something new to say, and something worthy of the attention of the learned world.

The keynote—perhaps we should better say the *motif*—of his present exposition is the wish to counteract that yielding tendency among orthodox Biblical scholars, whose chief aim is to harmonize the facts of revelation with the demands of scientific hypothesis. Many Catholic scientists have of late years adopted a method of accommodation by which they torture the words of the Sacred Text into accord with modern scientific views, and where they cannot find this harmony in the actual text, they assume it to be in the imaginary omissions which they promptly supply.

P. Hummelauer maintains that all this labor is in vain—that it is neither necessary nor consistently possible to explain the period of Creation related in Genesis, as a series of divine acts resulting in a disposition of created things such as they appeal to our physical senses. He believes that revelation exhibiting in Genesis the process of Crea-

tion, has nothing whatever in common with a scientific account of Creation, and that, therefore, there cannot possibly be any contradiction between science and revelation. They are two things wholly different from each other in their nature, and admit of no comparison; for whilst science aims at giving us an account of the actual process of Creation, the development and succession of things as we realize them, the Biblical account is nothing more than the account of a vision, a succession of images passing before the mind, in which that process of Creation was revealed to Adam. And since in such a vision both fact and symbol may fitly combine according to the purpose of God who vouchsafed the vision, we have no right to measure its reality by the facts of physical Creation alone, or demand that it should harmonize with this development in its details. Thus the question of the correctness of the account of the Creation, as described in the Book of Genesis, becomes purely one of exegesis, and stands independent of the exactions of the geologist or the astronomer. This is surely an interesting and important departure; for although the author has on former occasions,—and, as we have said, in his commentary on Genesis (Paris: Lethielleux)—emphasized the view, he has here put it in a much stronger light. His process of reasoning is thoroughly logical, based upon the obvious sense of the Sacred Text, and fully in harmony with Catholic dogma, although to many readers accustomed to the literal interpretation of the Biblical account, the new point of view may be like a shock from heterodox quarters.

P. Hummelauer begins his exposition by a straightforward rendering of the Biblical text in its obvious meaning, apparent purpose, and accepted division. The account presents a complete picture, which the reader takes in with astonishing ease. For centuries, during the patristic ages and, indeed, long after mediæval times, people found no difficulty, no "evident contradictions" in the story. But subsequently the closer study of the physical sciences roused the spirit of criticism. In the second part of his work P. Hummelauer examines, one after another, the leading attempts made by scientists, most of whom accept the divine origin of the revelation in Genesis, to reconcile the Sacred Text with the known facts and more or less probable hypotheses of modern physical science.

Among the theories invented at different times to demonstrate that the contradictions between the Bible and science, as they impress the critic, are only apparent and not real, there are several which have recourse to the Deluge as a sort of lightning-rod to divert the objections raised by the geologist, the botanist and the biologist against the account

of Genesis. The six-days'-work presents the account of Creation, according to these, either before or after the formation represented by the geological periods, or it occurred between one or the other, or simultaneously with the different formations. Others have sought in various ways to explain the whole account as figurative, giving rise in turn to the schools known as Allegorism, Poetism, and Idealism, as distinguished from the defenders of the Deluge-theory, of Restitutionism, Interperiodism, Periodism, as represented by the group mentioned above. Besides these we might mention those who deny that there is question in Genesis of a six-days'-work, and who have been styled the defenders of Liturgism.

In the third and decisive part of his treatise our author returns to the text of Genesis, and examines in detail and with all the appliances of modern criticism the Mosaic account, its origin, the possible and probable changes which it underwent before it reached Moses, and, finally, its real purpose as a Divine revelation. Thence we obtain the theory that the story is not, and was not intended as an historic account of God's activity, but that it was a vision granted to Adam of things that had taken place and which he transmitted to posterity, as one would relate a dream. This vision Moses recorded as an introduction to the history of Jehovah's dealings with His creatures. Not that we are to regard the account of the Creation as a mere dream or imagination, for it was a fact, as well to Adam and to Moses as it is to every believer in revelation to-day; but the fact was not communicated to Moses in an historical form or order, so as to oblige us to accept it in its literal expression. It combines fact and the lesson drawn from the fact, but expressed in symbolic forms which Catholic scientists have idly attempted to establish as mere concrete facts.

No doubt P. Hummelauer's book will be translated into English; thus it will largely contribute to dissipate the confusion brought about on the one hand by a needless search for arguments to establish traditional views in face of modern science, and on the other by a liberalizing spirit which minimizes Catholic doctrine, in order to give science its desired share.

LE PRÊTRE ÉDUCATEUR. Par le R. P. Lecuyer, O.P. Avec une Introduction par le R. P. Reynier, du même Ordre. Paris: P. Lethielleux. Pp. 266. Prix, 3 francs.

Père Lecuyer is one of the disciples of P. Lacordaire, whom the famous restorer of the Dominican Order in France took especial care to form after his own pattern for the work of spiritual conferences.

Among the tasks imposed upon him was that of bringing about a transformation in the methods of Christian pedagogy, and to this work he devoted his principal energies by giving instructions to young teachers, and also to the clergy. He died in the early part of 1883, and his confrère, P. Reynier, in publishing the conferences addressed by P. Lecuyer during a retreat made by the professors at Saint Walfroy some time before his death, prefaces them by a brief sketch of the author's life and activity.

The conferences, twelve in number, are remarkable for their originality. They place before us the problem to be solved in an attempt to create a body of men capable of meeting the moral and intellectual needs of our day.

The first essential of modern education is the development of strength of character. This strength, the writer defines with St. Thomas, as a virtue which keeps man within the limits of reason. It manifests itself, in the first place, by a readiness to bear the vicissitudes, privations and sufferings of life; secondly, by the courage to undertake, to dare, and to meet dangers. Its culminating effect is the habit of perseverance. The sources of strength are to be found in physical strength so far as it becomes a protection and mark of authority for moral strength, which resides in the soul and issues from a threefold centre, viz., mind, heart, and will.

The duty, accordingly, of the educator is, in the first place, to discover in the child some dominant faculty which may be utilized to produce and develop this force or strength of character. The teacher must inspire it to some extent by showing that he exercises it himself in the use of his authority to command obedience, regularity, and application to work. But this development of force must be checked by inculcating together with it the sentiments of justice and truth, because these act as a remedy or preventive against an excessive and one-sided growth of self-reliance in the individual. This is brought about by religion, and in its perfection by the Christian religion. The external cult, with its ceremonial, its manifold devotions, the reception of the Sacraments, bends the will and senses to habits which facilitate self-restraint and reflection. In the matter of external practices of devotion a certain proportion must be observed according to the temperament of the child and to the present and prospective conditions of its life. The child is to be a soldier of Christ, but one who is to fight in the ranks of a battalion permitting it to act out its capacity, and with weapons which it possesses the natural gifts to use properly.

From this consideration the author passes, in his fifth and sixth conferences, to the development of charity and chastity in the life of the child. All true interior life proceeds from the heart; the action of the child's heart is stimulated by eliciting interest in the condition of the poor. This is of paramount importance because the exercise of charity toward the poor in thought and in act prepares the child for the fulfilment of its social obligations; it develops initiative and ingeniousness in devising methods of relief and of social prosperity. Next to this it fosters care in the use of the tongue, respect for the secrets and rights of others, considerate treatment of those around us, readiness to pardon injuries. The manner of training the child to habits of purity, and the important function which the priestly ministration and vigilance exercise in this respect upon the child at school, are admirably delineated in the chapter which separately treats of the subject.

When the foundation for definite habits of virtue has been laid and secured by precept, example and vigilance, the child's mind must be informed by the teaching of Christian doctrine which is the grammar, the standard of correction and of improvement, by which virtuous habits are made convictions of the intellect and secured against plausible errors. The instruction in Christian doctrine must be exact and reasonable. To make it so requires careful preparation, which renders the work of the catechist as difficult as it is important.

To these elementary requisites of an efficient preparation of the child's heart and mind for the duties of practical life must be added the safeguards and stores whereby the qualities of a pure and intelligently moral life are kept intact or repaired. The practice of confession, of prayer, of voluntary self-denial, of labor in the spirit of devotion to a noble cause, are to be inculcated; and into these things the priest must lead the child with an orderly insistence upon obedience, with consummate prudence, with a longanimity and gentleness akin to that of the Sacred Heart of the Divine Master, the Supreme Teacher of the clergy.

Père Lecuyer's work is admirably calculated to disseminate healthy notions on this important subject of the functions of the priest as educator of the young. An English version, in which the foreign reader is kept in mind as much as the French writer, and in which thoughts, not words and clauses, are translated, would be of service to many who have at heart the raising up of a generation who will meet the coming attacks of altruistic rationalism which means to build its fortresses on the ruins of dogmatic theology.

BUSINESS GUIDE FOR PRIESTS. By the Rev. Wm. Stang, D.D., Vice-Rector of the American College and Professor of Moral and Pastoral Theology at the Catholic University of Louvain, former Rector of the Cathedral, Providence, R. I. New York, Cincinnati, Chicago: Benziger Brothers. 1899. Pp. 105.

The Benziger Brothers have done good service to our clergy in procuring the publication of this manual, which forms a complement to Dr. Stang's volume on Pastoral Theology, of which several editions have already passed into circulation. The work of the priesthood in missionary countries comprises to a very large extent the proper management of the temporalities of the church; that is to say, the raising and judicious disbursement of funds for building and maintaining church, school, and parochial charities. This requires certain business methods and definite rendering of accounts; for whilst it is conceivable that a priest may be eminently successful in raising money, and in using it for the benefit of his congregation, without an approved and conventional system of book-keeping, he owes it to those with whom he deals, and to his successors on whom may fall the task of completing his work, that he should keep a record in writing of his transactions. For this purpose the day-book and journal are, as Dr. Stang suggests, ordinarily sufficient. But there remain certain other methods in which the cleric need be instructed in order that he may avoid possible embarrassment in his administration. Their knowledge and practice constitute what is called "business capacity" in an active priest. It is not, indeed, the secret of financial success, for that lies in quite another direction; but it is a safeguard of justice and order, and often prevents that turning into private advantage of interested parties the resources belonging to the community. As for the element which primarily makes of a priest a successful financier, Dr. Stang answers the question very plainly. "The secret of financial success in a parish," he says, "is not exactly the 'business capacity' of its pastor. What makes the American rector a successful financier? A burning zeal for the souls of his people; a tireless energy in preaching the word of God, 'in season and out of season;' a tender devotion to the Blessed Sacrament and all that surrounds the throne of the Eucharistic King; a boundless patience in the confessional; a sincere love and unbroken attention to the poor and sick; a radiant affection and a cloudless humor for the little children; these are the qualities of a successful manager of church property. A priest possessing these qualities will seldom have occasion to complain of the failure of all the ordinary and extraordinary collections. He will make little noise about the grand financial results

under his administration. Religion will be all and everything to him —money but a secondary affair. The less a priest speaks about money the more the people will give him. On the contrary, as Dr. John Talbot Smith pertinently remarks: 'The priest forever shouting expenses from the altar, and denouncing the stingy and indifferent, is financially a failure and spiritually a real harm to his people.' If people do not contribute money from a religious motive, from a conscious Christian principle, in the spirit of a generosity which confidently looks to God for reward, then the priest is not doing his duty as a priest; for as such he is in conscience bound to make the people generous from supernatural motives."

Besides brief and pertinent directions for keeping the parish books and the explanation of technical terms and formalities, the *Business Guide for Priests* contains schemata showing the manner of entering the baptismal and marriage records, of keeping the *Liber status animarum*, the pew rent, building accounts, letter forms, the making of wills and testaments. Altogether, American priests have good reason to congratulate themselves on being gradually supplied with an unequalled library of practical theology which should make our parishes models of pastoral administration.

ENTRETIENS SPIRITUELS (Suite) du R. P. de Ravignan. Recueillis par les Enfants de Marie. (Couvent du Sacré-Cœur, 1856 et 1857.) Suivis de quelques passages de sa Correspondance. Paris: Ancienne Maison Charles Douniol, P. Tqui. 1899. Pp. 271.

The *Entretiens Spirituels* which P. Ravignan delivered at the Convent of the Sacred Heart in 1855, have already been published. The present volume contains conferences held during the two following years, one set comprising a retreat for ladies of the world; the other, short instructions on occasion of certain feasts and solemn seasons of the year. Like all Père Ravignan's sermons and instructions, at least as we know them from his published *Souvenirs*, these conferences are extremely simple in style; there is no attempt either at profoundness of thought or flowers of language; but there is a wondrous fascination in the tone of sincerity and love for souls which accompanies his statement of eternal truths to those who seek light. The book is a silent protest against the extravagances and flattery of the fashionable spiritual director or the modern pulpiteer, who forgets that simplicity is a part of the highest beauty and inseparable from truth; and that this form of beauty is identical with that power which attracts, persuades,

and convinces, much like the quaint precepts of Holy Writ or the odd admonitions of such books as the *Following of Christ.* The volume has some thirty pages of aphorisms on spiritual subjects, selected from letters to persons in the world and also to religious.

These conferences ought to find a good translator into English, for P. Ravignan needs to be better known than he is to the present generation of truth-lovers.

DEVOTION TO THE BLESSED VIRGIN. Being the Substance of all the Sermons for Mary's Feasts throughout the Year. By Jacques Benigne Bossuet, Bishop of Meaux. Condensed, arranged, and translated by F. M. Capes. With an Introduction by the Rev. William T. Gordon, of the London Oratory. London, New York and Bombay: Longmans, Green & Co. 1899. Pp. 150. Price, $1.00.

Père Griselle's recent find in the communale library of Amiens, of a hitherto unpublished catechetical work of Bossuet,[1] is apt to give new interest to the study of the writings of the man whom La Bruyere styles a "Father of the Church," and who, in the estimation of Massillon, would have been called to preside at the Councils of Nice or of Ephesus, had he lived in those early days of the Church. Bossuet's oratory, as is well known, created a transformation in the traditional preaching from the pulpits of France. Bourdaloue, and we may say also Massillon, echoed his inspiration and manner even in their originality. He is grand, majestic, yet without pomp of diction; for the chaste logic of his thoughts does not allow him to indulge the luxury of mere euphony. His sermons on our Blessed Lady are especially fruitful in wealth of practical—and in this we include dogmatical—thought. There are some twenty in all, which the translator and editor has condensed into nine, so as to avoid repetitions of the same argument in several sermons, the theme of which varied only by reason of the occasion on which they happened to be delivered. In this way we obtain a set of discourses on Mary's feasts throughout the year that contain the whole substance of Bossuet's teaching.

It is interesting to note in this connection that the second sermon is on the Immaculate Conception, and that Bossuet speaks of it, though undogmatically, nearly two hundred years before it was defined by Pius IX, in 1854, with the same clear apprehension and definite faith with which educated Catholics throughout the world accept the doctrine to-day.

[1] *Cf.* Une Œuvre inedite de Bossuet, "le catechisme pour le Dauphin."—*Etudes*, 20 Nov. 1898.

The work, altogether, is a solid defence of the grounds of devotion to the Blessed Virgin, and shows, to use Cardinal Manning's words, "that the titles of honor given to Mary are not metaphors, but truth; they express not poetical or rhetorical ideas, but true and living relations between her and her Divine Son, and between her and ourselves." This is set forth in the various mysteries celebrated by the feasts of the Blessed Virgin's Nativity (p. 52), the Annunciation (p. 69), the Visitation (p. 83), the Hiddenness (p. 99), the Compassion (p. 111), the Assumption of Mary (p. 132). The translation is, we believe, most judiciously made; and although by no means literal, it represents the thought and diction of Bossuet in as accurate a manner as we can expect from a rendering of the foreign idiom.

It is an excellent addition to the homiletic literature of the months of May and October, specially dedicated to our Blessed Lady.

CAMBRIDGE CONFERENCES. Delivered to the Catholic Undergraduates of the University of Cambridge, in the Chapel of St. Edmund's House, Michaelmas Term, 1898. By Joseph Rickaby, S.J. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. 65. Price, $0.40.

If one who had read these conferences were asked to characterize them in the briefest formula, he could hardly do better than call them a plea for sweet reasonableness in the conduct of life. The plea is most cogent in this, that it is itself most reasonable—the best illustration of its own thesis; and this in quantity and quality. Each of the discourses commends itself for its reasonable length, for each is short—a desideratum not always found in the sermon—yet not so short but that it is abundantly rich in thought, apt in illustration, perspicuous in style. An extract will show this best: "The Christian has his *conversation* or citizenship in *heaven;* at the same time he is, or should be, a shrewd, sober-minded, cool-headed denizen of earth. . . . We are not arguing that all Catholics are reasonable or that we ourselves behave reasonably in all or most of the occurrences of life; only that the ideal which we have before us as Christians and Catholics is an ideal of conduct regulated by reason—by something more indeed than mere reason, but not subversive of reason, rather confirmatory of it." An objection may be urged from the "oddities of the saints" and "holy people" generally. The writer reserves the case of the saints to another conference, and then goes on:

> About ordinary holy persons I would observe that holiness has the property of intensifying all a man's activities that are not sinful, and throwing all his attributes into strong relief. Thus his whims and peculiarities get intensified with the rest.

The holy man is dogged and obstinate, intense and earnest, in his whims as in his devotions. Like Brutus, whatever he wills, he wills strongly. Thus his whims become amusing and laughable to those who know him, all the more so because of the contrast with the rest of his noble and serious character, and the respect which that character inspires. But a few oddities do not make a man fundamentally silly. Ignorance of the ways of the world may come of no defect of reason, but of a somewhat too exclusive attention to higher and better things. A man may be called a simpleton for showing such ignorance, and yet be anything but a shallow mind. Show me a real silly, wrong-headed man, and I will answer for it, that there is not much of Christian asceticism in his character; he is no subject for such spiritual training. It is a received maxim among ascetic writers, that whatever perturbs and disorders the reason, whatever savors of giddiness and flightiness, whatever is fantastic, bizarre, tending to cerebral excitement and beyond that to insanity, bears upon it the stamp of the Evil Spirit; such is not the work of God the Holy Ghost, the Sanctifier.

The Oxford Conferences plead for the reasonableness of dogmatic or speculative truth; the Cambridge series for the reasonableness of moral or practical truth. They thus supplement each other. Both will be found helpful for non-Catholics as well as for Catholics.

HOW TO PRAY. Translated from the French of Abbé Grou, S.J., by Teresa Fitzgerald. Edited with Preface by Father Clarke, S.J. London: Thomas Baker. 1898. Pp. 204.

It seems very odd that a sincere believer in God should require any direction to teach him how to pray. Prayer is the elevation of the heart to God, expressing our need, our gratitude and our worship. Does a hungry man need to be taught how to ask for food in presence of a kindly host at a richly stored table? Nevertheless, we find the Apostles ask our Lord: "Master, teach us to pray!" (Luke 11: 1.) And He complies with their request, showing that He did not deem it idle. The lesson Christ gave was very brief, and He taught by prescribing the form of the "Our Father" as best suited to the common needs. Nevertheless, it remains true, as P. Grou says, "that nearly all of us are very ignorant on this subject." We speak words, we utter wishes, we undergo a certain amount of bodily mortification by the performance of external devotions or vocal prayers, we exercise the mind in keeping it fixed on a central group of thoughts in meditation. All this is not prayer, except in a secondary sense. Prayer, as P. Grou explains, is the language of the heart; it is love, which does not of necessity seek words for its utterance. This language the soul must be taught by God, and in order to learn it we must put ourselves habitually in the proper disposition to receive the divine light. The disposition requisite to receive the lesson is brought about by a realization of

our dependence, by detachment, by purity of heart. Striving for these we learn how to pray rightly. This is the dominant note of P. Grou's teaching. It does not mean to do away with vocal prayer, or with prayer in common, but it explains that the efficacy of vocal prayers lies mainly in the intimate union of the heart with God, although the exercise of vocal and mental prayer helps to call forth or intensify true prayer when the heart is purified and disposed to deny itself the gratifications of self-love. With this attitude of the heart comes habitual or continual prayer, to which we are all bound, and the prayer of contemplation.

A large portion of the book deals with the different kinds of prayer, the way to correct erroneous habits of prayer, and the meaning of the several petitions of the "Our Father." Many devoutly inclined persons who read these pages will learn much from them (they are only a portion of P. Grou's larger work, entitled, *The School of Jesus Christ*) to comfort and encourage them in their struggles against aridity in prayer.

DE PROHIBITIONE ET CENSURA LIBRORUM Constitutio "Officiorum ac Munerum" Leonis PP. XIII et Dissertatio Canonico-Moralis Arthuri Vermeersch, S.J., Lovanii in Collegio Max. S. J. Professoris Theol. Moral. et Juris Canonici. Altera edit. pluribus aucta et accurate recognita. Typis Soc. S. Joannis Evang. Desclée, Lefebvre et Soc. Tornaci. 1898. Pp. 125.

The necessity of a revision of the ecclesiastical laws which regulated and restricted the publication and use of printed works had long been recognized on all sides, and was seriously urged at the late Vatican Council against those who called for a complete abrogation of the Trent code. When, therefore, not quite two years ago, Leo XIII issued the Apostolic Constitution *Officiorum ac Munerum*,[1] it was understood to have a practical bearing and to mean a reënforcement of the censorship rules. The new laws, as an expression of the vigilance and solicitude of the Church, to whom the office of interpreting revealed truth and the guardianship of virtue have been committed, were clear and definite, and those who criticized them simply called attention to the fact that they regarded from a party position an enactment, the merit of which can be properly estimated only by a bird's-eye view. The new Index code was to apply to the whole Catholic world, and this very fact required interpretation and adaptation to local circumstances of widely different regions and classes of men. Numerous commentaries ap-

[1] *Cf.* Am. Eccl. Review, Vol. XVI, pp. 404–417.

peared at once to facilitate this application by anticipating doubts regarding the force and meaning of certain terms employed in the document. Pennachi in Rome, Périès in France, Hollweck in Germany, wrote exhaustive *opuscula*, whilst the leading ecclesiastical periodicals treated the subject in articles of varying merit, among the best of which should be mentioned the Redemptorist Dilgskron in the *Analecta Ecclesiastica*, the Jesuit Desjardins in the *Études Religieuses*, Gennari in the *Monitore Ecclesiastico*, Moreau and Planchard in the *Sciences Ecclésiastiques* and the *Revue Theologique Française*.

Whilst the above-mentioned writers and the authors of recent theological text-books, such as Génicot, differ here and there in the stress which they lay respectively upon the binding force of certain provisions in the Pontifical Letter, P. Vermeersch gives us an unbiassed presentation of these opinions themselves, and he thus makes the reader aware of the amount of liberty he enjoys in the interpretation of the law. The advantage of this course will be realized when we remember how apt the student of theology and other interpretative sciences is to hold by the terms of his first text-book, or, as they say, *jurare in verba magistri*. No doubt it is easy to unsettle a mind that does not rest its conclusions upon definite views of facts, and the authority of a teacher should not be weakened by arousing distrust as to the value of his teaching; but loyalty to right authority is not incompatible with a certain breadth in the view which should be taken of questions to which a final answer has never been given.

P. Vermeersch divides his commentary on the Pontifical Constitution into four parts. In the first chapter he defines, under the head of *Notiones Generales*, the terms and expressions used in the document, so that the student may be the better prepared for their practical application in the context. In the second chapter the author points out what kinds of published works, pamphlets, MSS., etc., are to be classed as forbidden books. Thirdly, he treats of the censorship, that is, the examination of books before they are published, so as to safeguard the doctrinal and moral standard of Catholic teaching. The last chapter deals with the "sanctions" which serve to enforce the laws of the Index Congregation and of the local censorship.

Priests who take up a treatise of this kind will expect to find in it some practical suggestion as to the extent of their duty in applying the Index rules. The law is clear enough, but as in civil practice we need judges and juries to determine the concrete application of defined laws to persons in diverse places and circumstances, so here. I believe that P. Vermeersch gives such satisfaction as a reader may expect to find on

paper, and that the individual pastor of souls, who is bound to protect his flock from the hurtful influence of immoral or heretical literature, must use his common sense, guided by a conscientious appreciation of what he can effect in the way of forbidding books. Indeed, there is danger that individual guides forcing the *letter* of the law drive the disturbed sheep into ditches, where, saved from unwholesome food, they swell and starve on clean waters. Our whole strength, in this as in other practical methods of a successful ministry, lies in a careful inculcating of positive Catholic doctrine, and secondly, in supplying our people with opportunities of good reading. The first develops a taste, the second nourishes and strengthens the functions to which that taste leads. The management and enforcing of the prohibitive Index is mainly the duty of the Ordinaries. With them rests the whole responsibility for the assumption of incompetent or vicious teachers, who, under the Catholic name and authority, teach in our schools and newspapers. It is the privilege and authority of the bishops to guard the flock from being fed with poisonous weeds of evil literature, either by the appointment of conscientious and well-instructed censors, or, as Leo XII, in a special mandate added to a decree on this subject, prescribed "ut omnes episcopi *propria auctoritate* pravos libros studeant e manibus fidelium evellere" (*S. C. C.* 26 Mart. 1825), and his successor, Pius IX, renewing and confirming this obligation, wished "ut hac in re etiam tamquam Apostolicae Sedis delegati procedant." These obligations on the part of our bishops may lessen the scruples of pastors who believe that they must, on their own responsibility, carry out each and all the Index rules in their parishes. At the same time no intelligent priest in the active ministry can afford to be ignorant of all that the prohibitive law implies, in order that he may coöperate with the efforts of his bishop in lessening the awful havoc made by irreligious and immoral literature such as is within constant reach of reading Catholics. Hence the utility of P. Vermeersch's treatise for our clergy.

THE ST. CECILIA CHORIST. A Series of Musical Selections. Edited by James M. McLaughlin, Supervisor of Music in the Boston Public Schools. Boston, Mass.: Marlier, Callanan & Co. 1899.

Messrs. Marlier, Callanan & Co., Catholic publishers, of Boston, have undertaken the publication of a selection of hymns, glees, and other vocal pieces, which is designed to furnish our Catholic schools, Sunday-schools, sodalities, and choirs with suitable music for the different seasons and devotions of the ecclesiastical and scholastic year.

The first number of the series, which is just out, consists of eight octavo pages containing eight familiar hymns. The next issue is promised for April 25, and will comprise devotional pieces for the months of May and June, as well as selections for graduation and commencement exercises. The work is well conceived, and its popular price—four cents per copy, with liberal discounts on large orders—should make it a success.

ELEMENTA PHILOSOPHIAE ARISTOTELICO-THOMISTICAE. Auctore P. Jos. Gredt, O.S.B., S.T.D., et in Collegio S. Anselmi de Urbe phil. Prof. Vol. I. Romae: Desclée et Soc. 1899. Pp. 293.

Philosophy as a system of truths may be said to develop in three ways. First, by an unfolding of its principles, new conclusions before latent becoming in the course of time explicitly recognized. Secondly, by advance made in the experimental sciences. Thirdly, by the application of the old truths to newly arising questions. In each of these ways the present *Elements* help along to the perfecting of Catholic philosophy. But in this the work is only an addition to many other like instruments equally efficient.

Philosophy, however, is much more than an organized system of truths. It is a habit of human souls, a sharer in the deepest, fullest natural life of the mind. Taken in this sense it grows like any other mental acquirement, by sinking deeper and deeper and reaching out farther and farther into the conscious spirit. As an aid to this subjective control by philosophy of the youthful mind preparing for the study of theology, it would be difficult to point to any work more promising than these *Elementa*. About half the entire system of philosophy is set forth in the present volume,—Logic, Ontology, and the Philosophy of Nature; yet these large departments are shorn of none of their essence or integrity; not one of their members is unseemingly cramped. But what chiefly commends the work are its perfect order and its absolutely transparent style. The simple and perspicuous method minimizes, as far as seems possible to do so, the intrinsic difficulties of the subject. Whatever, too, the printer's art can add in this direction, by clearness and beauty of letterpress, aptness of headings, divisions, schemata, etc., has been wisely employed.

As the title of the work indicates, the author follows throughout the leading of Aristotle and St. Thomas. He has not only assimilated the thought of these masters, but to the exposition of the main subjects he

appends numerous pertinent extracts from the original texts. In setting forth the opinions of other philosophers on moot questions he is very brief, since he supposes a separately conducted course on the History of Philosophy. Another volume of equal compass, promised for next year, will complete the work.

LEÇONS D'INTRODUCTION GÉNÉRALE Theologique, Historique et Critique aux Divines Ecritures. Par M. L'Abbᵉ C. Chauvin, Prof. d'Écriture au Gr. Seminaire de Laval. Paris: P. Lethielleux. Pp. ix—650. Prix, 7 francs, 50.

Biblical students are already acquainted with the abbé Chauvin, through his but recently published work on *Biblical Inspiration.* In the present volume, designed in the first place for the ecclesiastical students of France, the subject of Inspiration is treated with special emphasis, and quite on the lines laid down by the author in his previous work. Next follow the history of the development and definition of the Canon for both the Old and the New Testament, a history of primitive texts, of the old and later versions; finally, the exposition of the principles and laws which must guide us in the understanding and interpretation of the Sacred Text. The attitude of Professor Chauvin throughout is that of a theologian, who values the Sacred Scriptures as a divine revelation of truths, to be interpreted and used, not only by the light of historical and philological criticism, but of theological science. His method is didactic rather than apologetic, and the entire matter is divided into lessons, covering a course which might be completed within one scholastic year, at two hours a week. A valuable help to the memory, in reviews, and for reference or examinations, is the use of the abundant marginal notes, which indicate the argument of the text. The orderly simplicity of treatment of the subject is moreover enhanced by the fact that the author avoids all merely speculative differences of interpretation, and those minute discussions of problems, which can never be satisfactorily solved, either because the dates are hopelessly wanting, or because they involve a knowledge of the divine designs not open to man's inspection. Yet the references in footnotes contain valuable hints for further study. The volume, like all those of the long series of Scriptural works published by Lethielleux, is excellently printed. With its detailed table of contents, and alphabetical and analytical index, the abbé Chauvin furnishes the student who reads French with a text-book which satisfies the demands of a class-work in every respect.

Recent Popular Books.[1]

ALONG THE TRAIL: Richard Hovey. $1.50.

Some of the verses in this book are modelled on Whitman's lack of form; some are intended to be Greek in rhythm; some are very good translations from Mallarmé, and some are imitations of Rossetti, in that languishing mood which provokes perfect willingness to let the verse die. Of these things nothing more need be said, for the author has the genius of painstaking, and the later verses are vastly better than those written twelve years ago. Such criminal rhymes as "dawn" and "on," and "been" and "sin," are, perhaps, among the results of being graduated at Dartmouth, and those too may be corrected.

BROTHERS OF THE PEOPLE: Fred. Whishaw. $1.50.

There are those who have been persuaded, or have persuaded themselves, that in the realm of the Czar human nature has suffered a sea-change, that effects are produced without causes, and that causes become ineffective in a cheerful, casual fashion, as in a Christmas pantomime. The result is many novels like this, with nihilists and their like, the police and exalted personages, playing fantastic tricks, each one upon all the rest, leaving in the end two or four to be married and live in forgetfulness. But this one contains a quite original matrimonial entanglement, and is amusing enough in its way.

BY BERWEN BANKS: Allen Raine. $1.00.

The scene and characters in this novel are Welsh, and so much of the Welsh language is introduced into the conversation that the reader acquires a respectable vocabulary before he comes to the final page. The loves of a Welsh Capulet and Montague, with the substitution of a long separation for the tomb-scene, constitute the plot. It is a pretty story, much like those of the late Mr. Black in its spirit.

CAPSINA: E. F. Benson. $1.50.

Mr. Benson quite atones for the ignoble character of his first and best-known novel by giving this a heroine worthy of the name. She is an orphaned Greek girl, who, giving her kindred fair warning that she intends to live as she will, becomes by turns shipbuilder, merchant, and soldier for Greece. She loves at last, but discovering that the object of her affection is married, subdues her passion, incidentally saves the lives of his wife and child, and in the end gives her own life for his and for Greece. Many of the men prominent in the revolution of 1826 take part in the action of the story, and many scenes exemplify curious Greek customs, but the heroine is the book.

CONFOUNDING OF CAMELIA: Anne Douglas Sedgwick. $1.25.

The opening chapters of this story introduce a heroine whose measureless and unscrupulous vanity, combined with wonderful skill in attaining her aims, promises a very ugly ending, but the author is otherwise minded, and an abrupt discovery of suffering caused by her selfishness, and the certainty that her well-practised arts and wiles have brought her only the contempt of the man whom she loves, cure the girl of the faults which she has regarded as clevernesses. Miss Sedgwick knows her time and her heroine as Miss Austin knew the last century, and Elizabeth, and Emma, and Anne.

CONJURE WOMAN: Charles W. Chesnutt. $1.25.

The actual volume of superstition cherished by negroes, even when nominally Christian, may not be greater than that held by Italians or Cornishmen, but its influence upon their daily lives is enormous, and must always be reckoned with by those dealing with them. Southern slave-owners knew this well, and were acquainted with a vast body of strange beliefs and practices; but during the disturbed period following the civil war this knowledge was half forgotten, and Mr. Chesnutt's collection of tales involving these beliefs has historical worth, besides being full of entertainment. The stories are told by Uncle Julius, an old negro, who endeavors to influence his white employer by the warnings conveyed in them, and the dialect and the strangely perverted reasoning are negro to the last word and turn.

DUET, WITH AN OCCASIONAL CHORUS: A. Conan Doyle. $1.50.

The author has chosen to add a fourth species to his historical, detective, and surgical novels, and has written a simple love-comedy, describing the closing passages in a courtship, and the first year of happy married life. The husband is manly and loving, and the wife uses all her cleverness and tact in making his life happy, sometimes rising to an heroic height in the effort to save him pain. An interpolated description of a Browning Club is sadly true.

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

EACH LIFE UNFULFILLED: Anna Chapin Ray. $1.50.

The hero of this story, being stricken with blindness just as he is beginning to be known as a clever writer, takes courage after a few years, learns how to use a typewriting machine, studies braille, and continues his work, but cannot win the girl whom he loves. The heroine, a self-absorbed young person with an ambition for musical notoriety, toils for years to form her voice and method, only to discover at the end that she cannot sing the best music, because her spiritual limitations prevent her from giving it expression. The description of the blind man's struggles to endure the petty vexations aggravating the pain of his great affliction is excellent.

ENCHANTED STONE: C. Lewis Hind. $1.25.

No nursery tale is more inconsequent than this story, which slips from one incredible event to another in a fashion not easily comprehended, except by keeping in mind that the supposed author is a consciously conscientious newspaper reporter. Being thus constituted, he makes a wonderful gem play unprecedented tricks upon both Asiatics and Europeans, but the introduction of the element of family affection clears the tale from the charge of absolute unreality.

FIGHTING IN CUBAN WATERS: Edward Stratemeyer. $1.25.

This, third of the series begun by "Under Dewey at Manila," is the story of Walter Russell, a gunner's boy on the "Brooklyn," and it contains an account of the destruction of Admiral Cervera's fleet, carefully written from collation of the official reports. The boy's private tribulations are many and serious, and keep him from becoming conceited like the boy-heroes of an earlier time, and the author has a keen eye for the redeeming features of war, and makes them duly prominent.

GREATER INCLINATION: Edith Wharton. $1.50.

The writer of the eight stories in this collection has mastered Mr. Henry James's method, and combined it with a style less remarkable than his, but not commonplace. She chooses to describe situations in which human beings are baffled by circumstances until the irony of life is the only aspect visible to them, and she performs the work with delicate taste in the selection of details and with carefully chosen words. The result is the bestowal of intellectual enjoyment as keen as one derives from French work of the same species. The author does not choose to continue any of her little histories beyond the point of conquest, and the general impression is of intense but not morbid melancholy.

HILDA: Mrs. Everard Cotes. $1.25.

This author has a wide acquaintance with abnormal types of womanhood, the results of evanescent, unwholesome influences, and in this book she describes three with no small ability. The first, an hysterical subject of good family, joins the Indian branch of the Salvation Army, and goes about the streets barefooted and wearing Hindu costume, with the avowed intention of converting the heathen, and the actual effect of nearly perverting all Christian beholders. The second is an actress, who enters a Protestant nursing sisterhood, and the third strives to mask real simplicity with affected unwomanliness.

HISTORY OF YIDDISH LITERATURE IN THE NINETEENTH CENTURY: Leo Wiener. $2.00 (net).

The author, foreseeing the speedy extinction of the Judeo-German dialect in this country, has attempted to write its history, and to draw attention to its best writers. The subject is profoundly interesting, the incidentally given information as to Jewish thought and feeling is very curious, and the book will be useful, not only to the critic of Hebrew character, but also to all who are studying the literature of Poland, Western Russia, and Eastern Germany, all of which have been subtly affected by the action of Hebrew thought. The volume of this literature is enormous.

HUGH GWYETH: Beulah Marie Dix. $1.50.

The boy-hero of this story fights with the Cavaliers, although he has been reared a Roundhead, and he has some very pretty adventures before he carries off his cousin, whose education and sympathies are as diverse as his own. The story is not written for children, but is well adapted for a boy's reading.

ICKERY ANN AND OTHER GIRLS AND BOYS: Elia W. Peattie. $1.25.

The first of the stories composing this volume is a very clever tale of a child, who, finding herself in that worst of all torture-chambers, a boarding-school for girls on the way to be emancipated women, takes the line of being eccentric and æsthetic, although she is really simple and commonplace. The other stories are chiefly of the harrowing description, but have many saving touches of humor.

IN HIS STEPS: Charles M. Sheldon.

This is the most successful of the many stories written by persons, who, deciding that Christianity has hitherto been misunderstood, and that its influence is less than it should be, set themselves to show how much the world might be improved if mankind were to adopt their interpretation of the Gospels and their theory of living. One reason for the enormous sale of the book is its author's careful avoidance of syntax, rhetoric, or thought above the intellectual level of any possible reader.

I, THOU, AND THE OTHER ONE: Amelia E. Barr. $1.25.

"The Reform Bill Made Easy" would not be a bad title for this novel, which is

ingeniously devised to show the aspect of the measure to the country squire and to politicians wedded to abuses. The actual title sufficiently describes the love-story, which ends as happily as the political part of the book. The author has made a good study of the costume and manners of the period.

KINSHIP OF SOULS: Reuen Thomas. $1.50.

This book deserves a glance from those interested in missionary work among Protestants, for the author, a Trinitarian Congregationalist minister, deliberately sets himself to lament the multiplicity of Protestant denominations, and converts his hero, the graduate of a strictly Calvinistic and intensely formal theological seminary, into a believer in "diversity controlled by unity." Mr. Thomas contends that the present condition of the warring Protestant denominations is not only unchristian but antichristian.

LESSON OF POPULAR GOVERNMENT: Gamaliel Bradford. 2 vols. $4.00.

The author criticizes the Constitution, the workings of the various departments of government, and the chief political questions now at issue. He is absolutely untrammelled by party considerations, and entirely careless of the desires of any financial interest, and for these reasons the greater part of the matter has never appeared, even in substance, in any newspaper or magazine.

LETTERS FROM JAPAN: Mrs. Hugh Fraser. 2 vols. $6.00.

These letters, written during a prolonged official residence in Tokio, have been revised and carefully corrected by the author's Japanese friends, and may be received as faithful reflections of Japanese life and manners. Unintentionally, they give the same sad impression of individual and social life unguided by any definite purpose that one derives from such glimpses of Greek and Roman intimate life as are given by historians and dramatists. The gentle goodness of the women, the courageous patriotism of the men, art, literature, all end in futility. Taken superficially, the book is very pleasant, and its 250 illustrations are valuable.

LETTERS OF CARLYLE TO HIS YOUNGEST SISTER: Edited by Charles T. Copeland. $2.00.

These letters show the dogmatic and severe Thomas in the light of a brotherly benefactor and counsellor, and therefore are highly agreeable to those who objected to the Froude revelations. In themselves they are rather tame, but, although here and there they drop into heterodoxy with an air of surprising ease, the kindliness revealed in them must not be neglected or forgotten when estimating Carlyle's character.

LIFE OF EDWIN M. STANTON: George C. Graham. 2 vols. $6.00.

The hero of this work, although sufficiently well educated to escape the charge of being self-made, toiled arduously from an early age, and won every step of his advancement by hard labor. His biographer relates his story with judicious simplicity, but with full appreciation of the dramatic situation which he occupied before and during the war, and in Mr. Johnson's administration. The author writes as a Unionist, showing little respect for Southern feeling, and he has no admiration for McClellan and much for Butler, but his enthusiasm for his hero makes his book impressive. The volumes are illustrated with portraits and many facsimiles of important documents.

LONE PINE: R. B. Townshend. $1.25.

The hero moves among Indians of two tribes. Mexicans, half-breeds, and white rascals, pursuing his search for a legendary mine. Indian customs, the mutual dislike of Mexican and white man, with a background of wild scenery and the able assistance of a rattlesnake or two, make a lively story, which really conveys some information in regard to the Indians, and is written with respect for their tribal customs and their rights.

MEZZOTINTS IN MODERN MUSIC: James Huneker.

This volume is "modern" in thought, vocabulary, and metaphor, and almost wildly modern in intention. Such phrases as "lugubriously shuddersome," and "the bloody side of Shakespeare's purple melodrama," are its nearest approach to the vernacular. It is possible, by close concentration of attention, to gather some knowledge of its author's opinions in regard to Brahms, Tschaïkowsky, Chopin, Richard Strauss, Liszt, and Wagner, for he iterates and reiterates them until he has exhausted all objects of comparison known to him in time and space. Being "modern," he is "daring," and once, at least, transcends good taste, to say nothing of reverence, when he enumerates "the author of the Sermon on the Mount" as one among several writers who "rolled into one," could not have accomplished a certain feat in which Richard Strauss failed. One chapter, "The Royal Road to Parnassus," although somewhat affected in its display of composers' names, gives valuable advice as to daily study and practice.

MORMON PROPHET: Lily Dougall. $1.50.

No intellectual effort can idealize Joseph Smith, grossly ignorant, shallow, given to wordy harangues, lacking sufficient originality to construct the fundamental falsehood of his creed, and Miss Dougall is no Mormon, to view him by the light of faith. She applies the latest scientific theories to his case, and shows the melancholy influence which made some of his superiors become his disciples, and the whole book is a pitiless study of a vicious belief in its early stages.

MOSCHELES' REMINISCENCES: Felix Stone Moscheles.

The author, Mendelssohn's godson, the son of a great musician, is a portrait painter of no small celebrity, and can have had but little time in his life to know insignificant persons, so many have been the famous who have gathered about him. He writes cleverly and gayly, and is a very brilliant, good-natured gossip.

MY LADY'S SLIPPER AND OTHER POEMS: Mrs. Clement Shorter. (Dora Sigerson.) $1.25.

Narrative poems, songs, and sentimental verse divide this book among them, and in all three species the author rises above the common level, and deserves reading and remembrance. Her besetting fault is neglect to prune away verses and phrases of the most prosaic kind, thus tempting the ridicule of the captious. Whether this comes from indolence or from lack of imaginative foresight, it is to be regretted, but the remedy is easy of application.

NUMBER 5, JOHN STREET: Richard Whiting.

The supposed writer having undertaken to give the dwellers in a remote isle of the sea some idea of English civilization, attempts to live among the London poor, in order to make his description exact. His chosen abode shelters poverty of many species, and also varied crime, and he describes all vividly, and then presents the life of the dandy whose very shoes are multitudinous, whose soul goes into the planning of his bath, and who, in spite of all his careful foolery, is kind-hearted. He paints many scenes in high society, and describes a scene at one of the Jubilee dinners given to poor children by the Princess of Wales, and here he falls into sentimentalism as acute as that of Dickens in his earlier years, but the pictorial parts of the book are exceedingly clever.

ON THE SOUTH AFRICAN FRONTIER: William Harvey Brown. $3.00.

American travellers and explorers are so prone to write of native Africans with one eye on "Uncle Tom's Cabin," and one ear attent to catch any reproof from the Republican party, that this book, with its calm scientific classification of the natives living in Rhodesia as barbarians, and its matter-of-fact description of their character, is a gratifying novelty. The author went to Africa in 1889 as naturalist of the eclipse expedition, but remained seven years in Rhodesia, serving as a soldier, shooting big game, collecting, gold-seeking, and passing through the experiences of the Matabele war and the Mashona rising. As an American, he is entirely unprejudiced in describing the relations of the English and the blacks, and what he has to say about ruling barbarians is useful at present. The book should be a favorite with boys, although written for their elders.

ORCHESTRA AND ORCHESTRAL MUSIC: W. J. Henderson. $1.25 (net).

The average musical ignorance of the average concert audience is greater in the United States at present than at any former period, partly because certain concerts are fashionable and expensive, and partly because certain others are very cheap or entirely free. The natural consequence is the discouragement of sensitive musicians, good conductors, and genuine critics, the encouragement of charlatans in all three species, and the necessity for a book like this, which enables any one who can read English and music to understand the composition of an orchestra and the performance of its work. The various instruments are described; their place and value in the score are defined, and the author traces the growth of the methods of scoring, and also the various steps by which the conductor arrived at his present position. The author is a journalist of long experience and wide reading, and his book includes knowledge of many sorts, hitherto scattered in works of many kinds, and not easily found by simple music lovers.

PASTOR NAUDIÉ'S YOUNG WIFE: Edouard Rod.

A French Protestant pastor, the son of a pastor, and the brother of two missionaries, marries a rich woman, who virtually proposes the alliance, and as calmly proposes a divorce when weary of him. The company of characters includes many types of belief and scepticism, and on this account caused much discussion when it appeared last year in the *Revue de Deux Mondes*. The wife, having been educated in England, is naturally a sceptic, according to French Protestant theories; Pastor Naudié's father has had a season of unbelief; one of his sons is a sceptic of the shallow and noisy species, and one of the wife's cousins has outgrown his narrow Calvinism, but developed a fine rectitude. The pastor's congregation includes many specimens of the fine flower of private judgment, materialistic, narrow, and arrogant.

PERFECT WAGNERITE: G. Bernard Shaw. $1.25.

In order to understand Wagner, one must be both a musician and a revolutionist, according to Mr. Shaw, who, in an eminently propitiatory manner, indicates his conviction that he alone combines the two qualifications. Readers fairly well instructed in music will find his expositions interesting, as showing what sort of view is possible to a revolutionist. The Philistine will call the whole tissue of words lunacy.

PHAROS THE EGYPTIAN: Guy Boothby. $1.00.

The villain of this tale is a vivified mummy, an agreeable creature, gifted with the power of hypnotization and a taste for disseminating the plague. He contrives to make an innocent Englishman his tool, and devastates both Europe and Great Britain by pestilence, sweeping off millions in a few months, and then is conquered by a mysterious magician of superior powers. This is the bare skeleton of the plot, upon which is built a love-story of some merit, and which is worked out in some well-imagined scenes of horror.

SAND 'N' BUSHES: Maria Louise Pool. $1.50.

This whimsical chronicle relates the adventures of two girls who attempted to ride unattended from Boston to the uttermost parts of Cape Cod, thereby enlarging their wisdom, and much occupying the attention of the dwellers in those parts. They were pursued by the small brother of one of them, and he kept them thoroughly informed as to general masculine and peculiarly territorial opinion of them, of their clothes, and of their horses.

PLAINS AND UPLANDS OF OLD FRANCE: Henry Copley Greene.

The author of this volume of brief poems and careful little sketches used a bicycle to penetrate to some quiet shrines almost as rich in legends of romance as in pious associations, but neglected by the ticketed tourist, and he writes very tenderly and gracefully of what he saw and of what was told him.

RIVER SYNDICATE: Charles E. Carryl. $1.25.

These seven tales of detectives are amusing enough if one has never read any others, but they lack originality, which is not strange, considering the enormous number of their recent predecessors, and they are too short to excite one's curiosity sufficiently.

STOLEN STORY: Jesse Lynch Williams. $1.25.

The only trait marring the excellence of these seven stories is the author's determination to substitute the dialect of the New York newspaper for the English language. This is greatly to be regretted, because the stories are so truthful in description of New York journalists, their lives and feelings, that their long survival would be assured were they written in a tongue less evanescent. The closing story, "The Old Reporter," is a wonderfully pathetic description of the fate which overtakes so many of those devoted, body and soul, to the collection of news.

SWEETHEARTS AND WIVES: Anna A. Rogers. $0.75.

All the heroines in these eight little tales belong to the United States Navy; that is to say, to a part of it—to somebody between an ensign and a full admiral,—but in type they vary as widely as the scenes of the stories, and those are in many parts of the earth. The note of the book is womanly humor, a quality unknown to mental analysts, being quite without the dash of malice that permits male humorists to enjoy fun that causes pain to another person.

TALES OF THE MALAYAN COAST: Rounsevelle Wildman. $1.00.

The author, now American Consul-General at Hong Kong, wrote these stories soon after his return from a term of service as Consul at Singapore, and they are chiefly devoted to the exposition of native manners and character, but two tell of animals. Mr. Wildman has a good style and the matter of his tales is entirely fresh.

TAMING OF THE JUNGLE: C. W. Doyle. $1.00.

This is a small volume of short stories, containing between its covers nearly every word in any Indian dialect to be found in all the novels of Mr. Kipling or Mrs. Steele, many of the proper names and nearly all the translated terms of respect or compliment. The stories thus saturated with Oriental properties are good, but would be better if the English tongue were used more liberally in the telling.

TENT OF GRACE: Adelina Cohnfeldt Lust. $1.50.

The heroine is first introduced to the reader as a wandering Hebrew peddler of skins, but she is adopted by a German pastor, a man of genuine tolerance, who rears her to respect her creed and to live up to its highest demands, his wife the while teaching her all household arts. From their home the reader is taken into that of a wealthy Hebrew family and shown many Hebrew types, from the devout, upright, and orthodox, to the profligate, ambitious, and "liberal." Throughout, the author insists upon the hatred of the ignorant Gentile for the Jew, and gives two strong descriptions of anti-Jewish mobs. The question of intermarriage enters into the story, and in the end decides the heroine's fate, which is tragic.

WASHINGTON'S FAREWELL ADDRESS.

This edition of a document dear to those who, like its author, view in this country "the native soil of" themselves and their "progenitors for several generations," has been so freely quoted and misquoted during the last year that a carefully printed edition seems necessary for common use. This is a little book in an eighteenth century binding, with a prefatory note by Mr. Worthington Chauncey Ford, and a photographic reproduction of a page of Washington's letter to Madison in 1792, in regard to a proposed valedictory address.

WORKS OF EDWARD EVERETT HALE: Vol. II. $1.50.

This volume is filled with Christmas stories, of which the first, "In His Name," is a tale of the early Waldenses, whom it praises extravagantly, implying many accusations against the Church. In the notes certain passwords, used by the Waldenses, are given as found "in an anonymous tract in an old Benedictine collection," in which it is stated that they were given to the writer "quodam sacerdote qui audivit in confessione a quadam hæretica." In the preface, Dr. Hale renders this "in the confessional," and adds, "I am afraid, under penalty of torture," a sentence which, considering his age, his position in his denomination, and his title of Doctor of Divinity, is saddening, especially as his honesty is perfectly indubitable. Some of the other stories are pleasant, and one, "Hands Off," is an ingenious tract on the perfection of God's ways; it traces the probable course of events, in case any short-sighted mortal had been able to assist Joseph to escape from the Midianites, and return to his father, and shows that, unless his brothers' crime had been allowed to succeed, the human race would have perished, self-exterminated, in a few centuries.

Books Received.

DEVOTION TO THE BLESSED VIRGIN.—Being the substance of all the Sermons for Mary's Feasts throughout the Year. By Jacques Benigne Bossuet, Bishop of Meaux. Condensed, arranged, and translated by F. M. Capes, with an Introduction by the Rev. William T. Gordon, of the London Oratory. London, New York, and Bombay: Longmans, Green & Co. 1899. Pp. 150. Price, $1.00.

BUSINESS GUIDE FOR PRIESTS.—By the Rev. William Stang, D.D., Vice-Rector of the American College, and Professor of Moral and Pastoral Theology at the Catholic University of Louvain; former Rector of SS. Peter and Paul's Cathedral, Providence, R. I. New York, Cincinnati, Chicago: Benziger Brothers. 1899. Pp. 107. Price, 85 cents.

APOSTOLIC LETTER of Our Most Holy Lord Leo XIII, to His Em. Cardinal Gibbons. Latin and English Texts. Apostleship of Prayer, 27 W. 16th Street, New York. Single copy, 5 cents; 25 or more copies, 3 cents each; 100 or more, 2 cents each.

THE ST. CECILIA CHORIST.—Selected Music for Catholic Schools. Edited by James M. McLaughlin, Supervisor of Music in the Boston Public Schools. Boston, Mass.: Marlier, Callanan & Co. 1899. Pp. 8. Price, Number 1, 4 cents.

ENTWICKLUNG DES KATHOLISCHEN KATECHISMUS IN DEUTSCHLAND von Canisius bis Deharbe. Historisch-kritisch dargelegt von Franz Xaver Thalofer, D.D. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. St. Louis, Mo.: B. Herder. 1899. Pp. 246. Price, $1.10.

THE KINGDOM OF ITALY AND THE SOVEREIGNTY OF ROME.—By William Poland, S.J., St. Louis University. St. Louis, Mo.: B. Herder. 1899. Pp. 42. Price, 35 cents.

ÉTUDES DE THEOLOGIE POSITIVE SUR LA SAINTE TRINITÉ.—Par Th. De Régnon, S.J. Troisième Serie. Théories Grecques des Processions Divines. Paris: Victor Retaux. 1899. Deux volumes. Pp. 584 et 592.

SAINT BASILE.—Par M. Paul Allard. De la Collection "Les Saints." Paris: Librairie Victor Lecoffre. 1899. Pp. 280. Prix, 2 francs.

SAINT AMBROISE.—Par le duc de Broglie. De la Collection "Les Saints." *Même Librairie.* 1899. Pp. 203. Prix, 2 francs.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. X.—(XX.)—JUNE, 1899.—NO. 6.

TRADITIONAL FORM OF THE PASCHAL ACCLAIM.

DURING the past months the Alleluia has been constantly repeated in the offices of the Catholic liturgy, in order to express the Christian's joyous gratitude for the benefits received in the Resurrection of our Lord. There has been much difference of opinion as to the correctness of the particular form in which the Paschal acclaim occurs in our liturgical books. We can have no doubt that "Alleluia" is the traditional Christian form used in the Church from the beginning of her history throughout both East and West. It is admittedly a transcription from the form given in the last book of Revelation, in the Apocalypse of St. John. But, as being so, English non-Catholic writers in dictionaries, encyclopædias, and liturgical notes on the subject, now usually assume that it is not, for us at least, a "proper transcription of the Hebrew word." Still, many of the best informed even amongst non-Catholic authorities adhere to the old form. Referring to these at the conclusion of an article published two years ago in this REVIEW[1] on the Christian use of the Paschal acclaim, after having noticed the fact that in the Anglical hymnal[2] it has "a large and honored place," I expressed my satisfaction "to see it is there given in the ancient liturgical, and, it seems to me, thoroughly correct English-literal transcription, not in the German-Hebrew form

[1] See AMERICAN ECCLESIASTICAL REVIEW, April, 1897, Vol. XVI, pp. 349–354.

[2] "Hymns, Ancient and Modern, for Use in the Service of the Church."

which would-be up-to-date English secular writers now in general affect." Some kindly critics have found fault with that remark, complaining of the invariable use of "the Latin form."[3] Let me "take account" of them in the following article, and while doing so, take account too of the objections to the form I used. A discussion of the subject will undoubtedly prove instructive and might be made interesting, not only as a stimulus to personal thought and research, but also for the side lights the inquiry would naturally cast on points of linguistic interest to English-speaking ecclesiastics.

First of all, then, it is objected that our traditional one is not the "full Hebrew form," does not give all the letters of the original, or does not give to those it presents the full force of the Hebrew. The idea thus clearly favored is that, having been the phonetic form of the word in popular use at the beginning of the Christian era, as evidenced by its appearance in the Apocalypse of St. John, ours might in a sense be called a "traditional" or even "the Christian traditional" form, but, as such, is only one of linguistic degeneration, of phonetic decay. If at all specious, a theory serving to exhibit Rome's usage on any point as the result of "degeneration" or "decay" would naturally find favor with many minds. This has not, for it is not at all specious. Even historically regarded, our form is not "that only of St. John's Revelation," it is that of the Septuagint version of the Psalms, one that, presented in a highly cultivated language, with every advantage for literal and phonetic expression, aspirates included, bears witness to the Hebrew pronunciation of the word two or three hundred years before St. John's time. We have no evidence on the point beyond that, and, as to its intrinsic worth, we have no documentary evidence of value at all to be compared to the testimony of the Septuagint version, where, instead of translating, it professes as here to give the Hebrew word itself. With regard to the verbal effect of its testimony on the usage of the early Christians, it will suffice to note

[3] Besides the paper in this REVIEW, see articles on different phases of the subject, in the *Dublin Review*, *St. Luke's Magazine*, *The Catholic World*, and *The Irish Ecclesiastical Record*.

that from the beginning and for a long time it simply represented the Old Testament for by far the greater part of the Christian Church. More, it is manifestly the mould in which the thoughts and expressions of the Evangelists and Apostles are cast. There is, no doubt, considerable uncertainty in regard to the Septuagint on various points; there is none on this, that the Alleluiatic form of the Apocalypse is the one found there, and that ours is, in Roman letters, that one's correct transcription.

Still, it is urged, this merely makes it the Latin transcript of the Greek form of the word. Now, it is contended, that may be all right for Greeks and Romans; it is not so for us. Hence now one, now another, has come into fashion as its proper form of transcription for us and such as we. Of these, "*Halleluiah*" appears to have been the one at first most favorably received, as giving the full Hebrew form in English characters the way we now pronounce them, and, so far, being for us its proper transcription. So in a sense it might be said to be of the comparatively modern Masoretic form of the word, with its superadded vowel points, as found in our printed Hebrew Bibles. But it is not the proper literal transcription of the *original Hebrew* word,—of that word when it was pronounced when the Apocalypse was written, when the Septuagint was written, so over a thousand years before the Masorets added their pronouncing "points," for the special class of speakers and writers for whom they prepared them. The pure Hebrew word is הללויה, the first *l* being admittedly strong, and doubled by position; so effectively giving the triple *l* with which all forms transcribe it. Now, here let it be noticed that there, instead of two letters (*h* and *a*), we have only one before the opening *l*, and, again, instead of two (*a* and *h*), only one after the *i* (*yod*) of the affix. In each case it is the same letter. That indeed is not the first Hebrew letter (not *alef*). No more is it the strong aspirate (*ayin*), nor even the comparatively weak one (*cheth*). It is the very weak aspirate (*hé*), which, by comparison, taken in the order of its forth-breathing sounds, should in English transcription be represented by the second or strong sound of *a*, as in "allow," or in Alleluia as we naturally pronounce it.

Foreigners are usually much surprised at the variety of these sounds in English for what to them is the simple letter *a*, just as English students of Hebrew are naturally surprised at the variety of sounds in that language for what they would call the simple letter *h*. The truth is that in both cases it is simply a question of the idiom's varieties of open forth-breathing sound, or *a'spiritatio*. Of these, English, just like Hebrew, has four; but as Hebrew is a much more guttural idiom, its forth-breathing sounds are much stronger. Its first one, as its first letter, alef (א), is a very slight aspiration; its second, hé (ה), is stronger, still a slight aspiration; its third, cheth (ח), is a strong aspiration; its fourth, ayin (ע), is its strongest, what we would call a guttural, like the strong Spanish aspirate. Similarly, English has four forth-breathing sounds, the first very thin and slight, as *a* in ale; the second more open and stronger, as in allow; the third more open and stronger still, as in all or always; the fourth is its strongest aspirate, the only one that in English is properly so called; it is *h*, as in hall or half. Speaking, therefore, comparatively, the Hebrew ayin may be taken as represented by that English or Greek or Latin aspirate at its strongest. So it is taken in the Vulgate and the Septuagint. For instance, the word "Hebrew" itself in Hebrew begins with ayin; it is עברי. This the Vulgate renders "Hebraeus." The Septuagint renders it Ἑβραῖος—renders it, observe, with the Greek aspirate. While it should be distinctly understood that, alike in the Apocalypse of the New Testament and in the Septuagint version of the Old, to the opening sound of the word whose traditional form we are studying, there is marked not only no aspirate, but a distinctly counter-aspirating accent, there is a distinct caution against saying "*H*al," a distinct order to say "Al," the word there being Ἀλληλούϊα.

Here, however, attending only to its phonetic representation, it may not improperly be observed that, if we had no traditional safeguard in the matter, a form having indeed no aspirate before the first, but having one after the last *a*, would be desirable, for otherwise the affix "ia," through the weakening influence of English use, might get the sound of *iay* (*ié*),

and the word come to be pronounced as it was in the mystic chorus of the temple of Apollo at Delphi—"Elleleu'ié"—clearly a decayed form of the original pronunciation. Accordingly, Alleluia*h* (with at least a final *h*) would, it might be said, offer the best English phonetic presentation of the right sound. As a matter of fact, that is a form very generally given to it in our English dictionaries. For Catholics, however, with the Church's constant pronunciation of the word, there is no need for this precaution; besides a final *ia* pronounced *iah* is not opposed to the genius of the English language, especially when representing the affix of a word known to be of foreign origin.

Thus, as "Alleluia" is decidedly our best literal transcription of the original Hebrew, and, at the same time, such a good phonetic representation of its traditional pronunciation, I think we may fairly hold that it is the best all-round form of the word alike for writing and speaking, and above all for singing in English. "Halleluiah" may be tolerated in writing, and is often a useful form for literary and theological purposes. The same may be said of "Alleluiah," which is even less objectionable, and may be called phonetically the word's special English form in so far as it has any. The first interferes very little with the traditional sound; the second does not interfere with it at all, rather would prevent its being interfered with by the natural tendency of the English language.

But there is one which considerably interferes with it and is in every way wrong for English eyes and ears. That is the one known to many as the Salvation Army form, that with the initial harsh *h* and the final hard sounding *jah* (dgiah)—"Hallelujah. The letter there meant to be represented by *j* is the Hebrew letter yod. Now the English equivalent for yod is not *j*; it is *i*, or *y*, as we naturally pronounce *i* in the affix "ia." *Jah* is thus a wholly unwarranted English transcript of the word's Hebrew affix. Then it utterly spoils it for English use, for writing, for speaking, and for singing.

There is a beautiful hymn written for one of the Alleluiatic Offices of the Middle Ages, beginning "Alleluia, dulce car-

men, Vox perennis gaudii!" Its translation has become a great favorite in English-speaking countries, with Protestants as well as Catholics. Fancy beginning it with "Hallelujah, song of sweetness"—*allons donc!* To English ears there is in that no sweetness, no sound of joy; there is rudeness, harshness, roughness. As often given by big choirs in Handel's chorus, it sounds like a roared out "charge" to a troop of dragoons, while the true word is indeed as the old hymn proclaimed it:

> "Alleluia," song of sweetness,
> Voice of joy that cannot die!

But the joyousness and sweetness of it for us is all pressed out by that foreign imposition. The very look of it thus presented becomes offensive to eyes accustomed to English forms of speech. In this connection, after a brief analysis of the word's etymology, the *Imperial Dictionary* remarks: "It is improperly written with *j* in conformity with the German and other Continental languages in which *j* has the sound of *y*. But to pronounce the word with the English sound of *j* destroys its beauty." The writer then observes that a like mistake touching the sound of the first letter in Jehovah has perverted the true pronunciation, which was *Ye*hovah. That perversion he very properly allows must now be submitted to; but, he adds, in regard to the present word, it "ought not be tolerated." Yet the introduction of this "perversion" is one of the curious results of the recent revision of the English Protestant Bible. While a form of English words, by way of translation, is put in its place wherever it appeared in the Old Testament, in the Book of Psalms[4] this foreign form, "Hallelujah," instead of the traditional Christian one, is presented as its proper English transcript where it is given in the Greek text of the Apocalypse of St. John. Notwithstanding that indeed, as I have noticed, the English Protestant (Anglican) hymnal has not adopted it. But the hymnal of the Protestant "Church of Ireland" has, and it seems to be the form now generally adopted by Protestant writers throughout English-

[4] See article in this REVIEW, referred to in previous footnote.

speaking countries. I am sorry to say it is even beginning to be used in writing and musical transcription by English-speaking Catholics. "Musical people," strangely enough, particularly affect it. Handel's "Hallelujah Chorus" is no doubt to a great extent responsible for that with some; with most it must be rather due to the fact of its having been introduced into the Revised Version of the Protestant Bible, and having thus become the form generally employed in Protestant hymns and sermons. Naturally that has made it the "correct thing" in oratorios and sacred concerts wherever the English language is spoken. Against all such influences, for merely literary and musical as well as purely devotional purposes, the Catholic, the Christian traditional form, by us at least ought be firmly maintained. The adoption of the other was, from the first, a weak-minded concession to foreign influence or to would-be up-to-date scientism of well-meaning but secularizing pedants, where it was not part of a system of bigoted sectarian opposition to traditional Catholic custom. From a religious point of view many may be disposed to consider it only that. It is not only that, it is manifestly unscriptural as well. Whatever may be thought of the reasons I have assigned for not regarding it as a correct English transcript of the word as found in the Hebrew text of the Old Testament, assuredly it cannot be said to be such of the word as given in the New Testament, in the Apocalypse of St. John. Of the Greek letters there given it is impossible to conceive on what philological or grammatical principles "Hallelujah" could be presented as an English literal or phonetic equivalent. Yet, such as it is, I am told it "has come to stay." Well, let it stay, only let it continue to be, as it is, universally taken for the Protestant as distinct from the Catholic form.

That, of course, with all it implies, is the main point of view. But besides that, it may be urged that on purely literary and scientific, philological and archæological, as well as theological grounds, the imposition ought be resisted. It spoils one of the most musical as well as most ancient and most sacred words of our literature and religious services. England's late poet laureate had to the end enough of the

spirit of traditional Christianity left, or, it may be merely said, sufficiently good literary taste, not to yield to this attempted foreign imposition. One of his very latest lyrics, "The Human Cry," begins with the words "Hallowed be Thy Name—Halleluiah!"—not, observe, catching up the "Hallelujah" (dgiah) of Handel's chorus and the Revised edition of the English Protestant Bible. He held no doubt to the initial *h* not only from previous custom or to preserve what he very likely deemed the full Hebrew form, but also to present a poetical *rapprochement* between "hallowed" and "hallelu" (all-hail), letting the affix "iah" stand for the "Infinite Personality" to whom the Human Cry is addressed. That *rapprochement* is sufficiently striking. So is the thought-sequence it suggests, thus: Alleluia was the primal call of the word of inspiration. "*Hallowed* be Thy Name!" is our form of the way the Word Incarnate taught us to address our Father who is in Heaven; and "Holy, Holy, Holy!" to His Name say and sing we all Christians of the English-speaking world to-day. Certainly that form of the Trisagion's triune acclamation to the Most High, with its triple liquid *l* recalls the mystic sense and sound of the Paschal acclaim as the old thirteenth century hymn declared it:

Al'le'lu'ia! song of sweetness,
Voice of joy that cannot die!
Al'le'lu'ia is the anthem
Ever dear to choirs on high!
In the house of God abiding,
Thus they sing eternally.

T. J. O'MAHONY.

All Hallows, Ireland.

THAT SERMON OF FATHER JAMES ON FIRE AND BRIMSTONE.

IT was a clear day, the 23d of January, the feast of our Lady's Espousals; the air was crisp and bracing; the frozen snow creaked under his firm tread, as he returned from his accustomed weekly visit to Father Andrew, in Bayview. They had exchanged notes on their respective congre-

gatiòns; had communicated to each other the subject of yesterday's sermon; discussed the ecclesiastical politics of the world at large and the latest news of the diocese in particular; both had given their opinion on the intrinsic and extrinsic probabilities of the Right Reverend Bishop's future appointments. And when the cigar was finished, Father James shook the honest hand of his clerical brother, and an hour later entered his modest, but cozy rectory. He had made it a rule to determine on Monday evening the subject and plan of the sermon he was to preach on the following Sunday. The Gospel and announcement books were lying on his desk, where he had left them the day previous on returning from the vestry after Mass. Having donned his cassock and slippers, he trimmed his new lamp—a Christmas present from the children of Danville—and then taking a comfortable seat near the stove he began, as was his wont, the remote preparation for the coming weekly sermon. He read over carefully the Gospel for Septuagesima Sunday. It contained the instructive parable of the laborers in the vineyard. The rewards of the kingdom of heaven will be like those given by the master of the vineyard, who went out early in the morning to hire laborers. Having found some, he agreed to give them a penny (a Roman denarius, equal to about seventeen cents of our money) a day, and sent them into the vineyard. In like manner, going out at different hours of the day, he hires other workmen. When evening was come, he paid them all the same sum. Those who had begun work at an early hour grumbled; but the householder reminded them of their contract and rebuked their envy. "Is it not lawful for me to do what I will? Is thy eye evil because I am good?" After thus showing God's mercy and justice in His dealings with His servants, the Blessed Master adds two proverbs to His parable: "So shall the last be first, and the first last. For many are called, but few chosen."

At this point of the preparation, Father James usually found some difficulty: on what shall I preach? He had studied in his college days the use of topics, and he could readily quote the *Quis? quid? ubi? quibus auxiliis? cur? quomodo?*

quando? In the present case, however, the subject-matter of the sermon suggested itself quite spontaneously and there seemed to be no danger that he would lose himself in vague and irrelevant ideas. Like a flash of lightning the topic shot across his mental vision, so that it made his heart beat quite fast. There it stood, as clear as the evening star that now looked down so brightly on church and rectory. "Many are called, but few are chosen." Could there be anything more appropriate for the first month of the year, and as a prelude to the penitential season? He would preach on the small number of the elect; he would prove to his people that only a few among us were likely to be saved. What a powerful theme to terrify the sinner, to rouse the lukewarm, and to keep the good on the path of righteousness! He had intended to preach on the same subject on the 9th of last October, the nineteenth Sunday after Pentecost, when the Gospel of the parable of the marriage feast is read, wherein our Lord repeats the same awful words. But on that day he had to take up the annual parish collection, and he thought it imprudent to speak on a doctrine which would make salvation so very hard to a large proportion of the contributors; it would chill their hearts and close their purses, and the financial report might show the effects of an untimely discourse. But now, as there was no special collection in sight and with the quarterly pew-rent gathered in, he had no fear of injuring the temporalities of his church.

"Many are called, but few are chosen." What a dreadful sentence from the lips of Him who had died for all! And yet, Father James could not clearly see the connection of these words with the parable itself; they seemed to give a flat denial to it, since all whom the householder had called into his vineyard obeyed his summons, and all, without a single exception, received their reward. In another parable of the Gospel which closes with the very same words as this, our Lord speaks of only one guest as having no wedding garment, who for that reason is expelled from the nuptial banquet hall. At the same time there it stands, in flashing letters, the crushing truth that "many are called, but few only are chosen."

How did the great orators of the Church handle this terrible subject? Six years ago, during the last term of his seminary life, Father James had accidentally found in the library a volume of select sermons of Massillon. He had taken the book to his room and had read the terrific "sermon sur le petit nombre des élus," that masterpiece of Christian eloquence. How it shook his whole being! He did not close his eyes that night nor well on into the morning, and as a result was late for meditation. How it had unnerved him for a whole week and chilled his heart like an icy blast coming from a graveyard in midwinter! He recalled the impression and the arguments of the orator. The reasons appear less strong now since he suspects that the eloquent imagery of the preacher somewhat overdraws the requirements of penance and forgiveness. Oh! ye shades of Massillon, hasten to inspire me with the necessary sentiments of fear and terror, that I may properly discharge the tremendous duty of turning sinners from the way of iniquity!

Father James did not sleep very soundly that Monday night. Next morning, before Mass, he made his meditation on the necessity and difficulty of salvation. When he had finished his Little Hours, after breakfast, he began work immediately on his sermon. Before leaving the seminary, he had made a resolution before the statue of the Blessed Virgin that he would write out in full all his Sunday sermons, and that he would regularly recite the Rosary, with a view of preaching rightly. He had faithfully kept both promises. As witness of the fulfilment of the first, there stood on his shelf five respectable volumes, written with special care, the Scripture-texts in quotation marks, the divisions numbered, and the chief propositions neatly underlined. A few days back, on reading in the *Catholic Book News* the announcement of a set of sermons translated from the Flemish, a temptation had momentarily disturbed his native modesty, when he thought that he might publish his first year's sermons. Would they not suit our American surroundings better than those originally addressed to the sabot-shod rustics of tranquil Flanders? He took down from its shelf the precious manuscript, the first production of his eloquence

and sacerdotal zeal. His eyes fell on the sermon preached as assistant in Watertown, on the first Sunday of Lent, 1893. After reading half of it, he stopped in shameful surprise. Is it possible that he could have preached such a lamentably weak sermon? It spoke of flowers and birds, of rivers and mountains, of storm and sunshine, of moonlit and starlit nights, of hearts that break and friends that part, of the cruelty of savages and the fallacies of modern agnosticism. But what, he asked himself, with some sense of humiliation, had all this stuff to do with the subject that clearly heads the sermon—"On Temptation"? He put the book back, thoroughly disgusted, and with a vague determination to throw it into the fire on some future day.

Since that discovery, Father James had redoubled his care in the composition of his discourses. Never before had he been so anxious to make matter and form worthy of his great subject as on this Tuesday. About half-way down the first page, to the right, he wrote in small characters the text taken from the Gospel: "Many are called, but few chosen" (Matt. 20: 16). After a stirring introduction on God's justice and man's waywardness, he proved his thesis from the Bible with quotations so appropriate and striking that it appeared altogether out of the question for an every-day Christian to hope for salvation. He alluded to the Deluge, that buried all men with the exception of a single family; to the rain of fire, which destroyed five cities; to the complete extermination of the different tribes of Chanaan; to the Bethsamites, who looked upon the ark of the Lord, and more than fifty thousand of whom were smitten in consequence; to Oza, who touched the ark with his hands to save it from falling, and was struck dead on the spot for his rashness; to the man of God from Juda, who ate bread and drank water at Bethel, against the command of God, and was killed by a lion at his return; to Ananias and Sapphira, who told one lie and fell down dead almost as the words left their mouth. He quoted St. John the Baptist, who represented the approaching Messiah with fan in hand to cleanse His floor, to separate the wheat from the chaff. He referred to the doctrine of Christ Himself on this point: "Enter ye in

at the narrow gate: for wide is the gate and broad is the way that leadeth to destruction, and many there are that enter by it. How narrow is the gate, and straight the way which leadeth to life, and *few* there are who find it!" He showed the utter impossibility of a rich man to be saved: "Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven." Not only a complete detachment from the goods of earth is required for salvation, but an absolute surrender of self by an entire childlike submission to God's providence: "Amen, I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven." Nay, more, a man must hate his parents and his own life, if he desires to enter heaven: "If any man come to me, and hate not his father and mother and wife and children and sisters, yea, and his own life also, he cannot be my disciple." Unless we engage in works of penance, and austere mortifications, as the saints have done, unless we are unreservedly given to God, and strive with all the faculties of soul and body to be perfect, we need not hope for salvation; for "the kingdom of heaven suffereth violence and the violent bear it away." Looking about us, we notice the small number of those who practise the teachings of Christ. In fact, as St. John says in his first Epistle: "The whole world is seated in wickedness." It is clear that few among us can be saved.

At this juncture Father James remembered a pathetic sermon by Cardinal Newman, entitled "Neglect of Divine Calls and Warnings." The great English scholar describes a Catholic who at one time had lived in neglect of religion altogether; but there came a day when he felt a wish to set himself right with his Maker; so he began, and has continued ever since, to go to Confession and Holy Communion at convenient intervals. He comes again and again to the priest; he goes through his sins; the priest is obliged to take his account of them, which is a very defective account, and sees no reason for not giving him absolution. He falls sick; he receives the last Sacraments and the last rites of the

Church, *and he is lost!* This suited Father James' purpose; he pictured, in the classical language of Newman, how the poor soul struggles and wrestles in the grasp of the mighty demon which has hold of it, and whose every touch is torment; how the soul shrieks in agony and anger as it is enveloped in fire and in the company of cursed devils forevermore; how the body will soon have part in those torments which will never die. Going on in this strain, Father James concluded his sermon by an eloquent exhortation to heed the words of St. Paul to the Philippians: "With fear and trembling work out your salvation;" to copy the saints in their daily lives, and not to be satisfied with the ordinary practices of virtue. And he closed with the unanswerable query of St. Peter: "If the *just* man shall scarcely be saved, where shall the ungodly and the sinner appear?"

Jane, the faithful old housekeeper, had opened the door twice within the last twenty minutes to inform his Reverence that the soup was getting cold; and after he had twice answered, "All right, Jane, I am coming," our zealous priest put under his sermon an artistically drawn "Amen," and went down, with a smile of satisfaction on his youthful face, to enjoy his frugal dinner.

On Wednesday he began to memorize his sermon. He had it off, *verbatim*, before Saturday evening, when he rehearsed it for the last time.

It was a cold, gloomy Sunday morning. The sun did not succeed in piercing the heavy gray clouds; but the roads were dry and frozen, and the people came in good numbers to the ten o'clock Mass. Before leaving his room, Father James knelt to pray before the picture of the Sacred Heart, a present given him by his mother—the Lord rest her soul—on the day of his first Mass. Somehow it seemed to him on looking up as if the blessed Master had an air of reproachful sadness. The eyes, that always appeared full of gentleness and love, were fixed and almost stern. For the first time the words engraved under the image spoke with a force and significance which the good priest had never realized: "Come to Me *all* you that labor and are burdened, and I

will refresh you." What a contrast they formed to the text of his sermon! They are so full of sympathy and love for all, so truly divine and worthy of the Saviour of the world! And yet did not the same lips utter that severe sentence he was about to lay before his people? He blessed himself and proceeded to the sacristy.

While delivering his sermon he did not feel the enthusiasm which had animated him when composing it. Some of his statements fell harshly from his lips, and he was tempted to omit some of his quotations from Scripture. The poor people looked terrified; even the little children seemed to catch the dreadful meaning of the text, "Many are called, but few chosen," and stared at the preacher with awe. Father James felt greatly relieved as he came to the final "Amen." At his thanksgiving he asked forgiveness of the Master if he had erred. His conscience did not reproach him with any lack of sincerity or purity of motive, but he felt as though there might have been a want of prudence and judgment. He had noticed the faces, care-worn with habits of toil and pinched with the cold, turned to him with eyes in which one might read honest purpose and innocence of life. And if these poor men and women fell into what seems grievous sin, was it ever through real malice, or was it not rather from human weakness, which the Lord readily pardons in those whose abiding spirit of sorrow appeals to Him for mercy?

After Vespers, Father James was urgently called to the sick-bed of an aged woman, to whom he had administered the last Sacraments a few days before. Her daughter Sarah met him at the door and told him that her mother had something on her mind that would allow her no rest, and had insisted on having the priest. The old lady, who had been quite happy and content after receiving the holy Viaticum, and who had rejoiced at the thought of approaching death, now appeared disturbed. She put out her trembling hands to grasp the strong arm of the man of God and to entreat his assistance. Father James soon learned the cause of this sad change in the woman's disposition. On their way home from church to-day

Sarah and Frank, her brother, had commented with gloomy forebodings on what Father James had said in his sermon. And when the aged mother, whose keen sense of love had, even in her extreme weakness, kept her alive to the happy and innocent ways of her children, feebly asked what made their faces so sad, Sarah burst into tears. The dying woman learnt some of the things the Father had preached, and though Frank had pledged his sister not to speak of it to mother, he found himself constrained to tell how hopeless he felt his own case to be. He had taken the temperance pledge four years ago, but he felt now as if it were no use trying to keep it any longer. Why should he deny himself a little pleasure and satisfaction in this hard world when he could expect none in the next? His sister did not grieve at her own prospects for the hereafter; she did not regret having worked these many years in the cotton-mill to help keep her mother comfortable; nor for having persuaded Frank against marrying, but to remain at home and earn their mother's last blessing. She thought only of her dying parent; she was disconsolate at the idea of the meagre chance her mother had of going to heaven. And although she knew her to have always been a saintly woman, what she had heard this morning was so discouraging, even for one so good and brave as her mother! The sick woman heard part of the sermon from her two devoted children, and shuddered at the thought of the future. Is it possible that the Lord, who died to save us, should be so cruel to those who had always tried their best to keep from sin? She wanted to hear what the priest had to say.

Father James was ill at ease: "Why, of course, my dear woman, where else would you go but to heaven? Did I not tell you so after I anointed you? Surely, the Blessed Virgin will take you home when your hour comes."

The sick woman cast her eyes heavenwards and thanked God for this assurance from the lips of the priest. Turning to him, she said, in a feeble voice:

"Sure I knew, Father, that you could not have meant what Frank says you told the people in your sermon to-day."

The Father did not reply to this, except to say a few words

of consolation to the sick, and, adding a short prayer and his blessing, he left, with the promise to return the following evening. At the door-step Sarah remarked to him that she felt relieved at what he had now said; when her mother would be in heaven, she was sure she herself and Frank would go there likewise, through her intercession.

No sooner had the priest gone through his various sacred and pastoral duties on Monday morning, than he set out for his weekly visit to his clerical neighbor. Father Andrew, much his senior in the ministry, enjoyed a good reputation among his confrères as a Biblical scholar. He relished an objection about some difficult verse or other in the Psalms of the Breviary, or the elucidation of an obscure passage in the New Testament. Father James unbosomed himself to the scholarly pastor of Bayview and sought to get his opinion on his "great" sermon of yesterday. Pulling out from his coat-pocket the manuscript, he begged his Reverend friend to listen patiently to the entire discourse and then give his candid opinion of it. Nothing could give Father Andrew greater pleasure than to be of assistance to a junior brother priest. He was always encouraging the younger men; he would not clip their wings before they attempted to fly; he would discover some good qualities in every laudable attempt, in every zealous undertaking, and he seemed happy whenever he could develop talent that might serve the Church and honor "the cloth." And so now he cheerfully urged the young rector to proceed with his reading, and promised to give him his candid opinion. Father James read slowly, emphasizing his proofs from Scripture, which appeared to him irrefragable; he grew dramatic as he gave his description of hell and damnation, and a secret feeling of pride at his own eloquence had gradually taken hold of him as, toward the conclusion of the sermon, he emphatically asked, with the first vicar of Christ's Church on earth: "If the just man shall scarcely be saved, where shall the ungodly and the sinner appear?"

The genial pastor, whose eyes had complacently rested on the earnest features of his young friend during the whole reading, pleasantly added to the concluding question: "*Roma*

locuta, causa finita; who dares criticise Peter's infallible words? This is indeed Massillon *redivivus!* to whom as well as to yourself the philosophic adage applies: *Qui nimis probat, nihil probat.* Do you know, Father James, that really you have proved nothing, because you attempted to prove what can never be proved? I am angry with that eloquent Bishop of Clermont, because I fear his famous sermon has done more harm to young priests who have taken it as a model than all the sermons of Bossuet, had he lived later, could have counteracted. Massillon commended himself as a splendid orator, but he was not so good a theologian. In trying to establish, in his sermon on the small number of the elect, his proposition that innocence and penance, the only two roads leading to heaven, are very rare in this world, he confounds freedom from sin with angelic purity, the canonical penances of the ancient Church with the dispositions required for a worthy reception of the Sacrament of Penance; he draws no distinction between what is of counsel and what is of precept in the new dispensation, neither does he distinguish between sins and imperfections, between real guilt and mere weakness. All the fearful chastisements you recount to show God's readiness to destroy mankind, by wholesale or retail damnation—the Deluge, the rain of fire on the five cities, the extermination of the Chanaanites, the sudden death of Bethsamites, Oza, the prophet from Juda, Ananias and Sapphira—all these fearful visitations of a just God do not imply eternal damnation: they are merely temporal punishments. We may accept it as certain that a number of those who perished in the waters of the Deluge are in heaven. Besides, Massillon spoke to a very different audience from your own."

"Please not to overlook the text of my sermon," rejoined Father James, just a little out of sorts. "Nothing is clearer and more precise than the sentence of Christ: 'Many are called, but few are chosen.' Surely Christ's doctrine has not changed."

"*Hic haeret aqua;* there's your original fault. You find the explanation of the parable in the proverb which follows the parable; in other words, you put the cart before the

horse. The parable has no reference whatever to the salvation of the few and the loss of the many. It applies to the successive entrance of the nations into Christ's Kingdom, in which the Jews, as God's chosen people, expected the first dignities and rewards. It was against the prejudices and unwarranted pretensions of his hearers that the Lord directed those words: 'So shall the last be first, and the first last.' So the proverb, 'Many are called, but few chosen,' is immediately addressed to the Jews, the majority of whom refused to recognize Christ as the promised Messiah. This is the reason why we find these words recorded only in St. Matthew, whose Gospel was especially addressed to the Jews, whereas St. Mark wrote for the pagan converts to Christianity, whom also St. Luke had partly in mind. You see now that the proverb must be explained by the parable, and not *vice versa*."

"I see that much, that I failed to consult a good commentary on the parable before writing my sermon," answered Father James.

"Not only for the proper sense of yesterday's Gospel, but for all the texts you quote. Give me your manuscript, please, and permit me to point out the different fallacies. The figure which the Baptist uses of Christ's mission, the separating the chaff from the wheat, the good from the wicked, is not calculated to prove the small number of the elect. In such a process,—the fanning of the wheat to free it from chaff,—the wheat certainly outweighs the chaff."

"I readily admit the figure is somewhat far-fetched, but kindly take up the words of our Lord Himself."

"'Enter ye in at the narrow gate.' . . . May I trouble you to take down that New Testament, the third book on the second shelf. Yes, that is it. You quote from the Gospel of St. Matthew. St. Luke (13: 23–29) has the same text, but with an addition which makes its meaning very much more clear."

Father James took the book, and read: "And a certain man said to him: Lord, are they few that are saved? But he said to them: Strive to enter by the narrow gate; for many, I say to you, shall seek to enter and shall not be able. But when the

master of the house shall be gone in, and shall shut the door, you shall begin to stand without and knock at the door, saying: Lord, open to us; and he answering shall say to you: I know you not whence you are. Then you shall begin to say: We have eaten and drunk in thy presence, and thou hast taught in our streets. And he shall say to you: I know you not whence you are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth; when you shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And there shall come from the east and the west, and the north and the south, and shall sit down in the kingdom of God."

"You perceive," Father Andrew resumed, "from the context, that our Lord restricted these words to His contemporaries of the Jewish nation, concerning their entrance into the Messianic Kingdom. The Pharisees and the Scribes, with their dead formalism, were leading the people along the broad road to destruction. Against this our Lord points out that it would not suffice to have the name of children of Abraham, or to have heard Him (the Messiah) preach, or to have eaten and drunk with Him. The unworthy children of the patriarch would be replaced by people from all parts of the universe. Christ, thus warning his hearers against their false teachers, in another place says: 'Unless your justice abound more than that of the Scribes and the Pharisees, you shall not enter into the kingdom of heaven.' Yes, the Master pronounced 'woe to those that are rich'; but we know from the parallel passage in St. Mark that those are meant 'who trust in riches,' who give their hearts to riches. And realizing how great is the desire for riches among men, how widespread the thirst for gold, the Apostles 'wondered, saying: Who then can be saved?' To which our Lord answered: 'With man it is impossible, but not with God. For all things are possible with God.'

"'The kingdom of heaven suffereth violence, and the violent bear it away.' Father Knabenbauer, one of the leading commentators of our day, gives this interpretation, based on the Greek text: 'The kingdom of heaven is persecuted, and violent people (the Pharisees) seek its destruction.'

"God does not contradict Himself. He commanded children to honor their parents; He could not command anybody to hate his father and mother. The word *hate*, in St. Luke, cannot be taken in its strict signification, and, in fact, St. Matthew gives it: 'He who loves father and mother more than me is not worthy of me.' To express a comparison, the Syro-Chaldaic language makes use of two opposing terms; for instance, I *love* the one and *hate* the other, instead of saying, *I love the one more than the other.*

"Speaking of the renouncement of earthly goods, our Lord gives a counsel to those who desire to follow Him more perfectly, and in your other text he lays down the rules of a perfect Christian life, by commending especially the virtues of humility and of faith.

"When St. John declares, 'the whole world is seated in wickedness,' he refers to the then corrupt pagan world; for the first part of the verse is: 'We know that we are of God.'

"St. Paul wrote: 'With fear and trembling work out your salvation.' Why? Because only few amongst us will be saved? Not so. Read the following verse: 'For it is God who worketh in you both to will and to accomplish, according to His *good will.*' That holy fear is compatible with what the Apostle recommends in the same Epistle: 'Rejoice in the Lord *always;* again I say, rejoice.'

"If St. Peter maintains that the just man shall scarcely (or, better, *with difficulty*, after many trials) be saved, he alludes to a text in the Book of Proverbs; and by the word *just* is meant the Christian, since Christians were in the Apostolic age ordinarily called *justi* or *sancti*, in opposition to public sinners and infidels."

Father James had listened with great attention to the clear exposition of these texts; it was all new to him, and he was struck with the marvellous erudition of the permanent rector of Bayview.

"Why did they not give us these explanations at the seminary? They must know that twice every year we have to grapple with the difficult text: 'Many are called, but few chosen.'"

"I have often wondered at the same thing," Father Andrew replied; "and last year, when the Bishop was here to confirm, I expressed my wish to see a course of Homiletics with a thorough explanation of the Sunday Gospels and Epistles introduced into our new diocesan seminary, when he agreeably surprised me with the information that it had been provided for."

"I went through a three years' course of Scripture," the young priest confessed, "with little or no profit to myself, and consequently with none to others. In the first two our professor, a very erudite man, explained the first nine chapters of Genesis *usque ad nauseam*. It took him three weeks to show that Eve was formed of a real rib of the first man. In the second year, he needed six weeks to describe the construction of Noah's ark, and when he had finished the description of it, my neighbor on the right, a spare six-footer and an enthusiastic teetotaller, whispered to me: 'Jimmie, if that is right I'd rather be drowned than to be shut up in that close hut.' When we took up in the third year the Gospel of St. John, we were all charmed with the first lesson on the first verse of the first chapter, and we expected a fruitful course. But when the time for ordination came, we had scarce got to the second part of the first chapter, and we knew more about the Greek of the New Testament than about the Gospel of St. John."

"That shows," Father Andrew added, "that the real study of theology begins after ordination. In the seminary we are taught what kind of tools to use and how to handle them. Books are the priest's tools. With the exercise of his priestly powers study becomes both necessary and interesting. If the professors succeed in giving seminarians a taste for intelligent studies, their task is achieved. A course of twenty years would not complete a man's knowledge of the principal parts of the Bible. Life is not long enough to permit a priest to even realize all the treasures hidden in the written word of God. Through the Breviary and the Missal we are brought into daily contact with the Bible, and derive a certain insight into its wealth of wisdom and strength. But we should make

it the daily bread on which to feed our own souls and to distribute its substantial elements to the faithful. No other book has the same inherent power to move hearts and enlighten minds in every clime and throughout all the centuries, nor shall there exist another like it to the end of time. In the use of the Bible the great Fathers of the Church are our best examples. They have lived and thought and prayed in the Holy Scriptures, and with them. Their sermons are like beautiful tapestries woven from texts of the Bible."

"You certainly have followed this pattern," the young priest remarked. "I envy you your knowledge of Scripture as you have just shown it in giving the correct interpretation of those texts in my sermon."

"Do not be deceived. Cornelius a Lapide was requested by a scholar to give him the meaning of some passage in the Old Testament. The great commentator humbly confessed that he did not know, but referred his interrogator to one of the volumes of his precious works. He knew it when he had written it, but had forgotten it. Last week I read an instructive article by Père Castelein in the *Revue Générale* on 'La doctrine du salut,' where all the quotations I have mentioned are examined. Were it not for this recent perusal, I could not have answered you so readily, but would have had to take down Allioli, or Maas, or McEvilly, or Fillion, or Van Steenkist, or Maldonatus. But I am glad to admit that I seldom pass a day without reading a few chapters in the Old Testament and one chapter in the New, carefully looking at the footnotes for every difficult passage. It would be well for us, however, if we *as priests* went further and practised the admonition given by the prince of Biblical scholars to a Roman *young lady: Nunquam de manibus sacra lectio deponatur . . . Tenenti codicem somnus obrepat, et cadentem faciem pagina sancta suscipiat.*"

"I own that I have been too severe in my sermon, but how is it possible that an author like Newman could preach such a harsh doctrine?"

"My dear Father James, do not take your theology from sermon books. Cardinal Newman is, for an English-speaking

priest, an invaluable treasure. His *Historical Sketches*, his *Sermons to Mixed Congregations*, and his *Occasional Sermons*, furnish us material for sublime and holy thoughts, while his peerless style is apt to serve as a model whereby we chasten and soften our expressions and cultivate a taste for pure Anglo-Saxon English; but, *aliquando dormitet et bonus Homerus.* Put that description of the Catholic as you gave it according to Newman before a professor of Moral Theology as a 'casus conscientiae' with the solution of the Cardinal, namely, that the particular soul of whom he speaks is eternally lost, and I am sure such a solution of the case will be rejected."

"Then you do not believe that only a small number will be saved," Father James asked.

"We have no divine revelation about the proportion of souls to be saved or to be damned. We therefore have no right to invent a terrorism to work on the imagination of the people, and, in the attempt to curb their passions, to keep them in a state of fearful suspense and anxiety concerning their eternal salvation. It is not according to the spirit of Him, at whose birth the angels sang 'Peace to men of good will.' The Evangelist, who knew best the sentiments of the Sacred Heart, the beloved disciple, in his sublime Gospel, never mentions the name of hell, and records but a single instance in which his Master refers to the pains of the wicked, when He speaks of the judgment: 'And they that have done good things shall come forth unto the resurrection of life; but they that have done evil unto the resurrection of judgment.' I remember having read twenty-nine different quotations from the New Testament to prove that salvation is promised to him who believeth or invoketh with faith the powerful name of Jesus. And how do you explain the words of the Apocalypse: 'I saw a *great* multitude, which no man could number, of all nations and tribes, and peoples and tongues'? Where is your *small* number of elect?"

Father James had no desire to answer directly, but warded off a new defeat by asking the good rector of Bayview:

"Did you ever preach on hell and eternal damnation?"

"I did; in fact, the second sermon of my life was on that

subject. Every young priest starts out to reform the world; he is anxious to imitate St. John the Baptist in his fearless and scathing denunciations of sin and error. Perhaps there is a subtle vanity in this power to denounce wrong and prophesy evil. But if we assume the role of a reformer, like the Precursor, let us be sure to have also his good sense. The Baptist dealt gently with sinners and was easy with the poor people and the rough soldiers who came to his sermons; his hard words were solely for hypocrites. My second sermon was on hell; since then I have never preached on the subject *ex professo*. I frequently point to its excruciating tortures for those who knowingly and wilfully persist in trampling under foot God's graces, but the sermon on hell I leave to the Mission Fathers, when it is opportune and produces good. The ordinary Sunday sermon for our people should rouse the heart and refresh the mind of the hearer; in a word, it should encourage and build up—that is to say, it should be *pleasant;* 'ut veritas placeat,' as St. Augustine has it. To threaten with fire and brimstone, to use thunder and lightning, is to destroy. Our mission is to edify with the soothing doctrine of the merciful Master, whose words ever breathe hope and forgiveness for the greatest sinner, and of whom Isaias said in advance: 'He shall not contend, nor cry out, neither shall any man hear His voice in the streets. The bruised reed He shall not break, and smoking flax He shall not extinguish, till He send forth judgment and victory. And in His name the Gentiles shall hope.'"

"But it seems to me," Father James remarked, "if you make salvation too easy and maintain that the majority of our people will be saved, you loosen the salutary restraints which the fear of hell places on the majority. How many would keep from evil ways if it were not for fear of hell-fire?"

"Very few, I fear; for comparatively few people in the world serve the Lord out of pure love. Nevertheless, to tell you candidly my own conviction, and for which I can furnish you better arguments than you have produced in favor of your small number of elect, I believe that the greater number of human beings, from Adam down to the last child born on earth,

on the day of judgment will be on the right side. My opinion is of greater practical value than is yours for bringing souls to the Master. My experience in the confessional these many years has given me an insight into human nature and the workings of divine grace which all the books ever written could never have communicated or explained to me. I have grown mellow with years and experience. I am convinced that there is more good in this world than the world would ever acknowledge. Comparatively few people sin through malice; most sins are committed through human frailty and ignorance, which the Lord, who knows our hearts, mercifully and readily remits upon repentance. Nor does my theory destroy the salutary fear of hell. If it be not very *probable* that I shall be lost, it always remains *possible;* if out of one hundred men one may be damned, *I* may be the one. No matter how large the number of those to be saved, I will not be among them unless I make good use of my own free will. Besides, we ignore the mystery of distribution of divine grace and of final predestination. Heaven is given as a reward; we must work for it; a *just* Judge will decide our victory. What our people need most and constantly is encouragement, not discouragement. They more frequently realize their shortcomings than we assume, and they often confess themselves worse than they are. Let us cheer them along this hard road of daily crosses, and make life a bearable burden in the hopeful light of the Christian law, instead of doing like the Pharisees who 'bound heavy and insupportable burdens and laid them on men's shoulders.' The yoke of the Lord is sweet, and His burden is light. St. Paul was not dealing in idle cant when he enjoined Timothy to 'avoid foolish questions. . . . The servant of the Lord must not wrangle, but be mild towards all men, apt to teach, patient, with modesty admonishing them that resist the truth.'"

It was with an exceptionally grateful heart that the movable rector of Danville took leave on that Monday of his elder brother priest. He had learnt a good deal from him. On his return home he meditated on those beautiful words of St. Paul suggested by Father Andrew: "The servant of God must be mild and patient." He examined his conscience about these

two necessary qualities of a true priest, casting a glance back over the years of his ministry. And the fruit of his reflections and soliloquy was, *always* to be merciful to poor sinners, and *never* to repeat his sermon of yesterday.

Louvain University. WM. STANG.

THE REVEALED FORM OF THE DIVINE NAME.

SOME time ago the question regarding the pronunciation of the Hebrew form of the Divine Name יְהוָה which the Jews, from an early date, believed incommunicable, was broached in the AMERICAN ECCLESIASTICAL REVIEW. The subject is one about which much misunderstanding has existed in the past, even among scholars. Hence it may be presumed that a brief discussion which deals with the use of the tetragrammaton, in the light of recent Biblical studies, will interest the learned circle of clerical readers to whom the REVIEW addresses itself. In the present paper I propose to confine myself to tracing the meaning and origin of that august Name.

I.

The incident which reveals to us the Holy Name of God, as it was in use for ages among the Israelites, is very simply related by the sacred writer. This simplicity is the more striking when contrasted with the grandiloquence and splendor which characterized the Egyptian cult at the time of Rameses II. In the magnificent temple at Thebes, one of the halls of which might easily enclose any of our largest churches, we still recognize the image of the Pharaoh led in gorgeous procession amid solemn chants and surrounded by a vast multitude of barbarian attendants, offering sacrifices to the supreme deity. In strange contrast with this exhibition of splendor the sacred text shows us the picture of a simple shepherd on the slopes of Mt. Sinai. He appears to have come from the land of Madian, to the east of the Elanitic gulf, thence to have crossed the desert of Tih, where the pasture is scant. Ascending from valley to valley he finally reaches the top of

the granite-flanked mountain, where his flocks find abundant springs and rich vegetation. While at rest one day on the slope he suddenly perceives an isolated bush aflame. The fact is not strange in itself; but what attracts his attention is that the flames do not consume the burning branches. Then, apparently from the centre of that fiery bush there comes a wondrous voice bidding him go to Pharaoh and to lead the people of his race out of Egypt. Moses hesitates. Who is he, a banished shepherd, that he should stand before King Pharaoh? The voice assures him of the Divine aid, and Moses is prepared to obey. But how shall he address the King? What credentials shall he present to his people? "I am going to find the sons of Israel and tell them: 'The God of your fathers hath sent me to you.' But if they ask me His Name, what shall I say to them? And God said to Moses: '*I am He who is — I am!*' And He said: 'Behold what you will say to the children of Israel: *I am* hath sent me to you.' Again God said to Moses: 'Behold what you will say to the children of Israel: Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you;' that is My Name forever."

Before explaining the Divine answer, let us briefly examine the question proposed by Moses. The fact that he asks in what name he is to speak leads us to assume that Moses did not know the name of God among the Hebrews. This need not surprise us, since we have no assurance that the Hebrews had one common term for their conception of the Most High, with which Moses, who had not been brought up among them, might be familiar. Indeed, we know that when previously he had attempted to save them, they treated him as an alien and with defiance. He might easily foresee, therefore, that they would refuse to accept his mission without some special proof that he had a title to their confidence. The simple knowledge of the name of their God might not suffice of itself to establish this confidence; nevertheless, he must be able to answer at least the preliminary question as to the authority whence he derived his commission. We may suppose too that Moses, wishing to know the Divine Name,

consults his feelings of reverence, so that even if he were familiar with their common and universal practices, he might ask the question in behalf of his brethren who may not have been in the habit of giving to the God of their fathers a particular name which designated Him as their national God. Moses thus asks the name of their God both for his own and his people's information; and Almighty God, in explaining as well as revealing the Divine Name, addresses not only Moses but also the people.

The name as given in Exodus may be considered either as standing alone, or in its context with the sacred narrative. The information regarding its meaning furnished by the inspired text would in itself suffice for our instruction since it comes to us on the Divine authority; but as the *savants* prefer to inquire into the etymology of the word, we must answer them, although it is clear that the etymology of a word does not always give the meaning of the word, especially in certain stages of development through which a spoken language necessarily passes in the course of ages. The Divine Name is here restricted to a certain official meaning; it enters, so to speak, into the history of the Jewish people at a stage when their civil status had attained a particular form of development. This must be kept in mind. Whatever meaning may have been attached to the word יהוה as a fixed term before the age of Moses, is of little importance except so far as it may interest the historian of antiquity. Usage is the law of language, so that, as Aristotle says, every term, being indifferent in itself to the thing it might signify, receives its interpretation from actual usage. We shall see, moreover, that the safest method of solving etymological doubts is to be found in a recourse to the text of the writing in which the word appears, and hence, in the present case, to the Bible.

Let us now proceed in our investigation. It may be accepted as commonly agreed upon among scholars that the four letters, יהוה (Y–H–W–H), are not accurately rendered by the phonetic *Jehovah;* for the vowels found in the word Jehovah are those of the word *Adonai*, applied to consonants for which they were not meant originally.

An ancient tradition, received by Theodoret, attributes to the Samaritans the pronunciation Ιαβη (*Yavé*), and it has been adopted by the critics as the most suitable for rendering the form of the Divine Name. It must be a name, formed after the type of Yaqob, corresponding consequently to an imperfect of the verb הוה (H–W–H). The vocalization, *Yahweh*, would come nearest to the original Hebrew. Very recently Mr. Pinches has proposed Yahvah, following the construction of certain Israelitic names discovered at Nippur by the American explorers, under the direction of Professor Hilprecht. But the termination *Yama*, being merely the equivalent of the Hebrew *Yah*, would not help the solution of the question.

We may, therefore, adhere to the pronunciation Yahweh. But what is the meaning of the word? We have said that it is a verbal form of the imperfect; now the imperfect in Hebrew may denote either the past (rather a certain form of the present) or the future, and can express either a simple action or a causative action, *ex. gr.*, to produce or to cause production. These differences enter into the various meanings of the word, apart from the fact that the signification of a term may have, through usage, changed in the course of ages. Thus a wide range of speculation opens as to the meaning of ancient words. Take the word in question. It certainly signifies "to be," with a form rather Aramaic than Hebraic. "To be" may be taken as the absolute being "*το* esse" or the "*το* fieri." Whilst the word is employed in the absolute sense, it is more frequently met in its "*το* fieri" sense, that is, as signifying what happens or what is produced anew.

Various theories have been advanced regarding the original meaning of the word. I have elsewhere taken the liberty[1] to criticize the strange series of modifications of thought proposed by the classical dictionary of Gesenius, and I am glad to see that the passage to which I referred has disappeared from the twelfth edition. However, such authorities as Lagarde and Stade, followed by others more recently, have continued to hold that, the primitive sense of the word being

[1] *Revue Biblique*, II, 1893, p. 322, *seq.*

"to fall," Yahweh was either "He who falls," in the form of meteors, or "He who causes to fall," the thunderbolt. This explanation is altogether fanciful, and hardly merits consideration. Indeed, Yahweh sent the storm on Sinai; but the meaning of "to fall;" or "to cause to fall," from the root, הוה, is utterly indemonstrable.

The meaning of "to be" applied to the term has a much better foundation. Yahweh *is*, or He *causes to be*. The former meaning is in harmony with the text of Exodus; the latter is unquestionably very plausible. Yahweh would be "He who causes things to exist," the Creator. But there is a serious difficulty in admitting the existence of the verb הוה as causative, since we have no tradition to support this interpretation, so that it would be impossible to determine the meaning of Yahweh by the accepted etymological methods. Nor is this fact to be wondered at. The same difficulty occurs with regard to the name of God, אל (El) and אלהים (Elohim), by which the Deity is known. Does אל signify the Mighty One, or the First, or the End of all things? Frequent discussion has centered round this point, and is likely to continue for some time. As to the name *Yahweh*, whatever its origin, we find it with a particular meaning attached to it at a fixed epoch in the Jewish history. What this meaning is we may find by an examination of the text of Exodus. In our passage it is not doubtful that יהוה (Y–H–W–H) is explained by היה (H–I–H), and it is just as certain that היה signifies "the Being." It would be quite impossible to ascertain the actual first meaning of the term. But it has been suggested that the known form of the word might represent but an incomplete expression of an idea. This hypothesis, which was entertained by Jewish commentators of ancient times, has recently been revived by M. Skipwith.[2] This author remarks, with R. Smith, that the Arabian tribes have a war-cry which is nothing else than a proper name—that of the presumed ancestor of the tribe. Now, ancient proper names are frequently partial phrases in which the word God is understood: "May God give," "May God increase," "May God protect." Yahweh might have been at first the war-cry

[2] *Jewish Quarterly Review*, July, 1898.

of the tribe: "He will be," *God with us* being understood. And it is not difficult to furnish texts where God is represented as "being with" Israel. As an instance, we need only cite the famous prophecy of Isaias—God with us—Emmanuel.[3] M. Skipwith points out elsewhere that an ellipsis must necessarily be supposed in certain mottoes or watchwords, such as *Je maintiendrai*—that is to say, "will maintain my country's rights;" or to cite his own motto, *Sans Dieu je ne puis*, which, as he wittily states, his grandfather interpreted—"Without God I cannot jump over the wall." No doubt the Arabs frequently use the name of their primitive ancestor as a war-cry, and I myself vividly remember a nocturnal alarm in the desert of Tih, when the *Alawin* cried with one voice, "Abou n Djad!"—that is, the name of their hereditary sheik. But in these cases it is the proper name which becomes the war-cry; it is not the war-cry which is adopted as a chief's proper name. This makes a great difference, even if it did not appear somewhat improbable that a name originally only associated with the Divine Name *El* should pass afterward for a divine name itself.

The theory of the name being a mere elliptic form does not, therefore, commend itself as based on fact. Furthermore, it is opposed to the spirit of the text in which the name of Yahweh is explained by the idea of *being*, purposely repeated. As the idea of *being* may be considered as permanent or as transitional, it is natural enough to render it either by the present or by the future tense. We can hardly conceive that God explained Himself by saying: "I am He who begins to be—who happens." We have to choose between "I am who am" and "I will be who will be." The second meaning does not exclude the actual present existence; it indicates rather that the actual existence will hereafter assume a new relation towards the Israelites. This is what many interpreters of to-day call historical being, and there are no theological considerations which hinder us from adopting this reading. It seems, too, to have the support of another text in which God declares that He is Yahweh, the same who made Himself known as *El Shaddai*

[3] Isaias 7: 14.

to Abraham, to Isaac, and to Jacob,[4] but who now indicates by a new name that He will make a change, if we may so express it, of His relations to Israel. He is the Being *who is*, the reasons of whose existence are to be found in Himself. This is the logical order in the explanatory process wherein the Divine Name is mentioned first, and compared with the verb היה—to be; after which the idea of being is defined of itself, to the exclusion of any other concept.

This interpretation is surely very simple, and is clearly in harmony with the traditional rendition followed by the Septuagint. It may be urged that it is rather metaphysical and out of the reach of the intelligence of people in the time of Moses. It is the scholastic notion of *aseity*, the Being who is *a se*, who has in Himself the very essence of being, whose essence is existence. Such a conception assumes, it is objected, a superior philosophical training. But the objection is hardly logical. If the meaning of the word, whether metaphysical or not, were demonstrated, we would simply have to find out from that text what were the intellectual concepts of the time. Besides it is not the Israelites who use the term, but God Himself, who might certainly reveal ideas superior to those of man; for such is precisely one of the chief objects of revelation. Nevertheless, we need have no hesitation in allowing that, since the Old Testament revelation follows a gradual process of development, one might hesitate to accept the metaphysical interpretation of the passage apparently advocated by the Septuagint writers in their abstract *I am who am.* But then it must not be forgotten that the idea of being or existence is not only the most metaphysical, but is also the most common concept. Philosophers themselves admit the fact. It is not a question here of existence as distinct from essence; but it is a question of the truth that what is and what is not are contradictory terms which everybody realizes, just as the notion of existence is contrary to the idea of what has ceased to be or not yet begun to be. In the Old Testament God calls Himself more than once the "Living God," whilst the idols are characterized as having no being. And the more we search

[4] Exodus 6: 3.

into the history of early cults, the more do we discover that the fundamental idea of the ancients was the worship of the dead, whereas the Old Testament is almost completely silent about the dead and brings into prominence the fact that God *is*, that He is a living God.

Thus the meaning of the passage in question, as it reads in the Pentateuch, becomes clear. Yahweh is *He who is, He is I am*, or, *I am He who is I am.* If elsewhere the name of Yahweh is qualified by such expressions as that of Emmanuel—God with us—it proves simply that the Israelites preferred to understand the Divine Name in that way, which would be at most another interpretation current in Israel, although it might not at all express the meaning of the passage. It is with that meaning that the word Yahweh made its official appearance in history. Was it then completely new? This brings us to the question of its origin.

II.

On the one hand it would appear, from the passage in Exodus (6: 3), that the word is entirely new; for the text is as explicit as seems possible, so that the purpose of our passage cannot remain in doubt. On the other hand, even in Genesis God is constantly called Yahweh (15: 7); and it would seem that certain proper names in use before the time of Moses, such, for instance, as that of his own mother, יוֹכֶבֶד (Jochabed—The *Lord* is her glory), already suppose the knowledge of Yahweh (Ex. 6: 20). It might indeed be said that the author of Genesis uses a prolepsis in giving at that time the name of Yahweh to Him who was to make Himself known under that title only at a later date. But even so, it could hardly be admitted that the name of the mother of Moses had been changed from its supposed original form on the same principle of prolepsis. Catholic exegetes meet the difficulty in this wise: The name was known as a *name*, although the people did not know its *meaning*. Hence, what was revealed to Moses is not the name of Yahweh, but the profound meaning which it contained,—the assurance which it gave the Israelites of the power and fidelity of God. The learned P.

de Hummelauer has no difficulty in showing that this assumption is without sufficient grounds. The care which the Elohistic writer takes never to mention Yahweh before the scene of the burning bush, as well the persistency of Moses in ascertaining the name of the God of his fathers, go to prove that the name itself was unknown or at least not universally recognized as that of the God of the Israelites. The Hebrew tradition touching this matter, as we find it in the Elohistic document and the Priestly Code, finds corroboration in the oldest of the prophets; for Osee places the recognition of Yahweh as God in the period of the Exodus (Osee 12: 6–10). According to the Qenite hypothesis of interpretation, to which critics like Tiele and Budde attach much importance, Moses borrowed both the knowledge and the name of Yahweh from the Zenites, the tribe of his father-in-law. This theory seems to explain everything satisfactorily. The Yahwistic document always employs Yahweh, because in the mind of its author it is the name used in ancient tradition. The author was a Judean, in habitual intercourse with the Qenites; he had nothing to learn from them, except perhaps regarding the prehistoric epoch. On the contrary, the tribe of Joseph, to which the Elohist belongs, had known the God of the Qenites since the dwelling of Moses on Mt. Sinai, and through Moses. Thus the difference between the two documents is also explained. This hypothesis might be accepted as solving the difficulty, but it does so by accumulating improbabilities. For we have to suppose that Joseph alone went down to Egypt, which is contrary to all tradition; that the Qenites exercised enough influence over the tribe of Joseph to impose upon it their national God; and that the name Yahweh already existed in Juda, without Joseph taking account of it or even knowing of it; or that Juda, later on, borrowed it either from the Qenites, without keeping remembrance of it, or from Joseph, although he had the same opportunities as the former to know the relatively recent origin of the name. Finally, we must not leave out of view the fact that the question is nowhere regarding the God of the Qenites, but regarding the God of the fathers, and it seems wholly unlikely that all Israel would have recognized

the deity of an insignificant tribe as the representative God of Abraham, of Isaac, and of Jacob. Let me add, too, that after all Jethro was not in his home on Sinai (Ex. 18: 22), and that there is no reason to assume that the God of Sinai was identical in name with the God of the Qenites. Furthermore, the existence of the Divine Name, under whatsoever form, before Moses, and its diffusion outside the limits of the pastures belonging to Jethro's family are in absolute opposition to the Qenite hypothesis as originally proposed. The discovery at El Amarna seems to decide the question, and put a definite end to the theory. The letters which had come from the country of Canaan long before Moses contain proper names which we can hardly explain otherwise than by connecting them with the Divine Name of Yah, placed, as in Hebrew names, either at the beginning or at the end of the word. The same is to be said of the Egyptian documents much anterior to the Exodus, as Mr. Max Müller has shown.[5] But Yah is a form of the Divine Name, which occurs separately, a fact which gives a peculiar significance to such Hebrew names as Jocabed, or Joseph, since these contain another form of the Divine Name, Yeho, found only, however, as an element of theophoric names. We have evidence, also, that there was a Babylonian deity, *Yau*, distinct from the goddess and spouse of Shamash, bearing the same name. The name, which hitherto had been read *Malikram*, occurring in the account of the expedition of Sennacherib against Ezechias, is now identified with *Joram;* whence we legitimately conclude that the Babylonian Yau formed an element of certain proper names just as Yahweh did. This seems to indicate the Babylonian origin of the latter name.

Whilst, however, we find the word Yah in use before the Exodus, it does not follow that the form Yahweh is equally old. Some grammarians believe that there can be no doubt, according to the critics, about the earlier use of Yahweh, since Yahweh, Yeho, Yahu, have all the same source; for Yahweh, as Kœnig maintains, being the longest form, is most likely the primitive form of the sacred Name, of which Yahu

[5] *Asien und Europa*, 162, 239, 312.

and Yah are abbreviations. Still the fact remains that, historically, Yah is prior to Yahweh. Hence, other grammarians incline to the opposite solution, which leaves us to conclude that grammar, by itself, cannot decide the question.[6]

The question therefore remains: Is the term Yahweh anterior to the time of Exodus? It is certain that the term Yah was already known at that period. On a former occasion[7] I suggested that, since the Bible presents to us the name of Yahweh as new, which is nevertheless admittedly derived from the previously known term; and since, though unknown to the Hebrews, it is represented as the term belonging to the God of their fathers, we might safely assume that at the time of the Exodus, or a little before, the ancient Yah was transformed into Yahweh. That would indeed remove the principal difficulty, namely, that of reconciling the novelty of the name with its existence as demonstrated by science under its shortest form, Yah. Besides, it is only under its shortest form that it can be construed into meaning "being," and it is only under that form that it appears as the national God of Israel. We have analogous changes in the case of Abraham from Abram, at his entrance into Canaan, and of Sarai to Sara. This solution has been fully endorsed by Fr. de Hummelauer in his commentary on Genesis, and to an extent also by Hommel and Muss Arnolt.[8] As regards the assimilation of Yahu and Yah, it goes back to the Paradise of Fried. Delitzsch.

One difficulty, however, remains. Must we suppose the additional syllable the subject of Divine revelation? Providence, as a rule, builds on what already exists, without destroying. We may assume here a natural transformation made use of by God to raise His people into loftier conceptions of Himself. The structure of the word is rather Aramaic, and we now know that the word "to be" (El Amarna, 149, 38) in Canaanitish was at the time written with yodh (י) not with waw

[6] For the derivation of Yahweh, see Grimme's *Grundzüge der hebräischen Accent und Vocallehre*, Freiburg, 1896; Answer to Kœnig, in ZATW, 1897, p. 172.

[7] See *Revue Biblique*, 1893, pp. 329 *seq.*, a paper under the pseudonym of "Barns."

[8] *Die Altisraelitische Ueberlieferung*, p. 100, *Assyrisch-Englisches Handwörterbuch*, in course of publication. Berlin: Reuther.

(1) long before Moses. It might occur to the philologist that we have here some Aramaic pronunciation of Yahu which may have gradually crept into the language of the Patriarchs.

But the discovery of Prof. Hilprecht admits of another hypothesis. The termination Yahu or Yah is constantly written Yama—equivalent to Yawa. This spelling dates only from the Persian epoch, but it answers evidently to the nature of the Babylonian writing and pronunciation. We can draw thence one of two conclusions: either the writing supposes a pronunciation of Yahu coming very near to Yahweh, or it may have brought about that pronunciation, especially among strangers, who were likely to acquire peculiar habits of pronunciation during their sojourn in Aramean countries. The discovery of the American expedition would thus throw a decided light on our important problem.

Many readers will, however, be concerned more with the religious problem than with the transformation of the word. Who was this God Yahu? Was he not one of the numerous gods of the Chaldean pantheon? What claim has he to be regarded as the one true God? These questions have thus far remained unanswered. Fried. Delitzsch interprets the name as meaning something like father, which is interesting enough; and Hommel compares it to the heavens or the God of heaven.[9] If from the beginning the term was used as equivalent to El, the Supreme and only True God, it would be by no means repugnant that the Hebrews should have kept the tradition. Nor would this conflict with the hypothesis that Chaldeans discarded him as the chief deity at the time of the departure of the Hebrews. We might suppose that He would continue by custom to figure among the proper names. Thus the old name was taken to signify the Being by excellence, the only true God. So does He appear in history. It is He alone whom the Hebrews adored as God.

I have already endeavored to point out the reasons of this Divine economy. Everywhere the primitive name of El was

[9] M. G. Margol Louth, *Contemporary Review*, Oct., 1898, likens him, though without any show of reason, to the moon-god. We are astonished that Prof. Hommel appears to give his support to that theory.—*Expository Times*, Dec., 1898.

replaced by that of particular gods. Baal and Astarte among the Canaanites; Atthar among the Arabs; Nabo, Sin, Mirodach among the Babylonians, took the place of El in proper names. For these nations particular names are not synonyms of El; they merely indicate participation in his nature, and may be multiplied at will. God did wish the Hebrews to worship Him under a name which was that of their God and of no other. Thus Israel might gather round the Lord their God and fight His battles; and since El, which had become a common name for other nations, could no longer fulfil such a purpose, God condescended to take a proper name whereby to rally His people. The name which henceforth takes the place of the ancient El is a name which expresses existence by excellence, the plenitude of being. With Him no other being can be associated as possessing attributes or powers which are not in Him. Such is the meaning of the Divine Name as interpreted, simply in the light of the Biblical record, and apart from all merely personal speculation.

One can hardly fail to recognize the wondrous purpose of this revelation of the Divine Name. The contemporary Egyptians of Moses loved to speak of "the Being," of the God who is the being and the source of being. But they mingled many errors with that sublime litany of the Being. When we compare their sonorous but empty grandiloquence about their sun-god with the simple account of Exodus, the purity of the Mosaic conception appears in all the emphatic simplicity of its Divine origin, and forces us to the conclusion that it is not human reason which the sacred text proposes, but a teaching which has come from heaven.

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MY NEW CURATE.

XXIV.—The Sermon.

I AM quite sure that sermon cost me more anxiety and trouble than Father Letheby suffered. I was deeply interested in its success, of course. But that was not the point. I am probably the feeblest and worst preacher in my diocese. This gives me the indefeasible right to dogmatize about preaching. Just as failures in literary attempts are the credentials of a great critic, so writers on sermons can claim the high authority and ambassadorship to dictate to the world, on the grounds that they are incapable of producing even a catechetical discourse. But they fall back upon that universal and indisputable privilege of our race—the belief in their own infallibility. It often surprised me that the definition of Papal Infallibility, which concentrated in the Vicegerent of the Most High the reputed privilege of our race, did not create a greater outcry. It was the final onslaught of the Holy Spirit on the unspeakable vanity of the race. It was the death blow to private judgment. At least, it ought to have been. But, alas! human vanity and presumption are eternal and indestructible. From the corner-boy here at my window, who asks indignantly—"Why the deuce did not Gladstone push his Bill through the House of Lords, and then force the Commons to accept it?"—to the flushed statesman, whose dream is Imperialism; from the little mannikin critic, who swells out his chest, and demands summary vengeance on that idiot of an author who has had the daring presumption to write a book on the Greek accent, or binary stars, up to the *Jupiter Tonans* of the world-wide circulating journal, which dictates to the universe, it is all the same. Each from his own little pedestal—it may be the shuffling stilts of three feet high, or it may be the lofty security of the Vêndome column,—shrieks out his little opinion, and demands the silence or assent of the universe. Would that our modern Stylites, like to those of old, might, from their eminences, preach their own nothingness! Would that, like the Muezzins of Islam, they might climb the minarets of

publicity and fame, only to call the world to praise and prayer!

But I, sharing the weaknesses, and, therefore, the privileges of a common humanity, claim the right to the luxury of preaching, which comes nearest to that of criticizing, and is only in the third degree of inferiority from that supreme pleasure that is involved in *I told you so.*

And so, here by the western seas, where the homeless Atlantic finds a home, do I, a simple, rural priest, venture to homilize and philosophize on that great human gift of talk. Imagine me, then, on one of those soft May evenings, after our devotions in my little chapel, and with the children's hymns ringing in my ears, and having taken one pinch of snuff, and with another poised in my fingers, philosophizing thus:

"I think,—that is, I am sure,—that the worst advices I ever heard given in my life were these:

ON PREACHING.—Try to be simple; and never aim at eloquence.

ON MEDITATION.—Keep your fingers in your Breviary, and think over the lessons of the Second Nocturn.

"And they are evil counsels, not *per se*, but *per accidens;* and for precisely similar reasons. They took no account of the tendency of human nature to relax and seek its ease. When the gray-haired counsellor said, 'Be simple,' he said, 'Be bald and vulgar.' For the young men who listened aimed at simplicity, and therefore naturally argued, the simpler the better; in fact, the conversational style is best of all. Where, then, the need for elaborate preparation? We shall only vex and confuse the people, consequently preparation is superfluous. We know the results. 'A few words' on the schools; an *obiter dictum* on the stations; a good, energetic, Demosthenic philippic against some scandal. But instruction,—oh, no! edification,—oh, no! That means preparation; and if we prepare, we talk over the people's heads, and we are 'sounding brasses and tinkling cymbals.'"

"But surely, sir, you wouldn't advise young men to study the eloquence of Massillon, or Bourdaloue, or Lacordaire? That would be talking over their heads with a vengeance."

"Do you think so?" I said. "Now, listen, young man. Which is, you or I, the elder? I am. All right. Now, my experience is that it is not the language, however eloquent, the people fail to follow, but the ideas, and they fail to follow the ideas because they are ill-instructed in their religion. Of course, I'm involved in the censure myself as well as others. But I proved this satisfactorily to myself long ago. We were in the habit of 'reading a book' at the Lenten exercises in the last town wherein I officiated as curate. Now, the people hate that above all things else. They'd rather hear one word from a stuttering idiot than the highest ascetical teaching out of a book. Nevertheless, we tried it; and we tried the simplest and easiest books we could find. No use. They couldn't follow one paragraph with intelligence. One evening I read for them—it was in Passion week—the last discourse of our Lord to His disciples —words that I could never read without breaking down. I assure you, they failed to grasp the meaning, not to speak of the pathos and divine beauty, of those awful words. They told me so."

"Do you mean then to conclude that we, young priests, should go in for high, flowery diction, long phrases, etc.? I could hardly imagine any man, least of all you, sir, holding such a theory!"

"You're running away with the question, my boy. The eloquence that I recommend is the eloquence of fine taste, which positively excludes all the ornaments which you speak of."

"By Jove, we don't know where to turn," said my curate. "I never ventured, during my late English experience of seven years, to stand in the pulpit and address the congregation, without writing every word and committing it to memory. I daren't do otherwise; for if I made a mistake, fifty chances to one, some Methodist or Socinian would call at the presbytery next morning and challenge me to deadly combat."

"And why should you give up that excellent habit here," I said, "and go on the *dabitur vobis?*"

"Because you may conjecture easily that I shall be talking over their heads."

"Better talk over their heads, young man, than under their feet. And under their feet, believe me, metaphorically, they trample the priest who does not uphold the dignity of his sacred office of preacher. 'Come down to the level of the people!' May God forgive the fools who utter this banality! Instead of saying to the people: 'Come up to the level of your priests, and be educated and refined,' they say: 'Go down to the people's level.' As if any priest ever went down in language or habit to the people's level who didn't go considerably below it."

"'Pon my word, Father Dan," said Father Letheby, "if I did not know you so well, I would think you were talking nonsense."

"Hear a little more nonsense!" I said. "I say now that our people like fine, sonorous language from the altar; and they comprehend it! Try them next Sunday with a passage from Lacordaire, and you'll see what I mean. Try that noble passage, 'Il y'a un homme, dont l'amour garde la tombe,' 'There is a man whose tomb is guarded by love,'—and see if they'll understand you. Why, my dear fellow, fifty years ago, when the people were a classical people, taught only their Homers and Virgils by the side of the ditch, they could roll out passage after passage from their favorite preachers, and enjoy them and appreciate them. It was only a few days since, I was speaking on the subject to a dear old friend, who, after the lapse of fifty years, quoted a passage on Hell that he had heard almost as a child: 'If we allowed our imagination, my dear brethren, to dwell persistently on this terrific truth, Reason itself would totter on its throne.' But the people of to-day cannot quote, because they cannot get the opportunity. The race of preachers is dead."

I shut him up, and gave myself time to breathe.

"Would you say then, sir," he said meekly, "that I should continue my habit of writing out verbatim my sermons, and then commit them to memory?"

"Certainly not," I replied. "Unless you find it necessary to maintain the high level on which all our utterances should be placed. And if now, after the practice of seven years, you

cannot command your language, you never will. But here is my advice to you, and, as you are a friend, I shall charge nothing for it, but I make it copyright throughout the universe:

I. Study.
II. Preach not Yourself, but God.
III. Live up to Your Preaching.

That's all."

He appeared thoughtful and dissatisfied. I had to explain.

"A well-filled mind never wants words. Read, and read, and read; but read, above all, the Holy Scriptures. Never put down your Breviary, but to take up your Bible. Saturate yourself with its words and its spirit. All the best things that are to be found in modern literature are simple paraphrases of Holy Writ. And interweave all your sentences with the Sacred Text. All the temporal prosperity of England comes from the use of the Bible. All its spiritual raggedness and nakedness from its misuse. They made it a fetish. And their commentators are proving, or rather trying to prove, that it is only a little wax and pasteboard—only the literature of an obscure and subjugated race. But, even as literature, it has had a tremendous influence in forming the masculinity of the British character. They are now giving up the Bible and the Sabbath. And the *debâcle* is at hand. But I often thought we would have a more robust piety, a tenderer devotion, a deeper reverence, if we used the Sacred Scriptures more freely. And our people love the Sacred Writings. A text will hang around them, like a perfume, when all the rest of our preaching is forgotten. Why, look at myself. Forty years ago I attended a certain Retreat. I forget the very name of the Jesuit who conducted it; but I remember his texts and they were well chosen:

'I have seen a terrible thing upon the earth: a slave upon horseback, and kings walking in the mire.'

'You have taken my gold and silver, and made idols unto yourselves.'

'If I am a father, where is my honor?'

'If I am a master, where is my fear?'

I have made hundreds of meditations on these words, and preached them many a time. Then, again, our people are

naturally poetic; the poetry has been crushed out of their natures by modern education. Yet they relish a fine line or expression. And again, their own language is full of aphorisms, bitter and stinging enough, we know, but sometimes exquisite as befits a nation whose forefathers lived in tents of skins. Now give them a few of the thousand proverbs of Solomon, and they will chew them as a cow chews the cud. But I should go on with this subject forever."

"But what about the use of sarcasm, sir? Your allusions to the Gaelic sarcasms reminded me of it. I often heard people say that our congregations dread nothing so much as sarcasm."

"I'm glad you reminded me of it. I can speak on the matter like a professor, for I was past-master in the science. I had a bitter tongue. How deeply I regret it, God only knows. I have often made an awful fool of myself at conferences, at public meetings, etc.; I have often done silly and puerile things, what the French call *bêtises;* I think of them without shame. But the sharp, acrid things I have said, and the few harsh things I have done, fill me with confusion. There's the benefit of a diary. It is an examination of conscience. I remember once at a station, a rather mean fellow flung a florin on a heap of silver before me. He should have paid a half-crown. I called his attention to it. He denied it. It was the second or third time he had tried that little game. I thought the time had come for a gentle remonstrance. I said nothing till the people were about to disperse. Then I said I had a story to tell them. It was about three mean men. One was an employer of labor in America, who was so hard on his men that when his factory blew up he docked them, or rather their widows, of the time they spent foolishly up in the sky. There was a titter. The second was a fellow here at home, who stole the pennies out of the eyes of a corpse. There was a roar. 'The third, the meanest of the three, I leave yourselves to discover. He isn't far away.' The bolt went home, and he and his family suffered. He never went to a fair or market that it was not thrown in his face; and even his little children in the schools had to bear his shame. I never think of it without a blush. Who wrote these lines?

He who only rules by terror
Doeth grievous wrong;
Deep as Hell I count his error,
Listen to my song.

"I'm not sure," said Father Letheby. "I think it was Tennyson."

"Thank God, the people love us. But for that, I should despair of our Irish faith in the near future."

"You said, 'Preach not yourself, but God?'"

"Aren't you tired?"

"No!" he said; "I think you are speaking wisely." Which was a direct implication that this was not in my usual style. But never mind!

"Let me carry out my own suggestion," I said. "Take down that Bible. Now, turn to the prophecy of Ezechiel—that lurid, thunder-and-lightning, seismic, magnetic sermon. Now find the thirty-third chapter. Now find the thirtieth verse, and read."

He read:

And thou, son of man: the children of thy people, that talk of thee by the walls and in the doors of the houses, and speak, one to another, each man to his neighbor, saying: Come and let us hear what is the word that cometh forth from the Lord. And they come to thee, as if a people were coming in, and my people sit before thee; and hear thy words, and do them not; for they turn them into a song of their mouth, and their heart goeth after their covetousness. And thou art to them as a musical song that is sung with a sweet and agreeable voice; and they hear thy words and do them not.

"Very good. Now, there is the highest ambition of many a preacher: 'to be spoken of by the walls, and in the doors of the houses.' And, when judgment came, the people did not know there was a prophet amongst them."

"It isn't easy to get rid of ourselves in the pulpit," said Father Letheby.

"No, my dear boy, it is not. Nowhere does the ἐγώ cling more closely to us. We are never so sensitive as when we are on ceremonies, never so vain as in the pulpit. Hence the barrenness of our ministry. The mighty waters are poured upon the land, to wither, not to fertilize."

"You said, thirdly, 'Live up to your preaching.' That's not easy either."

"No; the most difficult of the three. Yet here, too, your words are barren, if they come not supported by the example of your life. A simple homily from a holy man, even though it were halting, lame, and ungrammatical, will carry more weight than the most learned and eloquent discourse preached by a worldly priest. I know nothing more significant in all human history than what is recorded in the Life of Père Lacordaire. In the very zenith of his fame, his pulpit in Toulouse was deserted, whilst the white trains of France were bringing tens of thousands of professional men, barristers, statesmen, officers, professors, to a wretched village church only a few miles away. What was the loadstone? A poor country parish priest, informed, illiterate, uncouth,—but a saint. And I know nothing more beautiful or touching in all human history than the spectacle of the great and inspired Dominican, coming to that village chapel, and kneeling for the blessing of M. Vianney, and listening, like a child, to the evening catechetical lecture, delivered in a weak voice, and probably with many a halt for a word, by the saint of Ars."

Here I could proceed no further. These episodes in the lives of our holy ones fill me up to the throat, for my heart swells for their beauty. And I am a soft old fool. I can never read that office of St. Agatha or St. Agnes without blubbering; and St. Perpetua, with her little babe, kills me outright.

We had a great debate, however, the following evening about the subject-matter of the sermon. He wanted to preach on the *Magnificat.* I put down my foot there, and said, No!

"That poor Duff will be there; and you'll be like the victor rooster crowing over a fallen antagonist."

"But Duff and I are the best friends in the world."

"No matter. I suppose he has nerves and blood, like the rest of us. Try something else!"

"Well, what about the *Ave Maria*, or *Tu gloria Jerusalem, tu lætitia Israel*, etc.?"

"The very thing."

"Or, the place of the Blessed Virgin in Scripture?"

"You've hit the nail on the head. That's it!"

"Well, now," said he, taking out a note-book, "how long shall it be?"

"Exactly forty-five minutes."

"And I must write every word?"

"Every word!"

"How many pages will that make?"

"Twenty pages—ordinary copy-book. The first fifteen will be expository; the last five will be the peroration, into which you must throw all the pathos, love, fire, and enthusiasm, of which you are capable."

"All right. Many thanks, Father Dan. But I shall be very nervous."

"Never mind. That will wear off."

I said to myself, you have heavier troubles in store; but why should I anticipate? The worst troubles are those that never arise. And where's the use of preaching to a man with the toothache about the perils of typhoid fever?

I went down to see my little saint.

She was "happy, happy, oh! so happy! But, Daddy Dan, I fear 'twon't last long!"

"You are not going to heaven so soon, and leaving us all desolate, are you?"

"No, Daddy Dan. But Mr. Ormsby, who thinks that I have made him a Catholic, says he will bring down a great, great doctor from Dublin to cure me. And I don't want to be cured at all."

"If it were God's Holy Will, dear, we should be all glad. But I fear that God alone can cure the hurt He has made."

"Oh, thank you! thank you! Daddy Dan. You have always the kind word. And sure you know more than all the doctors. And sure, if God wished me to be cured, you'd have done it long ago."

"I'm not so sure of that, my child," I said; "but who is the great doctor?"

"He's a doctor that was in the navy—like my poor father—and he has seen a lot of queer diseases in India, and got a lot of cures."

"Well, we're bound to try every natural specific, my child. But if all fails, we must leave you in the hands of the great Physician."

"That's what I should like best, Daddy Dan!"

"You must pray now for Father Letheby. He is going to preach a great sermon."

"On what?"

"On our Blessed Lady."

"I should like to be there. The children tell me he preaches lovely. They think he sees the Blessed Virgin when he is talking of her. I shouldn't be surprised."

"I think he'll have crosses, too, like you, my dear. No, no, I don't mean illness; but crosses of his own."

"I should be sorry," she said, her eyes filling with tears.

"Of course, you want heaven all to yourself. Aren't you a selfish saint?"

"I'm not a saint at all, Daddy Dan; but Father Letheby is, and why should he be punished?"

"Why, indeed? Except to verify that line of Dante's of the soul in Paradise—"

E dal martirio venni a questa pace.

XXV.—May Devotions.

I often wonder if the May devotions in other countries are as sweet and memory-haunting and redolent of peace as here in holy Ireland. Indeed, I suppose they are; for there are good, holy Catholics everywhere. But somehow the fragrance and beauty of these May evenings hang around us in Ireland as incense hangs around a dimly-lighted church, and often cling around a soul where faith and holiness have been banished. I cannot boast too much of the picturesqueness and harmony of our evening prayers at Kilronan, at least until Father Letheby came. We had, indeed, the Rosary and a little weak homily. Nevertheless, the people loved to come and gather around the beautiful statue of our Mother. But when Father Letheby came, he threw music and sunshine around everything; but I believe he exhausted all his art in making the May devotions attractive and edifying. He said, indeed, that they were imper-

fect and would always remain imperfect, until we could close them with Benediction of the Most Blessed Sacrament; and he urged me again and again to apply for permission, but, to tell the truth, I was afraid. And my dear old maxim, which had done me good service during life—my little pill of all philosophy—*lente! lente!* came again to my aid. But I'll tell you what we had. The Lady altar had all its pretentious ugliness hid under a mass of flowers—great flaunting paeonies burning in the background, beautiful white Nile lilies in the front, bunches of yellow primroses between the candles, great tulips stained in flame colors, like the fires of Purgatory around the holy souls in our hamlet pictures. And hidden here and there, symbolical of the Lily of Israel, and filling the whole church with their delicate perfumes, were nestled lilies of the valley, sweetest and humblest of all those "most beautiful things that God has made and forgot to put a soul in." Then such hymns and litanies! I do not know, I am sure, what people feel in grand city churches, when the organ stops are loosed and the tide of music wells forth, and great voices are lifted up; but I think, if the Lord would allow me, I would be satisfied to have my heaven one long May devotion, with the children singing around me and the incense of flowers in the air, and our dear Mother looking down on us; only I should like that there were life in those wondrous eyes of Mother and Child, and I should like that that Divine Child, who holds us all in the palms of His little hands, would get a little tired sometimes of contemplating His Mother's beauty and turn in pity towards us.

Our order of service was: Rosary, Hymn, Lecture, Hymn, Litany of Loretto. Did you ever hear:

> O, my Mother, still remember
> What the sainted Bernard hath said,—
> None hath ever, ever found thee wanting
> Who hath called upon thine aid.

or:

> Rose of the Cross! thou mystic Dove!

or Father Faber's splendid hymn:

> Hark, hark, O my soul! angelic songs are swelling.

Well, if you didn't, God help you!

I used to read a book sometimes—sometimes Father Gratry's *Month of May*, sometimes that good little book, by the abbé Berlioux. But when the people began to yawn I flung the book aside, and said a few simple words to the congregation. And I spoke out of a full heart, a very full heart, and the waters flowed over, and flooded all the valleys.

The 31st of May fell on Sunday; and it was on this Sunday evening Father Letheby was to preach in the cathedral. I told the people all about it; and we offered the evening devotions for his success. Somehow, I thought there was a note of emphasis in the "Holy Marys" that evening; and a little additional pathos in the children's voices. Miss Campion presided at the harmonium that evening in place of Father Letheby. I think, indeed, that the people considered that prayers for their young curate were a little superfluous; because, as we came out, I was able to hear a few comments and predictions:

"Faith, you may make your mind aisy about him. They never heard anything like it before, I promise you."

"I heard they used to say over there in England that Father Burke himself couldn't hould a candle to him."

"If he'd spake a little aisier," said a village critic, who had a great opinion of himself, since he was called upon to propose a resolution at a Land-League meeting, "and rise his wice, he'd bate thim all."

"Did you ever hear Father Mac?" said an old laborer, dressed in the ancient Irish fashion, but old Father Time had been snipping at his garments as he couldn't touch himself. "That was the pracher! He hadn't his aiqual in Ireland. I rimimber wance a Good Friday sermon he prached in Loughboro'. Begor, you couldn't stick a pin between the people, they were so packed together. He kem out on the althar, and you could hear a pin dhrop. He had a crucifix in his hand, and he looked sorrowful like. 'In the Name av the Father,' sez he; thin he shtopped and looked round; 'and av the Holy Ghost,' sez he, and he shtopped agin; 'but where's the Son?' sez he, rising his wice; and begor, 'twas

like the day of gineral jedgment. Thin he tore off a black veil that was on the crucifix, and he threw it on the althar, and he held up the crucifix in the air, and he let a screech out of him that you could hear at Moydore; and—"

"Was that all the sarmon?" said a woman, who was an interested listener.

"Was that all?" cried the narrator, indignantly. "It wasn't all. He prached that night two mortial hours, and,"—he looked around to command attention and admiration,—"*he never tetched a sup of wather the whole time, though it was under his hands.*"

"Glory be to God," said the listeners; "sure 'twas wandherful. And is he dead, Jer?"

"Dead?" cried Jer, rather contemptuously, for he was on the lofty heights of success; "did ye never hear it?"

"Wisha, how could we, and 'tis so far back?"

"Some other time," said Jer, with a little pitying contempt.

"Ye may as well tell it now," said an old woman; "I hard the people shpake av him long ago; but sure we forget everything, even God sometimes."

"Well," said Jer, sitting on a long, level tombstone, "maybe ye don't know how the divil watches priests when they are on a sick-call. He does, thin. Fram the time they laves the house till they returns he is on their thrack, thrying to circumwent them, ontil he gets the poor sowl into his own dirty claws. Sometimes he makes the mare stumble and fall; sometimes he pulls down a big branch of a three, and hits the priest across the face; sometimes he hangs out a lanthern to lade him into a bog. All he wants is to keep him away, and WHAT he has wid him, and thin he gobbles up that poor sowl, as a fox would sling a chicken over his showlder, and takes him off to his din. Well, this night Father Mac was called out late. It was as dark as the caves down there by the say av a winter's night. As he wint along the road, he began praying softly to himself, for he knew the divil was watching him. All of a suddint he was taken out av his saddle and pitched head foremost in a brake of briars. When he recovered himself he looked around him and saw at a distance—"

"I thought it was dark, Jer," said a young mason, who knew that Jer was drawing the long bow.

"Av coorse it was, but couldn't ye see a light shining even on a dark night, my fine young man?" said Jer, in a temper.

"Oh, was it a light?" said the mason.

"Ye ought to think twice before intherrupting yer elders," said Jer. "Well, as I was saying, when he come to himself, he looked around, and he asked, in a loud wice, 'Is there anny wan there who could sarve Mass for a priest?' There was no answer. Thin he said a second time, 'For the love av God, is there anny wan there who could sarve Mass for a priest?'—"

"Begor, I always thought that was the shtory about the priest that forgot to say the Masses for the Dead, and kem out av his grave on Christmas night," said an old woman.

"Thrue for ye, so it is," said another. "Many and many's the time we heard it."

"Begor, Jer," said a young man, "ye're getting mixed."

"There's a hole in the ballad and the song fell out," said another.

"Jer could tell that story betther, if he had a couple of glasses in, I'm thinking," said the young mason, as they strolled away and left Jer sitting on the monument.

"Yes; or if he had the clay in his mouth, and the pint on the dresser," said his companion.

So was this great actor hissed off the stage. It was a bad breakdown, and there was no mercy. It turned the women's conversation back to their curate.

"May the Lord stringthen and help him in his endeavor, our darlin' man," said one.

"Amin, thin, and may the Blessed Vargin put the words into his mouth that he has to shpake," cried another. The children listened gravely. All that they could conjecture was that Father Letheby was engaged on a great and dangerous enterprise.

I never had a moment's doubt but that their prayers were heard and their predictions verified, although when Father

Letheby called the next day he looked depressed and gloomy enough.

"Well," I said, "a great success, of course?"

"I'm afraid not," he said moodily.

"You broke down badly just in the middle?"

"Well, no, indeed; there was certainly no breakdown, but the whole thing was evidently a failure."

"Let me see," I cried. "There are certain infallible indications of the success or failure of a sermon. Were there any priests present?"

"About twenty, I think," he replied. "That was the worst of it. You don't mind the people at all."

"And weren't they very enthusiastic," I asked, "when you returned to the sacristy?"

"No, indeed. Rather the contrary, which makes me think that I said something either perilous or ill-advised."

"Humph! Didn't any fellow come up to you and knock the breath out of your body by slapping you on the back?"

"No!" he replied, sadly.

"Didn't any fellow say: *Prospere procede, et regna?*"

"No!" he said. "It was just the other way."

"Didn't any fellow shake you by the hand even, and say: *Prosit! prosit!! prosit!!!*"

"I'm afraid not," he said gloomily.

"That's bad. Nor even, *macte virtute esto, Titus Manlius?*"

"No," he said. "There was no indication of sympathy whatsoever."

"Didn't any fellow drop into the vernacular, and say: 'Put the hand there. Sure I never doubted you,' and wring your hand as if he wanted to dislocate it?"

"No, no, no! There was simply dead silence."

"And perhaps they looked at you over their shoulders, and whispered together, as they put their surplices into their bags, and stared at you as if you were a sea-monster?"

"Something that way, indeed," said my poor curate.

"Did the bishop make any remark?"

"Yes. The bishop came over and said he was very grateful, indeed, for that beautiful sermon. But that, of course, was purely conventional."

"And the people? How did they take it?"

"They were very quiet and attentive, indeed: apparently an intelligent congregation."

"You don't think you were talking over their heads?"

"No, indeed. Even the poor women who were gathered under the pulpit stared at me unmercifully; and I think a few persons in front were much affected."

I waited for a few minutes to draw my deductions. But they were logical enough.

"My dear boy," I said at length, "from a long and profound experience of that wilful thing called human nature, allow me to tell you that every indication you have mentioned points to the fact that you have preached not only an edifying and useful, but a remarkable sermon—"

"Oh, that's only your usual goodness, Father Dan," he broke in. "I'm quite certain it was a failure. Look at the attitude of the priests!"

"That is just my strongest foundation," I replied. "If their enthusiasm had taken the other shapes I suggested, I should have despaired."

"Well, 'tis over, for better, for worse," said he; "I did my best for our Lady, and she won't blame me if I failed."

"That is sound Christian philosophy," I replied; "leave it there. But don't be too flushed if my predictions come true."

"I suppose we may have a procession of the children on Corpus Christi?" he said, abruptly.

"Hallo! another innovation! Where are you going to stop, I wonder?"

"Why not have it?" he said. "It will be a sermon to the people!"

"Around the church, you mean," I conjectured, "and back again to the High Altar?"

"No! but through the village, and out there along the path that cuts the turf over the cliffs, and then back to the mill, where we can have Benediction (I'll extemporize an altar), and down the main road, and to the church."

"Go on! go on!" I said, in a resigned manner; "perhaps you'll invite our pious friend, Campion, down to Benediction—"

"He'll be carrying the canopy."

I looked at this young prestidigitateur in a bewildered manner. He was not noticing me.

"You know," he said, "I'll put Campion and Ormsby and the doctor, and the old Tertiary, Clohessy, under the canopy. It's time that these men should be made to understand that they are Catholics in reality as well as in name."

I was dumbfounded at his audacity.

"I have got faculties from the bishop," he continued, "to receive Ormsby, and to use the short form. He'll be a noble Catholic. He is intelligent, and deeply in earnest."

"And who is this great man he is bringing from Dublin?" I asked.

"Oh! the doctor? An old chum. They have seen some rough and smooth weather together. This fellow is gone mad about his profession, and he studies eighteen hours out of the twenty-four—"

"He ought to be a Master of Conference," I interrupted. "But won't our own man be jealous?"

"Not at all. He says he has done his best for Alice; and if anyone else can help her on, he'll be delighted. But he is not sanguine, nor am I."

"Nor I. It appears a deep-rooted affair. But what a visitation—God's angel, cloaked from head to foot in blackness, and with a flaming sword."

We were both silent, thinking of many things.

"Then the procession will be all right, sir?" he said at last, waking up.

"I hope so," I said, resignedly. "Everything else that you have touched you have adorned. This will follow suit."

"Thank you, sir," he said. "It will be a glorious day for the children."

"By the way," I said, as he was going, "was Duff at the sermon?"

"He was, poor fellow; and I am afraid he got a wigging from the bishop. At least they were walking up and down there near the sacristy for at least half an hour before dinner. You know Duff is an awfully clever fellow. He has written some articles in the leading English magazines, in which, curiously

enough, he quite agrees with Professor Sayce, the eminent Assyriologist, who has tried to disprove the theories about the Pentateuch, originated by Graf and Wellhausen—"

"My dear fellow, this is not a conference. Spare my old nerves all that nonsense. The Bible is God's own Word—that is enough for me. But what about Duff?"

"Well, at table, the bishop was specially and expressly kind to him, and drew him out about all these matters, and made him shine; and you know how well Duff can talk—"

"I wouldn't doubt the bishop," I said; "he always does the kind and the right thing."

"By the way, I forgot a moment ago to say that Duff met me this morning at the station, and said, I am sure with perfect sincerity: 'Letheby, I must congratulate you. You taught me a sharp lesson the other day; you taught me a gentler lesson last evening. Pray for me that I may keep farther away from human will-o'-the-wisps, and nearer the Eternal Light than I have been.' I shook his hand warmly. *Sedes sapientiae, ora pro nobis.*"

"Amen!" I said, humbly.

"I've asked him over to dine on the day our fishing-boat will be launched," said Father Letheby, after a pause. "Some of the brethren are coming; and you'll come, sir? Duff is very anxious to meet you."

"Of course," I replied. "I never refuse so delightful an invitation. But why should Duff be anxious to meet me?"

"I really don't know, except that you are, as you know yourself, sir, a celebrity. He thinks a great deal of you."

"Probably a great deal more than I am disposed to think of myself. Did he say so?"

"Oh, dear, yes! He said: 'I must make the acquaintance of that pastor of yours, Letheby, he's an *immortal genius!*'"

"An immortal genius! Well, you must know, my innocent young man, that that expression is susceptible of a double interpretation—it may mean an immortal fame, like William Shakspere's, or an immortal fame like Jack Falstaff's; it may mean a Cervantes, or a Don Quixote, a fool who has eclipsed the name of his Creator. But, as I am charitably

inclined, I shall give your learned friend the benefit of the doubt, and meet him as one of my many admirers, rather than as one of my few critics. Perhaps he may change his opinion of me, for better, for worse, on a closer acquaintance."

"I'm quite sure, sir, that there will be a mutual appreciation. That's arranged, then—the procession on Corpus Christi, and dinner the day of our launch."

ST. JOSEPH'S PREPARATORY SEMINARY FOR THE ECCLESIASTICAL PROVINCE OF NEW ORLEANS.

ALTHOUGH St. Joseph's Preparatory Seminary for the Province of New Orleans has, since last year, ceased to exist, its origin and development deserve a record in the annals of American Church history. Connected with St. Joseph's Monastery at Gessen, the youngest offspring of St. Meinrad's Benedictine Abbey in Indiana, its growth is so closely identified with that institution as to make it impossible to speak of the one without entering into certain details regarding the other.

The site on which both the monastery and seminary stand was purchased by the Right Rev. Fintan Mundwiler, O.S.B., Abbot of St. Meinrad's Abbey, Indiana, during his visitation tour to the several houses of our congregation in the South. To the newly acquired property, covering some two thousand acres, near Gessen, La., on January 14, 1890, came the first contingent from St. Meinrad's. We were four strong, three lay-brothers and myself. The only dwelling accommodation was a cluster of old wooden shanties and outhouses, one of which we prepared for our temporary abode. For a table we used a pair of trestles topped with an old stable door. A bench and two or three stools were quickly improvised. The contents of a hay loft, strewn on the floor, and some blankets which we had brought with us, constituted our first bed.

On the following morning I went to New Orleans to buy provisions and some necessary articles of furniture for the

house and kitchen. These, together with a horse and farming implements, I consigned to a schooner which, on its way up the Natalbany River, had to pass our landing. I returned by railroad, taking with me an altar-stone for the celebration of holy Mass. On January 19th, the feast of the Holy Name of Jesus, Mass was celebrated for the first time on our property.

With the arrival of the schooner bearing our New Orleans purchases our little house began to take shape, and our thoughts were turned to the erection of a suitable building for the reception of the seminarians who were to come. The outlook was indeed gloomy. Finances already crippled, and no hope of replenishment. The drawing of plans for the projected frame structure was easy enough. But how were we to secure the materials and arrange for transportation? And who would give us credit in our need? God in His Providence saw our helplessness and deigned to give us an impressive object-lesson regarding the words that He has spoken: "Which of you, by taking thought, can add to his stature one cubit? If then you be not able to do so much as the least thing, why are you solicitous for the rest?" The ways and means to carry out our designs came to us from an unexpected source—the majestic Mississippi. The arbitrary and imperious river, shaking loose the shackles with which man had tried to train its course, swept them, large stretches of levees, far over the country. Happily our little home stood high above the water-line, and though the troubled waters of the calamitous flood swept over our premises and cut us off for well-nigh three months from communication with the outside world, it came to us as a great help. Besides bringing to our little band a retreat, corporal as well as spiritual, which was not on our programme, it lent its waters to be harnessed for the floating of lumber and cypress logs to the saw-mill on our grounds. And "when the waters returned from off the earth, going and coming, and they began to be abated," this saw-mill was put in working order by Brother Aloysius, an experienced engineer, who with his brother sawed large quantities of cypress lumber, enough and to spare, for the projected seminary.

In the spring of the next year, 1891, the Right Rev. Abbot sent us two stalwart Brothers, the one a carpenter, the other a mason. At about the same time a generous benefactress in New Orleans gave us five hundred dollars to found two Masses; and shortly after another followed with three hundred dollars. With this money in hand for the purchase of materials the construction of the simple frame building was soon under way. Despite our efforts, however, the work advanced but slowly, as our number was small and many a day's toil had to be given to the reclaiming of the farm, overrun with a tangled mass of weeds and other noxious growth.

However, on September 3, 1891, the seminary building was completed, a structure measuring 70 x 30 feet, and comprising a large study-hall, one large and three small class-rooms, and an office for the prefect on the ground floor; with two spacious dormitories and apartments for the prefect on the second story; and above, a room for the sick. Accommodation was thus provided for forty students. On the same day the young establishment was blessed and solemnly dedicated by His Grace, the Most Rev. Francis Janssens, who was accompanied by an excursion party of distinguished ladies and gentlemen from the city of New Orleans. A most inviting barbecue had been prepared for the visitors in the beautiful pine groves that surround the seminary grounds, and the event was one of great consolation and joy to both the guests and the Fathers. The festivity yielded too a substantial material benefit, the cash proceeds that accrued from it amounting to three hundred and thirteen dollars, a most welcome aid to our exhausted finances.

During the first session of the following scholastic year the number of students had grown from seven, the number with which the school had opened, to more than thirty,—a convincing proof at once of the need of the establishment, and an answer to the oft-repeated accusation that there are no true vocations to the holy priesthood among the Southern boys. The truth is that the Southern boy is as well favored with qualities of heart and mind as is his Northern cousin. With equal chances given him this charge will be removed.

But the roseate hopes that were inspired by this initial success were to suffer a reverse. A serious trial was sent the young and struggling institution in 1892, and for a time it seemed as though the work were doomed to a premature end. In that year an epidemic of malarial fever visited the Southern States, and scarce any of the students escaped it. Parents and bishops took alarm and, attributing the sickness to local conditions, recalled their sons or students. Only a small body of pupils remained to the end of the term, and fewer returned at the opening of the next scholastic year. The prospect grew worse and worse; and it became evident that the seminary could not survive unless an extremely favorable state of health during the coming session should restore the shaken confidence. Recourse was had to prayer as the only way out of the difficulty; and as a result of a novena to St. Rock, the great helper in time of sickness, from the opening of the term (September 2, 1892) till the end of 1895 not only did there appear no new case of fever, but during that whole time the seminary remained free from sickness of every description, and not a single visit of the physician was necessary. This remarkable salubrity of the institution continues to the present day. Confidence was restored and the former number of pupils was regained and even exceeded before the end of the scholastic year 1892–93.

The aims which the seminary had in view are thus expressed in the prospectus which was issued just before its opening: "This institution aims to impart a solid classical and scientific education, an education that will prepare its students to prosecute successfully the higher branches taught in a theological seminary. It is, however, the desire of His Grace the Archbishop that this seminary which, at its beginning, may be small and unpretending, shall be gradually improved and developed from year to year, according to the plan laid down by the last Council of Baltimore." This was followed in every particular. At the opening there were only first and second Latin classes; the faculty numbering eight members, five Benedictine Fathers, one secular priest, a lay professor of music, and the attending physician. The number of students

was eighteen. During the next year the third Latin class was added, and private instruction was given to several young men in philosophy. The fourth Latin class was added in the third year, and four young men received private instruction in theology. The following year the first course of philosophy was taken up in addition to the regular schedule of classical studies. The teaching staff consisted of ten professors, and the number of students preparing for the higher branches of the philosophical and theological course was twenty-seven.

But here ends the history of St. Joseph's Preparatory Seminary. On July 5, 1898, His Grace the Most Rev. Archbishop of New Orleans wrote to the Superior of the seminary that the financial condition of the diocese did not warrant a continuation of the appropriation hitherto allowed for the support of young students who were pursuing the classical and philosophical courses preparatory to their entrance into the theological seminary. These students would hereafter be obliged to defray their own expenses.

This naturally led to the closing of the seminary as a diocesan institute. The Benedictine Fathers continue their own scholasticate, where young candidates prepare for the sacred ministry as members of the order. In course of time they may be enabled to open a secular college, whence students able to pay for their preparatory college training may enter the theological seminary. Quod Deus O. M. bene vertat!

LUKE GRUWE, O.S.B.

St. Joseph's Monastery, Gessen, La.

Analecta.

EX ACTIS LEONIS XIII ET E SECRETARIA BREVIUM.

SS. Pontifex laudat Commentaria quibus nomen *La Civiltà Cattolica.*

I.

DILECTIS FILIIS
SCRIPTORIBUS EPHEMERIDIS
CUI TITULUS
"LA CIVILTÀ CATTOLICA."

LEO PP. XIII.

Dilecti Filii, salutem et Apostolicam benedictionem. Commentariorum editio, quibus vulgo nomen *La Civiltà Cattolica*, quinquagesimum propediem annum attinget feliciter. Quo diuturno plane temporis cursu, et Decessor noster plus simplici vice, et Nos ipsi, datis in hoc peculiaribus litteris, Collegio eruditorum virorum, qui Commentariis eisdem componendis atque edendis elaborabant, perhonorifica praebuimus testimonia, inque eo firmando perpetuandoque caritatem ac

benevolentiam ostendimus. Iam libet vobis, Dilecti Filii, impensam utiliter egregieque operam gratulari, et, occasione ultro arrepta, promeritam impertiri laudem, quod Sedis Apostolicae consilio et expectationi optime respondistis. Praeterquam enim quod Collegium vestrum scriptoribus ingenio doctrinaque illustribus perpetuo floruit, quorum plerorumque nomen vigebit ad posteros; hoc sane praecipue praestitit, quod religiosae rei vindicandae, Sedis Apostolicae iuribus adserendis et humanitati proferendae, quae cum fide et ex fide est, vires omnes constanter impenderit. Neque eam praeterire laudem volumus, quam, iussa Nostra perficientes, amplissime promeruistis, quum videlicet Thomae Aquinatis doctrinas toto nisu provehere atque illustrare studuistis. Ex gratulatione igitur Nostra animos sumite; nullisque fracti laboribus pergite Nobis et Ecclesiae vestram probare alacritatem. Ut autem perfecti adhuc operis laetitia benevolentiae Nostrae testimonio augeatur, Apostolicam benedictionem, munerum divinorum auspicem, vobis universis et singulis amantissime in Domino impertimus.

Datum Romae apud S. Petrum die XVIII Martii MDCCCXCIX, Pontificatus Nostri anno vicesimo secundo.

LEO PP. XIII.

II.

Concessio indulgentiae recitantibus orationem in honorem S. Mathildis.

LEO PP. XIII.

Ad perpetuam rei memoriam. Dilecta in Xto filia Abbatissa Monialium Anglarum Ordinis S. Benedicti Almae huius Urbis Nostrae ad augendam fidelium pietatem erga S. Mathildem inclytam Benedictini Ordinis Monialem enixas Nobis preces adhibuit ut fidelibus orationem quamdam in ipsius Sanctae honorem recitantibus partialem elargiri indulgentiam de Nostra benignitate velimus. Nos autem optatis hisce annuentes, de Omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum eius auctoritate confisi, fidelibus ex utroque

sexu ubique terrarum existentibus devote quovis anni die recitantibus in honorem ipsius Sanctae Mathildis quocumque idiomate, dummodo versio sit fidelis, orationem a Sacrorum Rituum Congregatione adprobatam, cuius iuxta exemplar quod in tabulario Secretariae Nostrae Brevium asservari iussimus italica lingua tenor est sequens "Ringrazio la vostra bontà, o mio Dio, perchè innalzaste a sì alto grado di grazia Santa Matilde e perchè la colmaste di doni e virtù così sublimi. Mi rallegro con voi e vi ringrazio, o tenero Gesù, di tutto il bene che in Lei operaste e che vi opererete eternamente. Vi ringrazio di quel sovrabbondante gaudio e di quella pace soavissima di cui voi in lei godeste. Vi ringrazio di quella cara influenza che in lei aveste abbassandovi verso l'anima sua e delle sante operazioni dello Spirito Santo che in essa compiste; ed infine vi ringrazio di quel pieno dominio che aveste su di Lei che vi han fatto trovare le vostre delizie nel suo cuore: vi domando devotamente di volermi rendere partecipe de' suoi meriti ed adornarmi con lo splendore delle sue virtù. Così sia"—quo anni die id praestiterint de numero poenalium dierum in forma Ecclesiae consueta centum expungimus, liceatque iis si malint concedimus hac partiali indulgentia labes poenasque functorum vita expiare. Praesentibus perpetuo valituris. Praecipimus autem ut praesentium litterarum, quod nisi fiat nullas easdem esse volumus, exemplar ad S. Congregationem Indulgentiis Sacrisque Reliquiis praepositam deferatur iuxta decretum ab eadem Congne sub die XIX Ianuarii MDCCCLVI datum et a fe. re. Benedicto PP. XIV Praed. Nro die XXVIIII dicti mensis probatum: utque praesentium litterarum transumptis seu exemplis etiam impressis manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae praemunitis eadem prorsus adhibeatur fides quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae. Datum Romae apud S. Petrum sub annulo Piscatoris die XV Septembris MDCCCXCVIII Pont. Nri anno XXI.

Pro Dno Card. MACCHI.

NICOLAUS MARINI, *Substit.*

E VICARIATU URBIS.

LITT. CIRCULARIS COLLEGIO RR. PAROCHORUM URBIS, CIRCA ADMISSIONEM VEXILLORUM IN ECCLESIIS.

Nelle odierne vertenze circa l'introduzione delle bandiere nelle Chiese, ricordiamo a' Signori Parroci la risposta data in proposito dalla S. Congregazione del Sant'Officio, nella feria quarta, 31 agosto 1887: "*Quoad vexilla in Ecclesiam introducenda, non sunt admittenda nisi vexilla Confraternitatum et ea quae benedicta fuerint.*"

Raccomandiamo l'esatta osservanza della regola indicata dalla S. Congregazione, anche per ottenere quella uniformità di condotta ch'è necessaria ad evitare deplorevoli conseguenze.

Dal Vicariato, 28 Marzo 1899.

L. M. Card. VICARIO.

P. Can. CHECCHI, *Segretario.*

E S. R. UNIV. INQUISITIONE.

I.

DE HAERETICO MORIBUNDO IN HOSPITIO MONIALIUM POSTULANTE MINISTRUM PROPRIUM.

Beatissime Pater:

Superiorissa Generalis Instituti Parvarum Sororum a Pauperibus dictarum, provoluta ad S. V. pedes humiliter postulat quomodo sese gerere debeant sorores quando reperitur inter senes in propriis domibus receptos, acatholicus quidam qui in extremo vitae limine positus, posthabitis conatibus ut moriatur in sinu verae religionis conversus, absolute petit adsistentiam ministri haeretici. Possunt-ne Sorores dictum ministrum advocare?

Feria IV, die 14 Decembris 1898.

In Congregatione Generali ab EE. ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis suprascriptis precibus, praehabitoque RR.

DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Detur Decretum in Colonien. fer. IV, 14 Martii 1848 una cum Declaratione ad Vicarium Apost. Aegypti fer. IV, 5 Februarii 1872.

Porro Decretum in Colonien. ita se habet:

"*Beatissime Pater:*—D. Evens, presbyter dioecesis Colo-"niensis in Borussia, V. S. humiliter exponit quod in civitate "Neutz, eiusdem dioecesis, existit hospitium, cuius ipse Rector "et Capellanus est, ac in quo infirmorum curam gerunt "Moniales, dictae Sorores Nigrae. Cum autem in hoc hos-"pitio subinde recipiantur acatholicae religionis sectatores, ac "iidem ministrum haereticum, a quo religionis auxilia et "solatia recipiant, identidem petant, quaeritur utrum praefatis "monialibus falsae religionis ministrum advocare licitum sit? "Quaeritur insuper utrum eadem danda sit solutio, ubi "haereticus infirmus in domo privata cuiusdam catholici "degit; utrum scilicet tunc catholicus ministrum haereticum "advocare licite possit.

"Resp.—Iuxta exposita, non licere; et ad mentem.—Mens est quod passive se habeant."

Sequitur Declaratio ad Vicarium Apost. Aegypti:

Feria IV, die 31 Ian. 1872 proposita fuit Emis Inq. gen. petitio Rmi Vicarii et Delegati Apl. Aegypti, ad hoc tradita ut instrueretur quomodo agendum esset in Hospitalibus mixtis in quibus catholicae Moniales servitium praestant, quoties aliquis schismaticus vel protestans infirmus inibi decumbens postulat adsistentiam proprii ministri.

S. Ordo, petitionem cum suis adiunctis matura consideratione ventilavit, et opportunum duxit emittendi sequens Decretum "R. P. D. Vic. Aplicus se conformet Decreto fer. IV, 15 Martii 1848 et opportune eidem explicetur sensus verborum eiusdem Decreti *passive se habeat.* Ipse enim in epistolis datis sese anxium declarabat in interpretandis dictis verbis, seu in applicandis illis ad praxim. Et ideo praelaudatis Emis Patribus mens est ut notificetur Praelato Oratori, Monialibus vel aliis personis catholicis addictis direc-

tioni vel servitio Hospitalis, non licere operam suam directe praestare infirmis acatholicis pro advocando proprio ministro, et bene erit, si data occasione, id declarent; sed addunt Emi Patres, quod adhiberi potest pro advocando Ministro, ministerium alicuius personae pertinentis ad respectivam sectam postulantium. Et ita salva manet doctrina relate ad vetitam communicationem *in divinis*."

Sequenti vero Feria VI, die 26 Decembris eiusdem mensis et anni, in solita Audientia a SSmo D. N. Leone Div. Prov. PP. XIII R. P. D. Adsessori impertita, SSmus D. N. resolutionem EE. et RR. Patrum adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquis. Not.*

II.

CIRCA IEIUNIUM PRAEMITTENDUM S. ORDINATIONI ET CONSECRATIONI ECCLESIARUM.

Beatissime Pater:

Episcopus N. N. ad pedes S. V. provolutus humillime petit benignissimam declarationem quomodo sit intelligendum *ieiunium* ante Ecclesiae consecrationem et ante Ordinationes.

In casu vero quod ieiunium hocce in Pontificali Romano praescriptum comprehendat tum abstinentiam a carnibus, tum etiam unicam in die saturationem, humillime petit Episcopus orator, qui pluries per annum Ecclesias consecrat et Ordinationes facit, pro se, pro Ecclesiae adscriptis et pro ordinandis mitigationem dicti praecepti, quatenus Sanctitas Vestra indulgere dignetur dispensationem a carnibus quoad prandium, tum ante Ecclesiae consecrationem, tum ante Ordinationes, ita ut maneat, excepta sic dicta *suppa*, abstinentia a carnibus in coena et ieiunium pro more regionum nostrarum servandum.

Causae sunt: 1° Dispensationes pro diebus quadragesimalibus a S. V. similiter concessae. — 2° Asperitas aeris et circumstantia victus nostrarum regionum. — 3° Infirmitas moralis multorum laicorum Ecclesiis nostris adscriptorum, etc.

Feria IV, die 14 Decembris 1898.

In Congregatione Generali coram EEmis et RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus

habita, propositis suprascriptis dubiis praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Quoad Ordinationes, sufficit servare ieiunia Quatuor Temporum; nam pro Ordinationibus extra Tempora non adest ieiunii obligatio.

Quoad Consecrationes Ecclesiarum servetur Decretum S. R. C. in Mechlinien. *diei 29 Iulii 1870 (n. 2519 edit. noviss.) ad I, quod ita se habet:* "Ieiunium in Pontificali Romano praescrip- "tum esse strictae obligationis pro Episcopo consecrante et "pro iis tantum qui petunt sibi Ecclesiam consecrari; idemque "ieiunium indicendum esse die praecedenti consecrationi ad "formam Pontificalis Romani."

Quoad vero petitam dispensationem pro ieiunio in Consecratione Ecclesiae, supplicandum SSmo iuxta preces.

Sequenti vero Feria VI, die 16 Decembris eiusdem anni, in solita audientia a SSmo D. N. Leone Div. Prov. PP. XIII R. P. D. Adsessori impertita SSmus D. N. resolutionem EE. ac RR. Patrum adprobavit, et petitam gratiam concessit, contrariis non obstantibus quibuscumque.

I. *Can.* Mancini, *S. R. et U. Inquis. Not.*

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

Reprobatur consilium publice a quadam Sorore M. a. S. Corde propositum circa erectionem scholae Normalis ad instructionem Religiosarum quae puellarum educationi incumbunt.

Illustrissime ac Reverendissime Domine.

In plenario Conventu Eminentissimorum Patrum huius Sacrae Congregationis Episcoporum et Regularium, habito in Ædibus Vaticanis die 17 Martii 1899, proposita fuit Causa *Avenionen. Scholae Normalis*, sub hisce quae sequuntur dubiorum formulis:

1° *Se convenga il disegno della creazione di una grande scuola normale per le Religiose insegnanti, quale è proposto nel libro di Suor Maria del Sacro Cuore.*

Et quatenus negative.

2° *Se convenga adottare qualche misura per migliorare l'insegnamento femminile negli Istituti Religiosi.*

Universa rei ratione mature perpensa, Emi Patres respondendum censuerunt.

Ad primum: negative et librum esse reprehensione dignum.

Ad secundum: non esse locum ordinationi generali: providebitur, quatenus opus fuerit in casibus particularibus: interim vero per Galliarum Episcopos notum fiat Religiosis Mulierum Congregationibus, quibus ex apostolica approbatione munus commissum est erudiendi in pietate et scientia adolescentulas, sese bene admodum meruisse de christiana et civili puellarum institutione; ac propterea Sacra haec Congregatio dum debitas eis rependit laudes, spem firmam fovet eas etiam in posterum muneri suo non defuturas, atque, dirigentibus, ut par est, et coadiuvantibus Episcopis, media idonea adhibituras quibus valeant iustis christianarum familiarum desideriis cumulate respondere et alumnas sibi concreditas ad eam provehere culturam quae mulierem christianam deceat.

Et facta de praemissis relatione SSmo D. N. Leoni Papae XIII in Audientia habita ab infrascripto Cardinali Praefecto die 24 Martii, Sanctitas Sua Eminentissimorum Patrum sententiam in omnibus ratam habere et confirmare dignata est.

Haec Sacrae Congregationis nomine significanda habui Amplitudini Tuae Revmae, cui in testimonium observantiae meae fausta omnia a Deo adprecor.

Romae, ex Secretaria S. C. Episc. et Reg. die 27 Martii 1899.

† S. *Card.* VANNUTELLI, *Praef.*

A. TROMBETTA, *Secret.*

E SACRA CONGREGATIONE RITUUM.

I.

DUBIA.

R. D. Raphael Rossi, hodiernus Magister Caeremoniarum Rmi Episcopi Alatrini, et de Eius consensu, a Sacrorum Rituum Congregatione sequentium Dubiorum solutionem humillime postulavit, nimirum:

I. In Cathedrali Basilica Alatrina quum Episcopus Pontificalia sit peracturus, Canonici in eiusdem associatione ab aede

episcopali ad Ecclesiam, quamdam processionem instituunt, nempe praeit Crux cum candelabris, Seminarium, Beneficiarii, Canonici, et postremo loco Episcopus; quaeritur: An ista consuetudo servari possit?

II. Item cum Episcopus paramenta sacra pro Pontificalibus assumit, Subdiaconus numquam Emum induit caligis et sandaliis, sed hoc officium committit cubiculario; quaeritur: An haec consuetudo sustineatur?

III. In eadem Missa Pontificali Diaconus et Subdiaconus altari inservientes debentne altare ipsum osculari, cum pacem recipiunt?

IV. Tribus diebus Rogationum praefati Canonici ab antiquo Missam de feria in Cathedrali praecinunt, deinde processionem peragunt ad benedicendam crucem in portis civitatis; qua benedictione expleta, singulis diebus Ecclesiam Parochialem ingrediuntur, ubi Parochus Missam privatam de feria celebrans processionem expectat, priusquam consecrationem efficiat. Consecratione peracta, processio statim revertitur ad Ecclesiam Cathedralem; quaeritur: An haec consuetudo sit iuxta rubricas, et servari possit?

V. An in solemni expositione SSmi Sacramenti in forma XL. Horarum, ante benedictionem cum eodem Venerabili recitari possint Litaniae B. M. V. loco Litaniarum Sanctorum?

VI. An in Conservatoriis puellarum Missae a Cappellano celebratae inservire possit extra cancellos vel longius ab altari aliqua ex puellis vel monialibus, quum non facile sit alium inservientem invenire?

VII. An diebus quibus prohibetur Missa de Requie possit celebrari Missa de festo currenti pro anima alicuius defuncti, sed dato prius lugubri signo pro eadem Missa cum aere campano?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibus diligenter expensis, rescribendum censuit:

Ad I. Servetur Caeremoniale Episcoporum Lib. I. Cap. 15.

Ad II. Affirmative, dummodo Subdiaconus, qui caligas et sandalia defert, assistat.

Ad III. Negative iuxta Caeremoniale Episcoporum Lib. I. Cap. 24.

Ad IV. Negative ad utramque quaestionem.
Ad V. Expedit servare Instructionem Clementinam.
Ad VI. Affirmative in casu et ex necessitate.
Ad VII. Negative.

Atque ita rescripsit. Die 18 Martii 1899.

C. *Card.* MAZZELLA, *S. R. C. Praef.*
L. † S. DIOMEDES PANICI, *Secretarius.*

II.

APPROBATIO NOVARUM LITAN. SS. CORDIS IESU.

Urbis et Orbis.

Sanctissimus Dominus Noster LEO PAPA XIII per Decretum Sacrorum Rituum Congregationis d. d. 27 Iunii superioris anni Litanias Sacratissimi Cordis Iesu adprobavit illasque publice recitari vel decantari in Ecclesiis et Oratoriis dioecesium Massilien. et Augustodunen. atque Ordinis Visitationis B. M. V. benigne indulsit. Ex eo tempore Rmorum Sacrorum Antistitum et religiosarum familiarum piarumque consociationum petitiones ita frequentes ad Apostolicam Sedem pervenerunt ut in omnium votis pateret esse maiorem gloriam et laudem ipsius Ssmi Cordis cum incremento pietatis per invocationes approbatas ubique diffundi, prouti Ss. Nomen Iesu per Litanias proprias, Rituali Romano insertas, in toto orbe catholico a Christifidelibus publica et communi laude celebratur. Accedit etiam quod Sanctissimus Dominus Noster pro devotione qua fervet erga Amantissimum Cor Iesu atque studio remedium afferendi malis quibus magis in dies premimur, eidem Sacratissimo Cordi consecrare intendit mundum universum. Haec autem consecratio ut solemniore ritu fiat, triduanas preces, praedictis invocationibus adhibitis, propediem indicere decrevit. Eapropter Sanctissimus Dominus Noster ut Litaniae Sacratissimi Cordis Iesu iam probatae et indulgentiis tercentum dierum auctae ubique terrarum tum privatim tum publice recitari et decantari in posterum valeant, concedere dignatus est. Contrariis non obstantibus quibuscumque. Die 2 Aprilis 1899.

C. Episcopus Praenestinus *Card.* MAZZELLA,
S. R. C. *Praefectus.*
DIOMEDES PANICI, S. R. C. *Secretarius.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Documents of the month are:

I.—PONTIFICAL ACTS (Secretariate of Briefs):

1. Commendation of the *Civiltà Cattolica* on the occasion of its fiftieth anniversary.
2. Concession of Indulgence in honor of St. Mathildis.

II.—THE ROMAN VICARIATE issues a circular letter to the Roman clergy prohibiting the clergy and laity from introducing into the church any kind of flags, except such as belong to ecclesiastical confraternities and such as have been blest.

III.—S. CONGREGATION OF THE INQUISITION:

1. Declares that religious and others who have charge of hospitals are bound to respect the command of the Church "de vetita communicatione *in divinis*" and refuse to call an heretical minister to assist those who are dying; but that if a non-Catholic attendant call the minister, they need not prevent the act, "sed passive se habeant."
2. Defines the obligation of the bishop, according to the Roman Pontifical, to observe the fast and abstinence before giving ordinations, and before consecrating a church.

   As to the ordinations, the observance of the Ember fast suffices ordinarily; if the ordinations take place outside of Ember-week the obligation to observe the fast ceases.

As to the consecration of a church, both the officiating bishop and those for whom the church is consecrated are obliged (*stricta obligatione*) to observe the fast on the day preceding the consecration, unless they have obtained dispensation from the Holy See.

IV.—S. Congregation of Bishops and Regulars Condemns the sensational efforts of a nun in France who published a book attempting to demonstrate the necessity of establishing a general normal school for the instruction of school sisters, under pretence of thus raising the standard of pedagogy and correcting defects in the teaching system of several religious orders. The S. Congregation cites the testimony of nearly all the bishops of France, showing that the teaching of the religious is at present excellent and requires no new methods for making it truly efficient.

V.—S. Congregation of Rites:

1. Decides a number of rubrical doubts, principally: (*a*) that the deacon and subdeacon of Solemn Pontifical Mass are not to kiss the altar when receiving the *Pax;* (*b*) that the custom of singing the *Litaniae B. M. V.* during the Forty Hours' *in place of* the *Litaniae Sanctorum* is not to be commended.
2. The Holy Father sanctions the use of the new Litany in honor of the S. Heart for the entire Church.[1]

LEO XIII AND THE "CIVILTÀ CATTOLICA."

The eleven-hundred-and-seventy-first number of the *Civiltà Cattolica* (Series XVII, Vol. VI) inaugurates the fiftieth anniversary since its establishment in the early period of the reign of Pius IX. Conducted wholly by the Fathers of the Society of Jesus, this magazine has always been recognized as

[1] *Cf.* issue of Nov., 1898, p. 524, for correct text of this Litany.

the true exponent of the thought and temper of the Holy See in matters affecting the interests of the Church, its Apostolic basis, its government, its rights, and its aims. But never has any publication received an approbation by the Sovereign Pontiff so uncompromising in its expression as that recently accorded to the *Civiltà Cattolica.*

"Iam libet vobis, Dilecti Filii," says the Sovereign Pontiff, "impensam utiliter egregieque operam gratulari, et, occasione ultro arrepta, promeritam impertiri laudem, quod Sedis Apostolicae consilio et expectationi optime respondistis." These words show that the misrepresentations assiduously spread some years ago in the interest of ideas and tendencies which have since been branded as "Americanism," and which sought to make it appear as if the Holy Father disapproved of the policy of the Jesuit Order, in whose name the *Civiltà* was conducted, were entirely false, and we know now, from the words of the august Pontiff himself, that he knew and approved the statements made in the *Civiltà.*

For those who, misled by the popular voice of a self-styled American Catholic opinion, are still in doubt about the mind of the Sovereign Pontiff, this eulogy of Leo XIII may now and hereafter serve as a guide. There is more than mere official approbation in this letter of the Sovereign Pontiff to the editors of the *Civiltà:* "Ex gratulatione igitur Nostra animos sumite; nullisque fracti laboribus pergite Nobis et Ecclesiae vestram probare alacritatem." These are words that flow from the aged Pontiff's heart upon sons devoted to the honor of their Father's house all the days of their dwelling under the paternal roof.

We may add that it should be a source of grateful assurance to the readers of the REVIEW that from first to last it has felt itself in full accord with the principles and views defended by the *Civiltà* on all those subjects which form the crucial test of true Catholicity. And we join in the congratulation of the Holy Father and the wish that the *Civiltà* may continue under the guidance of the noble sons of St. Ignatius to stand forth against popular error and to lead in the defence of untarnished Catholic truth.

THE VICAR-GENERAL AS DIOCESAN CONSULTOR.

We notice in the new (third) edition of Dr. Baart's *Legal Formulary*, among other changes and additions which enhance the value of the work, both in point of accuracy and practical usefulness, a note referring to the eligibility of the vicar-general as diocesan consultor.

As a matter of fact, the offices of vicar-general and diocesan consultor are, in several dioceses of the United States, held by one and the same priest. Sometimes the vicar-general is appointed consultor by the Ordinary, and sometimes he is considered such *ipso facto*, and therefore exercises the rights of a consultor. But according to established law the vicar-general may not be appointed to the office of consultor with the right of suffrage in the meetings of the consultors. He himself represents the Ordinary, and is a *consultor natus* of the bishop. This identity of official representation with the bishop is the very reason why the vicar cannot identify himself with the body of the consultors, as he may possibly weaken their influence by doubling that of the bishop; and though the bishop may be free to set aside the votes of his consultors, yet in a case of appeal it would be important to have the record of their voices against any arbitrary action of their superior. Hence, whilst it seems just and becoming that the vicar-general should be present with the bishop, or act as his substitute at the deliberations of the consultors, he is not entitled to suffrage if a point come up for decision by the majority of the consultors.

Referring to the subject in the first edition of *Legal Formulary*, Dr. Baart wrote: "In 1886 the S. Propaganda replied to an inquiry that 'vicars-general may be consultors, provided they are in a minority; that is, if there are two vicars-general there must be at least three other priests consultors'" (p. 45). This statement is modified in the new edition by a note (p. 50) as follows: "On August 31, 1886, Bishop McNeirny, of Albany, asked the Propaganda: 'May the vicar-general of a bishop be a consultor?' Cardinal Simeoni, after giving the reasons why the vicar-general should not be a consultor, the principal one of which is that the two offices are essentially

distinct, and should be discharged by two different persons, gives his decision in these words: '*Negative*, vel saltem *non expedire*.' On receipt of this answer the Archbishop of New York wrote the Cardinal Prefect stating that his vicars-general knew the diocese very well, and that their advice in matters coming before the consultors would be very important, and asking permission for them to be appointed consultors. The answer came back: 'Tolerari posse, modo tres saltem alii consultores habeantur.' From which it seems the appointment of a vicar-general as consultor is only tolerated, and from the words of the answer provision was made only for that particular case."

DANGER FROM INCANDESCENT LAMPS IN CHURCHES.

It is becoming quite a common practice to decorate our churches, especially the altar surroundings on festive occasions, by means of electric appliances. There is some danger in this, arising from the mistaken notion that the bulbs containing the electric light do not get hot enough to set fire to anything. The fact is that, unless the air is allowed to circulate freely about the bulbs, they collect sufficient heat to ignite any inflammable substance in close proximity to them. The *American Architect* cites a case of recent occurrence where an illuminated sign containing forty-nine sixteen-candle incandescent lamps in a frame, with wooden partitions between them, was set ablaze from the heat of the bulbs, and this despite the precaution taken to avoid conflagration, namely, of packing the partitions carefully with asbestos. Such a thing occurring in a church filled with people, especially at night, might produce a panic, proving disastrous to human lives, besides causing the destruction of church property.

THE QUESTION OF CONTAGIOUS DISEASES (FROM THE MEDICAL STANDPOINT).

The Editor of the AMERICAN ECCLESIASTICAL REVIEW.

DEAR SIR:—The objections offered in your May number to the methods of disinfecting described in my article on

"Sick-Calls in Contagious Diseases" are not new. I knew they were coming, and I expected an attack from the country physician who "practised medicine before you were born, sir." Gentlemen like "Father Tom" and "M" will cheerfully acknowledge that they do not know the differences between a Klebs-Löffler bacillus and a trolley car, except by exclusion, but they do not hesitate for a moment to oppose their "experience" to the unanimous doctrine of Pasteur, Koch, Welch, Roux, Behring, Kitisato, and a thousand other scientific workers.

"Father Tom" and "M" have returned from smallpox cases, and they did not see anyone stricken down with this disease, therefore, "properly aired" clothing does not spread infection. In 1895 I saw 51 cases of smallpox which were all traced, without a shadow of a doubt, by specialists eminently qualified to do the work, to clothing that had been "properly aired," and the wearers of this clothing indignantly denied, sometimes with revolver in hand, that their clothing had spread the disease. I could fill this issue of the REVIEW with a list of like facts.

The two objectors prescribe the ancient "chew"-of-tobacco superstition. I have taken a "chew" of Navy plug tobacco, put it into a culture-medium kept at the temperature of the human body, inoculated the mixture with diphtheria bacilli, and these bacilli grew *better* in the tobacco-juice than in the pure culture-medium. With the diphtheria bacilli also grew luxuriantly the hay bacillus and several other bacteria which had been already thriving on the tobacco. Do not put tobacco into your mouth when going on a sick-call—bacteria *like* tobacco; rub the tobacco on the soles of your shoes. It is just as effective on the shoes as in your mouth, and much less nasty. Whiskey also brings you nothing but Dutch courage. That some physicians who have treated many cases of smallpox recommend tobacco and whiskey is not a reason for the use of these things. I never yet knew a practising physician that was treating smallpox patients, even among doctors called good, successful practitioners, who possessed more than the rudiments of the art of disease-prevention, except the marine hospital service, the army and navy surgeons.

I have read Dr. Capellmann's *Medicina Pastoralis*, and I regret that Capellmann is still quoted as an authority by some moral theologians. His book is altogether antiquated, almost utterly useless now. Owing to the very rapid advance of medical science, a work ten years old is not accepted as an authority at present. At best, Capellmann's qualification for the work he undertook was merely a knowledge of Church Latin joined to the ordinary medical practitioner's knowledge of medicine. There is great need for a treatise on Pastoral Medicine, but it should be the result of the collaboration of many specialists. Ballerini and other moralists, when dealing with the physical side of some subjects, talk like homeopaths. Capellmann's assertion that oil on the finger prevents infection is not false alone; oil makes infection surer, as any amateur in bacteriology knows.

Certain diseases are feebly infectious under circumstances met by the priest—for example, diphtheria, and even yellow fever; but because a man has escaped contagion from these diseases he should not think that he can talk with authority concerning diseases like smallpox and typhus. The writer "M" pokes fun at the "large bottles of chemicals." That is special pleading; moreover, the bottles are not large. Again, I did not urge the priest to carry "pounds of sulphur" when he could get formalin. I regret that simpler means cannot be suggested. Remember, this is not my special doctrine; I give the methods of the marine hospital service men, the best authorities in the country on contagious diseases. If "Father Tom" and "M" think they know better than Kinyoun of the marine hospital service, who has a reputation in Europe and America, better than Reid, of the army; Welch, of Johns Hopkins University, to omit a thousand others, I do not deem it worth while to plead with these two gentlemen, but injury is done by their words, which are believed by other priests that do not like the inconvenience of disinfection, and who have lost respect for medical science from seeing the malpractice of quacks which our American medical laws make possible.

"M" says that for 27 years he has been neglecting pre-

caution, and "there has not been a single case of contagious disease" in his neighborhood. Possibly; but if he has attended many smallpox cases there are other parts of his town in which this first-class miracle has not taken place. You can pass fifty or a hundred persons without infecting them, but you will give smallpox to the one hundred and first who happens to be susceptible. I have known three persons to sit in a room with a smallpox patient for weeks without injury to themselves, but one of these three carried out the disease in his "well-aired" clothing and caused ten deaths, gave the disease to over fifty persons, and cost the city in which he lived over $30,000. He used to chew tobacco, too, and he called all bacteriologists "meddlesome chumps." In 1885, a negro smallpox patient carried "well-aired" clothing to Montreal and 3,164 people died as a result.

AUSTIN O'MALLEY.

CHRISTIAN BURIAL FOR CATHOLICS WHO HAVE NEGLECTED THEIR EASTER DUTY.

Qu. Ought a priest refuse ecclesiastical sepulture in the following case?

Some sixteen years ago, F. S. married a non-Catholic woman, the marriage ceremony being performed by a justice of the peace. Since then he had not complied with his Easter duty, but had attended church more or less regularly, rented a pew, had his children baptized, sent them to Sunday-school, and in fact seems to have done his utmost to bring them up Catholics. Previous to his death he had been sick for some weeks, but,—probably because the attending physician pronounced his illness not dangerous,—had not summoned the priest. In fact he was apparently convalescent when death suddenly claimed him.

T. J.

Resp. The giving of Christian burial to one who openly professed faith in the Catholic Church, whilst at the same time he neglected one of the precepts which she makes a test of the sincerity of Catholic profession, is lawful whenever there is room for the reasonable supposition that the person would have complied with the Paschal precept in view of his approaching death. This is in harmony with the doctrines of the Church concerning Divine mercy, although the possibility

of scandal in the case of a man who is publicly known to have absented himself from the Easter duty, would have to determine the manner of the burial and oblige the priest to explain to the people the reasons for assuming that in the case of the deceased, his probable good-will and right motives in view of death entitle him to the benefit of doubt and to a merciful judgment on our part as on that of the Church. Where there is danger of notoriety it is moreover advisable to seek counsel from the Ordinary, presenting to him the public estimate regarding the moral conduct of the deceased.

With these principles or cautions in view, we may assume from the general conduct of the deceased that, seeing before him the immediate alternative of death, he would surely have been moved to an act of sorrow for his sin, and a desire to be reconciled with the Church. For, although he seriously failed in the practice of his faith, he did so without apparently denying it or declaring his unwillingness to receive in a critical condition the benefits of Christ's mercy through the Sacraments of the Church. The fact that he died suddenly prevented his outwardly expressing a wish which, considering his solicitude to guard the faith of his children, it is only reasonable to suppose he would have entertained in the face of eternity. Hence the omission of the Paschal Communion, which ordinarily serves as a test of a man's willingness to abide by the precepts of the Church and to belong to her fold, cannot be assumed in the present case to confirm unalterably an excommunication which would deprive a person of Christian burial. In a Catholic country, where the urgency of complying with the Easter precept is felt to be much greater than in the mingled life of America, the impression produced upon the Catholic community by the neglect of the Easter duty is a grave scandal, and one who in such conditions resists public sentiment may probably be considered guilty of a professed denial of his duty and faith, such as would rightfully deprive him of Christian burial. But the same temper can hardly be assumed in the American population, where a hundred palliating circumstances can be found to lessen the guilt of neglect of religious duties, circumstances which in a thoroughly Catholic community could have no place.

THE BLESSING OF BAPTISMAL WATER AT PENTECOST.

Qu. Is a priest in charge of a church and congregation obliged *sub gravi* or *sub levi* to bless new baptismal water on the eve of Pentecost? For the past sixteen years the custom at our cathedral has been to bless it on Holy Saturday only, and this custom is followed by all the priests of the diocese that I know, except the Redemptorist Fathers, and, perhaps, the Congregation of the Holy Cross. An answer in the REVIEW will oblige.

Resp. The precept of solemnly blessing baptismal water at Pentecost obliges with more or less rigor according to the circumstances of place and persons. The Missal assigns the blessing of the font as part of the regular liturgical service on the eve of Pentecost. The *Caeremoniale Episcoporum* (Lib. II, cap. XXVIII) prescribes the blessing of the font for Holy Saturday, and at the end of the chapter states that the same rubrics are to be observed on the eve of Pentecost. That this obligation cannot be weakened by contrary custom is made clear from a comparatively recent decision of the S. Congregation of Rites. The Bishop of St. Poelten, in Austria, had explained to the Holy See that, owing to the scattered condition of the people in some parts of his diocese, the parish priests had for many years omitted the blessing of the font at Pentecost; they simply blessed the baptismal water on Holy Saturday in sufficient quantity to last through the year. When, after the new bishop's accession, the rural dean reminded these parish priests of his district that it was their duty to perform the rite of blessing the font at Pentecost as well as at Easter, they objected on two grounds:—first, that a long-standing custom had done away with the obligation; and secondly, that the Roman Ritual did not insist upon the obligation, since, in using the words: "aqua vero solemnis Baptismi sit eo anno benedicta in Sabbatho Sancto Paschatis *vel* Sabbatho Pentecostes,"—it apparently made the time of Easter or Pentecost for blessing the font a matter of choice. The bishop, therefore, asked whether the custom of blessing the font on Holy Saturday only might be tolerated in those country districts where it had the sanction of long-standing usage.

The reply of the S. Congregation was both decided and explicit, leaving no doubt about the obligation which was to be enforced, no matter what customs existed to the contrary. "Utrum consuetudo isthaec tolerari queat benedicendi aquam baptismalem in istis parochiis dumtaxat semel per annum, Sabbatho videlicet Sancto Paschatis?—Sacra Congregatio, re mature perpensa, juxta alias Decreta, ac praesertim in una Lucana diei 12 Apr. 1755, et in una Urbevetana diei 7 Dec. 1844, rescribendum censuit: Aquam baptismalem in parochiis esse benedicendam in Sabbathis Paschae *et Pentecostes, non obstante quacumque contraria consuetudine, quae omnino eliminari debet.* Atque ita rescripsit et servari mandavit die 13 Apr. 1874." (*Decr. Auth.* n. 5584.)

In determining, however, whether, in individual cases, this obligation binds *sub gravi* or *sub levi*, we must not lose sight of causes and circumstances. The decision of the S. Congregation was given in the case of parish churches, which, though situated in country districts where the faithful are scattered or few, are nevertheless the recognized centres for the solemn administration of the Sacraments and the liturgical services of the Christian year. Whilst the same can be said of all our city churches and of many churches in the country, there are yet exceptions, especially in our missionary districts West and South, where a church edifice is less a church than a place in which periodically Mass is said and instruction given. Here a priest may not be able to fix upon any one of his missions and stations as representing the parish church; and even if he could do so, he may find it impossible for other legitimate reasons to observe the solemn offices of the liturgy. Such cases, practically determined by the rule of necessity, have not only led to the non-observance of the blessing of the font on the eve of Pentecost by our pioneer missionaries, but they have left us a tradition which makes the non-observance of the liturgical precepts more common than excusable, without lodging on any one the precise responsibility of the neglect. The assistant priest depends on his rector; the rector depends on De Herdt, who says, "convenit," and on the practice of the neighboring rector, who says, "non convenit;" all of them

depend on the bishop. So this obligation, like many others, may start with the Ordinary *sub gravi*, but thins down to barely a *sub levi* before it reaches the helpless curate, who must not be wiser than his elders, although he studied well in the seminary, and still faithfully reads the *A. E. R.*

THE RECENT CHANGES AND ADDITIONS IN THE MISSAL AND BREVIARY.

At the beginning of last year the S. Congregation of Rites published a Decree introducing a series of changes and additions to be made in the Rubrics and Offices of the Missal and the Breviary. These "Additiones et Variationes" have been inserted in the new editions of the liturgical books, and are also published separately.[1] As a number of inquiries have come to us regarding these changes, we publish here those which occur within the next three months.

Old Rubric.	New Rubric.
Sabbato in Vigilia Pentecostes.	
Ab hac die usque ad Festum Trinitatis inclusive, si occurrat Festum duplex ex majoribus vel alicujus Doctoris Ecclesiæ, transfertur post prædictum Festum Trinitatis. De aliis vero Duplicibus et de Semiduplicibus fit tantum Commemoratio, excepto triduo Pentecostes.	Ab hac die usque ad Festum Trinitatis inclusive, si occurrat Festum duplex ex majoribus vel alicujus Doctoris Ecclesiæ, transfertur post prædictum Festum Trinitatis. De aliis vero Duplicibus, de Semiduplicibus **ac de Simplicibus** fit tantum Commemoratio **sine ix. Lectione (nisi sit Vigilia Pentecostes in qua dicitur)** excepto triduo Pentecostes.
Dominica Pentecostes.	
Si infra Octavam Pentecostes etc.	**Expungatur integra.**
Ante Festum Corporis Christi,	
seu, ad calcem Rubricæ post Feriam IV. infra Hebdom. I. post Octav. Pentecostes.	
In die Octavæ non fit nisi de Nativitate S. Joannis, et de Festo Ss. Apost. Petri et Pauli, vel de alio ex solemnioribus, si occurrant, cum commemoratione Octavæ.	**Die vero Octava** non fit nisi **de Duplici primæ classis cum Commemoratione ejusdem diei Octavæ ; et II. Vesperæ dicuntur sine ulla Commemoratione.**
Die 27. Junii.	
Quarta die infra Octavam Nativitatis S. Joannis. Post ix. Lectionem.	
Vesperæ a Capit. de sequ. cum Commem. Oct. S. Joannis.	Vesperæ **de sequ.** cum Commem. Oct. S. Joannis.

[1] Additiones et Variationes in Rubricis Generalibus et Specialibus Breviarii et Missalis Romani inducendae ex Decreto diei xi Decembris 1897. Sumptibus et Typis Frid. Pustet, 1898.

Ante diem 30. Junii.

Si Commemoratio S. Pauli venerit in die Octava Corporis Christi, extra propriam ecclesiam transfertur in primam diem infra Octavam, Dominica vel Festo non impeditam : et totum Officium fit ut in propria ecclesia.

Si Commemoratio S. Pauli venerit in die Octava Corporis Christi extra propriam ecclesiam, transfertur **juxta Rubricas**, in primam diem **liberam**, ac totum Officium fit ut in propria ecclesia.

Die 30. Junii.
In Commem. S. Pauli Apost.
Duplex majus.

Die 30. Junii.
In Commem. S. Pauli Apost.
Duplex majus.

Dominica 1. Julii.

Pretiosissimi Sanguinis D. N. J. C. Duplex 2. classis.

Si hodie occurrat Festum Visitationis B. M. V. aut aliud Festum æqualis vel altioris ritus, de Pretiosissimo Sanguine fiet prima die, etc.

Si hodie occurrat Festum Visitationis B. M. V., **vel** aliud Festum **altioris ritus, aut** æqualis **sed primarium**, de Pretiosissimo Sanguine fiet prima die, etc.

Die 5. Julii.

S. Antonii Mariæ Zaccaria Conf. Duplex. Ad calcem Officii.

Vesp. de sequenti. Commem. præcedentis.

Die 6. Julii.

In Octava Ss. Petri et Pauli Apost. Post Ant. ad Magnificat in II. Vesp.

Et fit Commem. sequentis.

Die 7. Julii.

Ss. Cyrilli et Methodii Pontt. et Conff. Duplex.

In I. Vesp., quando dicendæ sint, Hymnus dicitur ut ad Matutinum.

V. Sacerdótes tui induántur justítiam.
R. Et sancti tui exsúltent.

Ad Laudes, post Orationem Omnipotens sempitérne Deus.

In II. Vesperis.

Psalmi ut in I. Vesp. de Comm. Apost. et loco ultimi Ps. Meménto Dómine.

Hymn. ut ad Matutinum.

V. et R. ut supra in I. Vesp.

Ad Magnif. Ant. Isti sunt, viri sancti, facti amíci Dei, divínæ veritátis prædcónio gloriósi : linguæ eórum claves cœli factæ sunt.

Oratio ut supra. Deinde fit Commem. sequentis.

Die 2. Augusti.

S. Alphonsi Mariæ de Ligorio Episc., Conf. et Eccl. Doct. Duplex.
Post ix. Lect. pro S. Stephano I. Papa Mart.

Si hoc Festum alia die celebrari contigerit, ix. Lectio erit: *Hinc namque.* de Homilia.

Si hoc Festum **alioubi** alia die **celebretur, et in ea non occurrat Simplex habens Leotionem propriam**, ix. Lectio erit : *Hinc namque.* de **Communi Evangelistarum.**

In Missa de Communi Doctorum. Postcommunio.

Ut nobis, Dómine, tua sacrifícia dent salútem: beátus N. Conféssor tuus et Doctor egrégius, precátor accédat. Per Dóminum.

Pro Doctore Pontifice.

Ut nobis, Dómine, tua sacrifícia dent salútem: beátus N. **Pontifex tuus** et Doctor egrégius, **quæsumus**, precátor accédat. Per Dóminum.

Pro Doctore non Pontifice.

Ut nobis, Dómine, tua sacrifícia dent salútem: beátus N. Conféssor tuus et Doctor egrégius, **quæsumus**, precátor accédat. Per Dóminum.

Post Missam de Dedicatione Ecclesiæ.

In ipsa die Dedicationis Ecclesiæ Missa dicitur ut supra in Anniversario Dedicationis, exceptis Orationibus, quæ dicuntur ut sequitur.

In ipsa die Dedicationis Ecclesiæ **et per Octavam, et quando varianda est Oratio ob occursum Dedicationis alterius Ecclesiæ**, Missa dicitur ut supra in Anniversario Dedicationis, exceptis Orationibus, quæ dicuntur ut sequitur.

LITURGICAL BREVIARY.

IV.—PENANCE.

A.—CONFESSION.

1. The proper place for hearing confessions is?
   (1) Ordinarily, the church;
   (2) if possible, in the confessional;
   (3) always in an open and becoming position.

2. How is the confessional to be constructed?
   (1) According to the traditional form, having a grate (*crates*) separating the penitent from the confessor;
   (2) remote from the altar;
   (3) in a position where it can readily be seen.

3. Hence confessions are not to be heard—
   (1) In the sacristy, except in cases of necessity;
   (2) nor in a place without light;
   (3) nor in a place where the confessor may not be seen from the outside.

4. How is the confessor to proceed to the confessional?
   (1) Promptly, whenever called;

(2) asking the Divine assistance;
(3) dressed with surplice, unless the locality or custom advise a departure from this rule;
(4) always wearing the purple stole.

5. How is he to act in the confessional?
(1) He blesses the penitent with the sign of the cross, saying: *Dominus sit in corde tuo*, etc.;
(2) inquires, unless he is otherwise familiar with the condition of his penitent, regarding—
(*a*) the penitent's state of life;
(*b*) time elapsed since the last confession;
(*c*) performance of the penance prescribed at last confession;
(*d*) integrity of the last confession;
(*e*) the penitent's present disposition for confession;
(3) if the penitent is ignorant of the rudiments of faith, the confessor instructs him briefly by going over the outlines of the Creed and the Commandments;
(4) *Confiteor;*
(5) confession of sins, in which the confessor—
(*a*) aids the penitent as far as necessary by question or suggestion;
(*b*) not chiding the penitent before the completion of the confession;
(*c*) not interrupting the penitent unless it is necessary for the correct understanding of the sins;
(*d*) prudently questioning as to the number, character, and important circumstances of grievous sins; at the same time—
(*e*) avoiding all questioning from motives of mere curiosity;—
(6) gives advice and paternal correction;
(7) imposes a salutary penance suitable to the penitent's

condition and proportionate to the grievousness of his sins;

(8) pronounces the absolution, or refuses, if it need be;

(9) dismisses the penitent with a word of blessing.

B.—MANNER OF ABSOLUTION.

1. How is absolution given?

(1) By saying in a moderate tone of voice, but distinctly: *Misereatur*, etc. (see *Rit. Rom.*, Tit. III, cap. 2);

(2) then raising the right hand toward the penitent and continuing: *Indulgentiam*, etc.—*Dominus noster*, etc.—*Deinde, ego te absolvo*, etc.—making the sign of the cross at the words: *In nomine Patris*, etc.;

(3) dropping his hand, he continues: *Passio Domini nostri*, etc.

2. May the word *deinde* be omitted as not properly belonging to the form of absolution?

The S. Congregation replied to this question: *Nihil innovandum.*

3. Is the form of absolution prescribed in the Ritual essential to the validity of the Sacrament?

(1) No; nevertheless it may not be altered at will; although—

(2) the *Misereatur*, etc.—*Indulgentiam*, etc.—*Passio Domini*, etc., may be lawfully omitted when there are just reasons.

4. If the confessor has reason to refuse absolution, does he use any special form?

He blesses the penitent or says simply *Misereatur*, etc., and *Indulgentiam*, etc.

5. How is absolution given in case of urgency (danger of death, etc.)?

Ego te absolvo ab omnibus censuris et peccatis in nomine Patris, etc.

6. Why "a censuris omnibus"?

Because in such cases all reservation ceases.

7. If the danger passes by?

The confessor advises the penitent that he must present himself to the superior properly authorized to absolve from censures.

8. If the penitent becomes unconscious or loses speech before completing his confession?

The confessor having, as far as possible, obtained a general acknowledgment of sins from the penitent, absolves him.

C.—ABSOLUTION FROM EXCOMMUNICATION, INTERDICT, SUSPENSION, IRREGULARITY.

1. What is excommunication?

A *censure* by which a person is deprived of membership in the Church.

2. What is interdict?

A *censure* by which a person or place is deprived of the right to participate in the liturgical offices, the administration of the Sacraments (with some exceptions), and ecclesiastical burial.

3. What is suspension?

A *censure* by which a cleric is deprived of the right to exercise the faculties of his order.

4. What is irregularity?

A canonical *impediment* preventing a person from promotion to ecclesiastical orders, or hindering the exercise of orders already obtained.

5. Absolution from censures?

Is twofold: public (*in foro externo*) and private (*in foro sacramentali*).

6. What is the form of public absolution?

(1) Any form which the Ordinary may prescribe; or

(2) the solemn form found in the Roman Ritual (Tit. III, cap. 3); or

(3) the common form, *Dominus noster*, etc., which is used in ordinary sacramental absolution.

7. The priest absolving publicly is vested—

In surplice and stole (*violacea*, pro vivis,—*nigra*, pro mortuis).

8. Private absolution is given?

By the sacramental form—*Dominus noster*, etc.

9. The impediment of irregularity is removed how?

(1) By the form prescribed in the Ritual (Tit. III, cap. 5);

(2) after absolution has been imparted, either publicly or sacramentally.

Book Review.

EXPOSITION OF CHRISTIAN DOCTRINE. By a Seminary Professor. Intermediate Course. Part II. Moral. Authorized English Version. Philadelphia: John Joseph McVey. 1899. Pp. xv—638. Price, $2.25.

In view of the large doctrinal literature already existing, it is indicative of the sterling merit of the present course of religious instruction that a new edition of the first volume should have been demanded before the second had passed through the press. Although constructed originally for the use of the Christian Brothers, the work has been found well adapted to the needs of students in college and ecclesiastical seminary, whilst to the clergy it has proved of special service in their catechetical instructions. The first part, dealing with Christian dogma, was recommended to our readers in a former issue of the REVIEW. In that volume the foundations for Christian morality are deeply and solidly laid. In the present volume the structure itself is exhibited in broad yet compact proportions. The general principles of morality concerning human acts, conscience, and law are first explained on the lines familiar to the scholastic theologian. The virtues, supernatural and cardinal, together with their contrary qualities, are analyzed in detail. The Commandments, divine and ecclesiastical, are fully expounded, and a concluding section is given to the theology of the evangelical counsels and the beatitudes.

The ground thus covered is of course familiar to every well-instructed Christian. What, however, especially commends the work is its perfect method, a method as rigidly scientific as it is simple and perspicuous. Each integral part of the work is first taken analytically, all its details being set forth on the catechetical plan. Then follow abundant "historical references" from the Sacred Scriptures. The matter thus analyzed and illustrated is then presented synthetically in a "Summary." Thus the student is enabled to grasp the details in their mutual correlations. The analysis and synthesis are finally combined and exhibited to the eye in complete and admirably arranged synoptical tables or schemata. This perfect didactic method is given full influence by an apposite variety of letterpress.

The analytical features of the method respond to initial study; the synthetic to more advanced; the union of both, in the synopses, to complete mental assimilation. The translation has been generally well done. One could wish, however, that the effort to keep close to the original had occasionally been more relaxed, and especially in the enumeration of *physiognomy* and *phrenology* among the black arts (p. 302). The Bishop of Maurienne recommended the former volume of the work to his clergy, on the ground that they would "find in it much that they would look for in vain in their ordinary manual of theology." This title of merit may not in one respect be urged for the present volume, since the doctrine of the Sacraments, which forms so large a part of the ordinary manual, has been relegated to the third volume, on *Worship*, still in preparation. On the other hand, the seminarian will find this popular yet methodical exposition in English of moral theology highly serviceable both in acquiring and in reviewing the more technical science in Latin, whilst to the clergy its luminous summaries and synopses will be as useful as the corresponding features of the preceding volume have proven themselves in the way of outlines for catechetical instructions and sermons.

COURS DE PHILOSOPHIE. Vol. IV. CRITERIOLOGIE GENERALE, ou, Théorie Générale de la Certitude. Par D. Mercier. Louvain: Institut Supérieur de Philosophie. 1899. Pp. v—371. Prix 6 francs.

Criteriology is the science or philosophy of the certitude of our judgments. The vogue is now-a-days, especially in Germany, to use the term "Epistemology" to cover the same content. Usually in the text-book of philosophy it coincides with Critics, real or material as distinguished from formal Logic. Dr. Mercier objects to the term "Logic" in this connection as being inadequate, suggestive of a Kantian theory of empty mental forms, and as involving something of a contradiction; for if Logic be distinguished over against Metaphysics as a science of *mental* from a science of *real* being, to designate Logic as *real* is equivalent to saying Logic is not Logic. He prefers to regard Criteriology as a direct dependent on Psychology, and accordingly the present volume forms the fourth in his course of philosophy, Logic, Ontology, and Psychology having already preceded. There are, besides, weighty reasons for constituting Criteriology a special organic part in a philosophical system. "Modern philosophy has taken on, through the influence of Descartes, a critical character and it may be said that out-

side the traditions of Christian philosophy all the philosophies during the present century have lived on the Kantian criticism. From Kantism have sprung the pantheism of Fichte, Schelling, and Hegel, the positivism of Comte and of the English Associationalists, and lastly the semi-positivism which has fused into one subjectivist conception the philosophy of John Stuart Mill and of Alexander Bain, and the philosophy of immanence. At the present day there is growing up in France a strong effort to rest on an act of the will, or on a sentiment called faith or belief, the uncertain certitude of speculative knowledge. In this, too, we see the rebirth of the spirit of Kant, not this time to unchain scepticism with the author of the *Kritik der reinen Vernunft*, but to restrain it, if so may be, with the author of the *Kritik der praktischen Vernunft*. The history of philosophy attests therefore the predominance of the critical spirit in the thought of all the great philosophers of the age, and but too strongly justifies the importance everywhere given to-day to Criteriology" (p. v).

Two leading questions confront the critic of human knowledge: First, is there such a thing as knowledge which philosophical inspection can justly characterize as certain? Second, what domains of objective truth does such certain knowledge embrace? The solution of the former problem results in a *general theory* of certitude. The solution of the latter involves the application of the general criteria to the various classes of our cognitions. Dr. Mercier has limited the present volume to the first of these two questions, the second being reserved for a subsequent volume on special Criteriology.

It is unnecessary to outline here the content of the work. Suffice it to say that whilst the general matter falls in with the familiar lines of Critics, it is treated with marked originality and freshness of detail. Dr. Mercier, it may be noted, departs from the position taken by most neo-scholastic authors from Tongiorgi onwards as regards the *three primary truths*. This position he ranks with *exaggerated dogmatism* and so to be rejected as the antipode of scepticism; a theory called "rational dogmatism" being substituted as a golden mean. The three primary truths claimed by the text-books are: (1) the *primary fact*, the existence of the thinking subject; (2) the *primary condition*, the mind's ability to know some truth; (3) the *primary principle*, the principle of contradiction. As regards the first two of these time-honored *primaries*, Dr. Mercier is unwilling to allow them their usurped prerogative; the last, the principle of contradiction, he admits to be the sole and absolutely first principle, in the sense of course of its being merely a *directive rule* of mental pronouncements.

The most striking and laudable characteristic of the work is its simple and logical method. The subjects are made to fall into the most natural general partitions, and these to divide off again and again into just that degree of detail which ensures thoroughness of insight, without engendering confusion of vision. Then the details are repeatedly brought under luminous syntheses or summaries which manifest anew the organic relations of the members to one another and to the whole. The union of these processes makes the work a model text-book, an adaptation which is further secured by the perfectly translucent style and enhanced by the mechanism of the beautiful typography.

GENERAL INTRODUCTION TO THE STUDY OF HOLY SCRIPTURE. The Principles, Methods, History, and Results of its Several Departments and of the Whole. By Charles Augustus Briggs, D.D., Professor of Biblical Theology in Union Theological Seminary, New York City. New York: Charles Scribner's Sons. 1899. Pp. 688.

GENERAL INTRODUCTION TO THE OLD TESTAMENT. The Canon. By William Henry Green, D.D., LL.D., Professor of Old Testament Literature in Princeton Theological Seminary. New York: Charles Scribner's Sons. 1898. Pp. 209.

In the ordinary course of our work we should not think it necessary to direct the special attention of the clergy to the above productions of Protestant scholarship in the field of Biblical criticism. Such books are sent forth from the workshops of the so-called "Evangelical" schools and their enterprising publishers day by day, differing only as to the extent and in the more or less captious forms in which they apply the destructive principle of "private judgment" as a test of the authenticity of the divine law, and of their approval of the divine wisdom embodied in the Sacred Scriptures. From the Catholic point of view these vagaries are alike in their character and equally opposed to the fundamental doctrine of the Church. They are based upon the erroneous assumption of human vanity and human pride that the reason and binding force of the law of God is determined by man's appreciation of it. Catholics hold that God's authority is independent of man's consent or appreciation of His law; that if God gives us a law He gives us also a means to understand it properly by constituting the Church its interpreter and guardian; and that, therefore, the wranglings and inconsistencies arising from the various and often diametri-

cally opposite interpretations of the word of God by those for whose instruction it has been given, can have no place in any true religion, and are excluded by the very principle of authority in the Catholic Church. Whatever intellectual freedom man may rightly claim, it can have no legitimate place in the matter of determining the sense and application of the divine law, because God's authority is not subject to the will of individual man or any number of men.

Hence the position of Catholics in regard to the authenticity and substantial integrity of the Sacred Scriptures is unalterably fixed, and that upon authoritative evidence which is not derived from the approving consciousness of the individual who reads the Scriptures, nor from the discernment of learned but self-constituted interpreters, but from the undeniable historical fact that Christ, who testified to the divine origin of the Old Law and to whose teaching we owe the New Law, established in the Catholic Church a permanent tribunal which was to safeguard and interpret both.

In the matter of higher criticism, which concerns itself with the examination of the original text and meaning of words and their more or less accurate rendering in different recensions and translations, Catholics have every right to leave themselves open to accept information and light such as is shed upon the sacred words by the study especially of the Semitic languages, of archæology and history. But neither Dr. Briggs,—although he deals with the question of higher criticism by discussing its principles and history,—nor Dr. Green can lay claim to such originality in this special field as to command our attention. Their utterances are significant only where they busy themselves with the question of the Canon and its determining factor, that of inspiration. And even here we might, as we said, leave them to mutual encounters in their own camp, if it were not that Catholic authorities were being misrepresented as confirming one or other of the Protestant positions on the subject of the canonical books.

About Dr. Green's position no one can have any misapprehension. He believes that the Bible is the record of a divine revelation made through duly authorized and accredited messengers sent of God for this purpose. When he comes to answer the question how we are to distinguish this divine message from certain counterfeit and spurious writings having a similar scope and character, he appeals to tradition; and here the weakness of his scholarship shows itself simultaneously with the strength of his anti-Catholic prejudices. Every student of historical tradition regarding the Bible will have to go to the storehouses of the Catholic Church, that is, to the writings of the Christian

Fathers, the decrees of early Church Councils, and the accepted teaching in the great monastic schools, the uniform character of which is attested by unquestioned documents drawn from public and private archives before the age of the so-called "Reformation," which undertook to sift this tradition by the standard of individual judgment. This is Dr. Green's method. He is thoroughly conservative; will have nothing to do with modern criticism and advanced Biblical science. He condemns the novelty of recent scholarship, and appeals against the presumption of the new critics to the tradition of the Jews and of subsequent ages. But the subsequent ages must not have any sympathy with Rome; whatever may be right in tradition, Rome is wrong; and so Dr. Green finds himself compelled to solve the problem of showing that the Church which preserved tradition is opposed to tradition, or falsifies or ignores it as the case may be.

To criticise in detail a work written under such preoccupation would be an idle task. When a professor, writing a text-book for divinity students, tells us that Melito's catalogue does "not contain a single one of the books which Romanists have added to the Canon," we feel quite sure that the author is incompetent from more than one point of view to deal with questions of canonicity, and we are surprised that the Scribners should publish such trash, replete with inconsistencies and offensive epithets by which the aged professor seeks to emphasize his opposition to the "Romish Canon."

Against such arguments as Dr. Green advances we have to put those contained in the work of Dr. Briggs. He believes that "the study of the Bible is most commonly obstructed among Protestants by *Bibliolatry*," and one of his aims is to overcome the obstructionists. But as Dr. Briggs is himself a decided though not quite consistent Protestant, he is obliged to have ultimate recourse to the criterion of personal or private judgment in determining the character and extent of the Canon; and thus he is bound to assume, in defence of his own position, the privilege which in another direction he denies to the "obstructionists."

There is a special reason, as we intimated at the beginning of this notice, why Catholic scholars should have their attention directed to the inconsistencies of Dr. Briggs's book. The Episcopal Bishop, Dr. H. C. Potter, who received Dr. Briggs very recently into the Episcopal fold, is publicly stated to have said that "*The Introduction to the Study of the Holy Scripture* has been warmly commended by eminent Roman Catholic scholars of foremost rank in institutions of learning of foremost dignity," and that these eminent Roman Catholic scholars of

our foremost institutions of learning have written Dr. Briggs "intimating their purpose to make use of it [the book] in their class-rooms." Another prominent divine, the Rev. Dr. Percival, "probably the most distinguished theologian in the Episcopal Church," is reported to have said that "one of the Roman Catholic universities had seriously thought of adopting Briggs's book as a text-book. There is much broad churchmanship and higher criticism in the Roman Catholic Church, and much unsound teaching by individuals on the Inspiration of the Sacred Scriptures" (Philadelphia *Ledger* and *Evening Bulletin*, May 15). We can imagine a Catholic professor saying or writing complimentary things to Dr. Briggs about such parts of his book as show the glaring contradictions of a Protestant who would defend the infallibility of the Sacred Scriptures as his rule of faith and at the same time admit any such thing as higher or lower criticism of the Divine Word; but it is quite absurd to suppose that Dr. Briggs's book could be used as a text-book in any Catholic institution, unless it be as an object-lesson of the utter inconsistency to which a writer is forced to commit himself if he would defend the authenticity and integrity of the Sacred Scriptures on the Protestant principle of internal evidence and private judgment. Of such inconsistencies Dr. Briggs's book, particularly in the chapters on the history and criticism of the Canon, abounds.

With more scholarly discernment and honesty than can be claimed for Dr. Green's appeal to tradition, Dr. Briggs admits that we have practically no evidence of the existence of a fixed Jewish Canon containing the books of the Old Testament, to which Protestants, claiming to follow the Hebrew Church, can safely appeal in justification of their "rule of faith." "We know that several books were in dispute among the Pharisees, such as Ezechiel, Song of Songs, Ecclesiastes, and Esther. They were *generally* but not unanimously acknowledged. . . . There is little doubt that the Canon of the Palestinian Jews received its latest addition by common consent not later than the time of Judas Maccabæus, and no books of later composition were added afterward. Yet the schools of the Pharisees continued to debate with reference to some of these writings until the assembly of rabbins decided it at Jamnia. The Hellenistic Jews had a wider and freer conception of the Canon" (p. 128). Dr. Briggs does not therefore endorse the common opinion that the Jewish Canon was fixed under Esdras; nor does he admit that either Philo or Josephus impart to us an authentic list of the Sacred Writings. The Jews, no doubt, made several attempts to fix the Canon, perhaps under Esdras, and again under the High-priest Simon (p. 124), but a

final decision did not take place until the two assemblies at Jamnia (A. D. 90 and 118), under the presidency of Eleazar Ben Azariah, had discussed the canonicity of Canticles and Ecclesiastes. "They were *finally decided to be canonical*, and so the third Canon of the Old Testament was closed for the Hebrews" (p. 130). It is curious to note that Dr. Briggs does not record any protest against the attempt of the Jewish Councils at Jamnia, under the High-priest Eleazar, to *settle* the question of the canonicity; a prerogative which he later on denies to the Apostolic Church with its Sovereign Pontiff at Rome.

Dr. Briggs admits a similar condition of doubt regarding the inspired books, at least for a time, in the Christian Church. "The Fathers do not agree about the books which either the Hebrew or Protestant Canon accepts, or that of the Church as defined by the Council" (p. 137). "The Synod of Hippo in 393 A. D., and of Carthage in 397 A. D., under the influence of St. Augustine, *decided for the larger Canon*, including the apochryphal books of the Old Testament and the full Canon of the New Testament. This opinion is sustained by the oldest Greek uncials." We fancy that such a statement will make Dr. Green somewhat scrupulous about his facts of Church history and his appeal to documented tradition. But Dr. Briggs has no difficulty in reconciling the principle of the Reformers with an adverse tradition regarding the Canon. "The Protestant Reformers accepted the Canon of their symbols, excluding the apocryphal books, *not because of the Jewish tradition, which they did not hesitate* to dispute, *as they did that of the Church itself*, but for higher *internal* reasons" (p. 143). They accepted those books which "*approved themselves to their souls* as the very word of God." "This is the Protestant position: Unless these books have given us *their own testimony* that they are divine and therefore canonical, we do not receive them with our hearts." Dr. Briggs holds to this position, and one can readily understand why Episcopalians who believe that they have in their Church a divinely instituted tribunal to determine questions such as, for instance, the first four General Councils of the Church undertook to define, are greatly alarmed. "The only legitimate Protestant method is that of the Reformers: first prove the canonicity [of these books] from their own internal divine testimony, and accept them as canonical because the Christian soul rests upon them as the veritable divine word" (p. 145). Here, too, we meet with some inexplicable contradictions in fact. "If we judge," as Deane (quoted by Dr. Briggs in another part of the book, p. 125)

says, "from the MSS. that have come down to us, it would be impossible for anyone, looking merely to the Septuagint version and its allied works, to distinguish any of the books in the collection as of less authority than others. There is nothing whatever to mark off the canonical writings from what have been called deuterocanonical." We are to suppose then that if anyone were to place any pious book before a man with a sincere purpose to listen to the divine doctrine, he would be capable of determining whether it is canonical or not by the influence which the reading exercises upon his heart and mind. It would be an easy matter to get a dozen people to disagree on the subject, and the test proves itself wholly inadequate. A piece of steel placed in proper proximity to a magnetic horseshoe will be attracted; a piece of wood will remain unmoved. The logical deduction drawn from this phenomenon is *not* that the *horseshoe* is magnetic, but simply that *steel* is attracted by a magnet, whereas wood is not so attracted. The Reformers themselves violated in practice the principle they had established for testing the canonicity of the Scriptural Books. Dr. Briggs seeks to explain whilst he renounces their inconsistency. "Unfortunately they [the Reformers] allowed themselves to be influenced by *other subjective tests* and dogmatic considerations. Thus Luther, by his exaggeration of his interpretation of the Pauline doctrine of justification, was *unable to understand* the Epistle of James (p. 145), and spoke of it as an 'epistle of straw.'" And Dr. Briggs goes on to say that there can be no doubt that the rejection of the two books of the Maccabees was due in great measure to its support of the Roman Catholic doctrine of sacrifices for the dead; and that the wisdom of Sirach was rejected, partly at least, because of its supposed countenance of the Roman Catholic doctrine of salvation by works. Such dogmatic objections influenced greatly the Reformers in their views as to the entire Apocrypha.

After all, Dr. Briggs feels that he cannot appeal to the Protestant principle of private interpretation. He has therefore to construct some authority combining liberty of private judgment with the action of a church; and here we utterly fail to comprehend him, or rather his position. He has two strings to his bow, and the "Westminster Confession" serves some purpose in aiding him to appear logical in his inconsistency; it distinguishes the testimony of the Church (human) and the *internal* evidence of the written word (human and divine), and the *fides divina* (purely divine). "The inward work of the Holy Spirit bearing witness *by and with* the Word in our hearts" and the books which are thus recognized by the inspiration of God are made the rule of faith and life. There must be a Church then in some way to deter-

mine the Canon which is ultimately to be accepted by the faithful. Dr. Briggs would thus find himself naturally committed to accept the light of the Catholic Church in the question of determining the Canon; but he has discovered that the Council of Trent was not a truly œcumenical council. "It represented only a portion of the Christian Church (!), and therefore its definitions are the definitions of the Roman Catholic party in the Church. They do not represent the Greek, Oriental, Protestant communities" (p. 146). Certainly not; no council ever meant to represent heretics or schismatics. It meant to judge them and their doctrines by a given standard, and if on some occasions the Church or a council called upon heretics or schismatics to be present at the sessions, it was either that their false doctrine might be openly declared within the hearing of the judges, or that the willingness of the culprits to yield to persuasion of the truth might be ascertained. Encounters or public defences between the champions of philosophical or theological schools were a different thing altogether and cannot be said to be the action of councils, but rather preliminaries to reaching a decision. Such preliminaries were needless in the case of the Reformers, whose writings and sayings were unquestioned public property.

But we must conclude. Dr. Briggs has raised a sharp outcry against the Protestant system, while appearing to defend its principle, and he has declared against Apostolic tradition and Church authority by emphasizing individual feeling as the criterion of divinely revealed truth. What need or use is there for God to speak to us in signs, if we are to interpret the signs as we list? Catholics have nothing to learn from Dr. Briggs, except this, that every attempt to find revealed truth independently of the guidance of the Catholic Church leads to endless vagaries and inconsistencies.

MANUAL OF PASTORAL THEOLOGY. A Practical Guide for Ecclesiastical Students and Newly Ordained Priests. By the Rev. Frederick Schulze, Professor Moral and Pastoral Theology, Provincial Seminary of St. Francis. Milwaukee, Wis.: M. H. Wiltzius & Co. 1899. Pp. 342.

"Pastoral Theology has at last appeared on the programmes of our ecclesiastical seminaries as a special branch of sacred science, thereby filling a want long felt," says the author in his preface to this work. This is unquestionably true; and the fact that within a comparatively short time three works from different pens should have appeared aiming

at covering the same ground, though not quite in the same fashion, emphasizes the necessity of attention to this study in our theological curriculum. Less than five years ago the Benzigers issued the first part of a translation of P. Schuech's *Pastoral Theology*, covering the subject of catechetics and preaching. Before the work could be completed Dr. Stang had published his *Pastoral Theology*, which embraced the whole subject of homiletics, the administration of the Sacraments, and parochial work generally. The "Manual" by Dr. Schulze is made up much on the same plan as that of Dr. Stang's volume. There is a slight difference in method, in the manner of handling and placing the common topics, and here and there one author emphasizes certain proprieties of clerical life more than the other. But there is ample room for both works, and indeed for others of a similar character, to suit the different dispositions and circumstances, not only of the teacher and student in the class-room, but of the cleric engaged in active missionary work.

MANUALE THEOLOGIAE MORALIS, in usum praesertim Examinandorum, Auctore Benedicto Melata, S.T.D. Editio altera accuratior et aucta.—Romae: Ex Typographia Polyglotta S. C. de Propaganda Fide. 1899. Ratisbonae et Neo-Eboraci: Frid. Pustet. Pp. 331.

On the occasion of its first edition we directed attention to this excellent little manual of moral theology. Its clearness, the reliable character of its sources, and above all its brevity, give it a particular value for those who are preparing for examinations preparatory to receiving Holy Orders. It is in every way superior to Togni, which has been used for many years in the examinations and is still the popular manual with many students.

Recent Popular Books.[1]

ACROSS THE CAMPUS: Caroline M. Fuller. $1.50.

Here is a faithful reflection of life in an American college for girls, showing both merits and faults, and the widely differing effects which it produces upon different characters. It follows its heroines through the entire course, describing the routine of work and of pleasure, and giving some hints as to expense; but young readers will be most strongly attracted by the student's talk, which is always bright and sometimes clever, and by the stories of frolics and innocent merry-making. Parents will learn that girls who neglect their studies are not respected in a girls' college, and that, in spite of having no marking system and no reports, the faculty and professors know the worth and achievement of every girl. Whether they believe it or not depends upon their capacity to imagine an omniscient human being.

ANTIGONE OF SOPHOCLES: George Herbert Palmer. $0.75.

Conciseness is the most conspicuous quality of this translation, which is couched in an iambic rhythm printed as prose, according to the device adopted by Professor Palmer for his version of the Odyssey. The reader is thus deprived of any visual aid in apprehending the music of the choruses and entirely loses their transitional effect; but the translator's aim, fully set forth in the introduction, is to bring the story of the play home to minds untrained in any tongue but English, not to give scholars a rendering equivalent to the Greek. In spite of his modest intentions and his almost ruthless directness, he is often more poetic than most of the metrical translators.

CATHEDRAL DAYS: Anna Bowman Dodd. $1.50.

The "Days" are connected by descriptions of drives through English roads, with pauses to inspect ruins, churches, castles, or anything else interesting to be found in the region, including Exeter, Chichester, Winchester, Salisbury, and Wells Cathedrals, and the "Days" themselves are devoted to inspecting the cathedrals purely as curiosities, for the author is a Protestant. She writes pleasantly, there is no intentional irreverence in her occasional unsympathetic comments, and the hallowed charm of the ancient although desecrated shrines often conquers her. This is a new edition of a book which, originally published twelve years ago, has been imitated many times, and it is illustrated with twenty-four good pictures.

DOUBLE THREAD: Ellen Thorneycroft Fowler. $1.50.

It pleases the heroine of this story to try the temper and heart of the young man whom she loves by appearing to him as her own twin sister, and she plays her game successfully, appearing alternately as rich heiress and as poor dependent. In the end, after giving his heart to the poor sister, the lover is angered by discovering the cheat, and goes away, but he returns in due time. The conversation is lively, the jokes are of the newest, and the company introduced, although making vast pretence of flippancy, is generally agreeable.

DROSS: Henry Seton Merriman. $1.00.

An English gentleman being averse to the marriage upon which his father's will makes his wealth dependent, becomes the secretary of a French nobleman, concealing his good birth. The nobleman succumbs to a sudden temptation to steal certain millions, but another person is suspected of the theft, and the secretary, pursuing him, discovers the truth. The nobleman's wife and daughter, exquisitely feminine and French, and an English financier of enormous power and much eccentricity, are among the chief characters, and contrast between Gallic fire and English phlegm is chief among the ends of the story.

DUKE'S SERVANTS: Sidney Herbert Burchell. $1.50.

A Derbyshire village, in the reign of James I, is the scene of the early chapters of this romance, in which Buckingham comes and goes, always playing an evil part. The action of the story is continued into the next reign, and the adventures of a troop of players, their gossip of public events and of popular feeling in regard to their craft are the chief matter of the latter half of the tale. This heroine also professes to be twins, but she plays her part after Viola's fashion, arraying herself in boy's clothes, and discoursing of her "sister's" perfections until the man of whom she is enamored almost gives his heart to the unseen beauty. The story, as it stands, would make a good play.

FAIR BRIGAND: George Horton. $1.25.

The Greek brigand is resurrected for literary purposes in this story, and is made to capture an American archæological investigator and a companion. The two are freed by the brigand's daughter, and she accompanies them back to safety and informs the astonished American that it is his duty to marry her. As all the natives agree with her, and as he perceives that he must

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

consent or leave the country, he complies, and then abandons her to her own devices. She reverts to the paternal theories of morality, and ends her career by committing a murder. A journalist of the New York type, as it is in fiction, pervades the book, which constantly suggests study of About.

FOWLER: Beatrice Harraden. $1.50.

The fascination of healthy, clever, and generally sensible girls by an ugly and impudent middle-aged cynic, is the chief theme of this novel. The hero counts for but little, for he lacks the cleverness to outwit the villain, from whom the heroine escapes but a few days before the time set for her marriage. A trained nurse, adding coquetry to the cold-blooded selfishness of her craft, is one of the personages, and her criticism of life and motives is as amazing as her clothes, which are fit for an actress.

HARVARD LYRICS: Charles Livingstone Stebbins. $1.00.

Some eighty songs, by various hands, many very clever and all free from any trace of being influenced by the "poster" school of art, compose this volume. The verses indicate well-chosen English reading and excellent mental health, good auguries for possible future American poets, but they are oddly untouched by classic influence.

IN THE KLONDYKE: Frederick Palmer. $1.50.

No imitation, no echo of Mr. Bret Harte, appears in this story of a journey from Dyea to Dawson, with a description of the latter place and a selection from its best stories. Mr. Palmer writes clearly, simply, with no touch of sentiment, but with manly enjoyment of adventure, and applies himself to showing the hardships and uncertainties of the miner's lot quite as plainly as he shows the possibility of winning a fortune. His description of the dog teams and their drivers and of the strange creatures driven by misfortune into semi-servile positions in camp, are vivid. Like the army in the West Indies, he encountered canned roast beef. "We could not eat it," he says. Doubtless this was on account of the tropical conditions.

JAMESONS: Mary E. Wilkins. $1.00.

The oft-told story of the city boarder's attempt to introduce the latest fashions in food, literature, and art to the virtuous and highly inquisitive rustic is here told by one of the rustics, a verbose person who seriously writes of "buggy-riding," to the confusion of those unfamiliar with what she regards as English. The book is so much less vicious in style than its author's ordinary work as to suggest that it was severely edited before publication in the magazine for which it was written, but it is as remote from literature as the minutes of a sewing-circle secretary.

JAMES RUSSELL LOWELL AND HIS FRIENDS: Edward Everett Hale. $3.00.

These reminiscences, beginning with Lowell's infancy, are much occupied with his early manhood, which was passed among those whose tastes and demands were to give Boston its period of literary pre-eminence, and in familiar intercourse with the educated abolitionists. His experience at Harvard, as editor of the *Atlantic*, and as minister to Spain and to England, are treated at length, and many good stories of politics and of war are added. The book is a perfect portrait-gallery of Boston and Cambridge between 1840 and 1865, and presents the poet's own face at many periods of his life, and also a picture of the beautiful Maria White, whom he married. The book is indispensable to any one who would understand the best things in the present body of American literature.

JESUS DELANEY: Joseph Gordon Donnelly. $1.50.

A Mexican of mixed Indian and Caucasian blood, the spoiled pet of a Protestant mission, overburdened by intellectual training, and puffed up with spiritual pride induced by leading prayer-meetings, suddenly falls from grace, plays matador in a bull-fight, and enters into revolutionary plots, all in the hope of winning the hand of a beautiful girl occupying a high social position. He is betrayed and his death sentence is commuted to military service. This story is merely the framework for a satirical description of a Protestant missionary in a Catholic country, whom the author superfluously makes more ridiculous by calling him "Reverend" Lamb, a style unknown among civilized Protestants of any denomination. Mr. Lamb's stupidity and mischievous influence contrast sharply with the educated cleverness and beneficence of the priests appearing at intervals in the story, but are not in the least exaggerated, as may be shown by comparison with reports of the A. B. C. F. M. Mr. Donnelly makes the United States Consul not much better than Mr. Lamb, and could verify this portrait by documentary evidence, if need were, but he makes the American Consul-General an excellent official. He himself was Consul-General at one time. As fiction, the book is crude: as a tract, it is good.

KING OR KNAVE, WHICH WINS? William Henry Johnson. $1.50.

This story continues "The King's Henchman," and brings it to a happy close, and it also recounts a few of the love-affairs of Henry IV. The reasons which operate in forbidding the reading of Dumas in any translation or in the original would probably operate in this case, if the book were brought to the attention of the proper tribunal. The author's preface very creditably disclaims any pretence of treating the character of Henry the King, and tells the reader what to expect.

LADDER OF FORTUNE: Frances Courtenay Baylor. $1.50.

The successive manœuvres by which an ambitious, uneducated woman, married to a money-maker, may conquer a good position in foreign society are set forth in this book, the author of which has a fine contempt for her heroine, whose daughter re-

volts and marries a poor American. The money-maker dies, not regretted by his wife, and not greatly regretting.

LEAR: Gilbert Parker. $0.75.

Three short stories by Mr. Gilbert Parker are included in this book. They do not belong to the same school as "The Battle of the Strong," and the first and longest, although not immoral, is not to be recommended to any reader not of mature age.

LIFE, WRITINGS, AND CORRESPONDENCE OF GEORGE BORROW, DERIVED FROM OFFICIAL AND OTHER AUTHENTIC SOURCES: William I. Knapp. Vol. I. $5.00.

Borrow is an interesting figure as the forerunner of the present rather large school of English writers, who, mistaking the abnormal for the original, worship themselves for admiring ugly incongruities, and his biographer is not so sympathetic as to make this book unwholesome. Borrow's genius for inventing many accounts of one incident leave nothing certain in his history, from the date of his birth to the extent of his actual knowledge, except his hatred of Catholicity, a proper attribute for an agent of the British and Foreign Bible Society. Carrying irreligion into Spain was his trade; his diversions were prize-fights, horse-trading, studying the gypsies, acquiring strange tongues, writing amorphous novels, and self-advertising. His life is worth reading, for the sake of noting how slight is the originality of current folly.

LOVE AMONG THE LIONS: F. Anstey. $0.75.

A farcical story founded on the much-advertised wedding ceremony performed in a lion's cage in Boston a few years ago. The author manages to heighten the grotesqueness of the real performance, for both bride and bridegroom shrink from the final test of courage, and two lion-tamers are married in their stead, the lions huddled behind a bar and watching them with the peacefulness of lions who have been carefully drugged. Each of the lovers supposes the other to be really married and complications ensue, ending happily.

MATERNITY OF HARRIOTT WICKEN: Mrs. Henry Dudeney. $1.50.

The last of the Wickens, an unbroken line of drunkards with some pretensions to good social position, marries a weak woman of inferior birth, and commits a murder just before his daughter Harriott is born. She, reared by her maternal aunt, hates the vulgarity of her surroundings, and gladly escapes from them to marry a rich and well-bred man, although her affection for him is very slight. The kinswoman whom his family has desired him to wed soon comes on the scene and transforms Harriott's dress and manners, but does not improve her moral or spiritual condition. Her husband leaves England on business, and, discovering that her child is a hopeless idiot, she substitutes another for it, but when her own falls sick, she sacrifices her husband's respect that she may nurse it without undeceiving him, and in the end dies from infection. He promptly marries his kinswoman. The study of an ambitious vulgarian in the London of women's clubs and "liberality" is good, and the mother's tardy awakening to her duties is powerfully described. The title gives no idea of the story.

MEMORY OF LINCOLN: Edited by M. A. De Wolfe Howe.

Eighteen poems are collected in this small volume, and the introduction refers to others still. Lowell, Brownell, Boker, Melville, Whittier, and Stedman are represented, and both of Whitman's poems on Lincoln are given, and also Tom Taylor's manly record of repentance for errors of judgment. The book will be found useful by school-teachers and public readers, for it excellently represents the varieties of reverence for Lincoln's memory.

MEN'S TRAGEDIES: R. V. Risley. $1.50.

Mr. Risley obligingly supplies his book with an explanatory preface, telling with what emotions he prefers that the readers of his short stories should dilate, and explaining why his heroes are German and not English, Russian, Italian, or Turk. Nearly all are elderly, not too attractive, immensely sentimental, supersensitive, and subjects for medical rather than for artistic treatment. The preface destroys the critic's right to suppose that the author has not succeeded in his object, but the object is unworthy of attainment. Men who shut their eyes to common sense are simply ridiculous even in misfortune, and cannot be regarded seriously.

MISTRESS CONTENT CRADDOCK: Anne Eliot Trumbull. $1.00.

Mistress Content lived when Roger Williams and Mary Dyar and their like were troubling the peace of the Massachusetts Bay Colony, and her story is little more than history interpreted in the interests of the American Baptists.

ONE POOR SCRUPLE: Mrs. Wilfrid Ward. $1.50.

The perplexed action and reaction constantly going on in society composed of blended Protestant and Catholic elements could hardly be made more strikingly evident than they are in this story. The chief point of worldly interest is the capture of Lord Bellasis, whose worthless and lunatic wife has survived the divorce leaving him free by English law to remarry. Him do Cecilia Rupert, a young woman of fashion, who entertains her friends by dancing, and Madge Riversdale, a childless Catholic widow, pursue with equal ardor, he retaining Macheath's attitude the while. When he allows the widow to capture him, a cold-blooded Protestant schemer almost conquers her scruple against apostasy and brings about Cecilia's suicide. The counteracting influence comes from an excellent

priest acting in ignorance, and a saintly, single-hearted Catholic girl, set before the reader with almost reverent touches. These four typical women; the peer; a cold-blooded "æsthetic" author, sorely in need of a sound thrashing; a fine old Catholic squire; and a young Catholic gentleman, properly proud of his faith and family, and an innocent, unworldly Catholic girl, are the chief personages, and their characters and acts furnish material for at least three average novels. The secondary spring of action in the story is the meddlesome solicitude of certain good ladies whose own spiritual affairs do not give them sufficient occupation, and this is made almost as mischievous as the schemer's deliberate intrigue. The greater part of this story was written some years ago, and it is not an "answer" or a "retort;" it is a work of art, perhaps a little too clever for dull readers, but an author has the privilege of choosing his public.

ON THE EDGE OF THE EMPIRE: Edgar Jepson and Captain D. Beames. $1.50.

Thirty little stories compose this volume, which might very properly be called a series of tracts for the white man's enlightenment as to the nature of the black man. The authors having lived and worked in India, set forth the manners, customs, and acts of certain specimen natives in the army, in the bazaar, on the border, and elsewhere, choosing their subjects from many peoples and faiths and from many ranks. The stories are good, merely as stories, but as a means of teaching the white reader to beware of using his own standards in judging the black man, whether in governing him, or in intercourse of any species, they are better than Mr. Kipling's or Mrs. Steel's, and worth a small library of statistics and prosaic information. As they treat of heathens they sometimes speak of matters unsuitable for the reading of the young, but the peculiar ugliness of heathen sin does not become attractive by their methods of treatment.

PAUL CARAH, CORNISHMAN: Charles Lee. $1.00.

Self-blinded egotism united with rustic ignorance characterizes the hero of this story, who, constantly picturing himself as the centre of romantic scenes, fails in everything. Returning to his native village after years spent in America, he expects to become its ruler and ends by being its butt, falling at last into evil ways and disgracing it by being arrested as a smuggler. His release is contrived by a girl who loves him, and in his anxiety to make an effective exit, he goes away, ignorant of her act and calling himself friendless. The descriptions of scenery and of Cornish traits are vivid, and the story lacks any trace of a problem.

PRISONERS AND CAPTIVES: Henry Seton Merriman. $1.25.

The survivor of a ghastly voyage in which yellow fever, the legacy of its last cargo, destroys the crew and officers of an outward-bound slaver, joins a British naval officer and a Russian in an attempt to rescue the wife and baby of the Russian from a Siberian prison. The attempt ends in a horrible tragedy, but incidentally, the author, who has studied the subject extensively, gives his views of the Nihilists, which differ from those put forward by European agitators, and also from those disseminated by Russian officials.

QUEEN OF THE SWAMP: Mary Hartwell Cacherwood. $1.25.

Thirteen stories chronologically arranged, the scenes laid in Ohio, Kentucky, Indiana, and Illinois, six describing life as it was some fifty years ago, and others dealing with the cis-bicycle period, fill this volume. The former series is the more interesting, and has historical value. The latter is good, but sometimes ungentle in the treatment of bodily defects, although sometimes beautifully tender.

RETROSPECTS AND PROSPECTS: Sidney Lanier. $1.50.

The author's character, tastes, and versatility appear more clearly in this book than in any other single volume of his writings, and especially adapt it for use in formal courses of reading. It contains the wonderfully well imagined "Sketches of India," written to order from study of travellers' tales and Hindu poetry; a Confederate memorial address delivered at Macon in 1870, and historically valuable; "The New South," written ten years later, and full of hopeful common sense and good counsel; "San Antonio de Bexar," a study of an historic and picturesque town, and "Retrospects and Prospects," a brilliant piece of writing, touching on a hundred subjects, and pleading, in 1867, for an international court. Lanier was remarkable, even among Southerners, for the respect in which he held his mother tongue, and his style is worth studying.

SHORT LINE WAR: Merwin Webster. $1.00.

This book illustrates "Wealth and Commonwealth" and the chapter on corporations in Judge Baldwin's "Modern Political Institutions." It describes the fight of an astute and fearless small capitalist with a combination owning judges, journalists, and politicians, and his victory, which proceeds not from the righteousness of his cause, but from the assistance received from the daughter of one of his opponents, a young lady in love with one of his officers. It is the methods of the two contestants which the reader is to consider: they include theft, murder, arson, and violation of State codes of law.

THADDEUS STEVENS: Samuel W. McCall. $1.25.

The biography of the man who led the House of Representatives during the most eventful seven years of its existence, from July, 1861, until the recess of 1868, has waited thirty-one years to be written, and now appears in the American Statesmen Series. Although the author is just to Stevens the abolitionist, and to the Stevens who impeached Andrew Johnson, he is none the

less fair to Webster and to the early Unionists, and fair to Johnson himself in his treatment of the Stanton matter. Necessarily the tale resuscitates many half-extinct memories of unhappy times, but it is told without bitterness. The chapters on "The Legal Tender" and "War Revenue Measures" are the most valuable at this time. Mr. McCall confirms the statement, sometimes denied, that Stevens died a Catholic, being baptized by one of the Sisters of Charity in attendance upon him in his last illness.

THREE NORMANDY INNS: Anna Bowman Dodd. $1.50.

This volume is a new edition of a book first issued in 1892, and describing not only inns, but the peasantry and other Norman folk, and including a pretty imaginary sketch of the French court ladies who once visited one of the inns. It is an instructive lesson to note the influence of Catholic ceremonial and intercourse with Catholics upon this author's mind. She becomes almost as reverent as a believer. Her book is illustrated by Mr. Reinhart, and has a prettily emblazoned cover.

THROUGH THE STORM: Avetis Nazarbek. Translated by Mrs. S. M. Elton. $2.00.

This volume is written from the Revolutionist point of view, and treats riot and assassination as commendable when the political principles of the rioters and assassins suit the author. It exaggerates the number reported on the best American authorities as actually killed in the troubles between the Turks and the Armenians, but it exaggerates in little else, and it represents the spirit of the Armenian Revolutionist as it shows itself in proclamations and in acts.

TIVERTONE TALES: Alice Brown. $1.50.

The admirable studies of a New England village contained in this book are both humorous and charitable, besides being well written. The author ranks with Miss Jewett in delicacy of touch and nobility of feeling, both being so happily endowed that although they see the whole of life they desire to bring its better things into prominence, making them conceal the evil and the petty. Still neither flatters, and the rustic bore is not absent from these pages, but present in all his amusing dulness.

UNDER THE BEECH TREE: Arlo Bates. $1.50.

Three brief dramas, eight sonnets, and some twenty poems of miscellaneous form make up this volume. "A Correspondence" is the best of the minor pieces. Of the three plays, the classic, the fantastic, and that which develops a noble feminine character are of nearly equal formal merit, but the last is the finest in every way, and the best that this author has produced. The book is dedicated to "The Memory of Eleanor Putnam," who was the author's wife.

VICTORY OF THE WILL: Victor Charbonnel. Translated by Emily Whitney. Introduction by Lilian Whiting. $1.50.

M. Charbonnel may be remembered as an apostate: Miss Whiting describes him as "the Emerson, the Maeterlinck of France," and as she says that direct communication between the Seen and the Unseen now exists, it may be that this is a revelation. It certainly sounds unearthly. Farther, she declares that "our attitude toward the unseen world is being revolutionized," which suggests Catharine wheels. It is significant that no Protestant clergyman introduces this author, and that his sponsor is a lady of Spiritualistic tendencies. His book may be deemed worthy of inspection by those curious in the vagaries of perverts. Its tone is quiet and gentle, and its greater part is harmless meditation; the rest is sometimes absurd, sometimes weak. It hardly needed an access of grace to keep M. Charbonnel in the Church. A little humor would have effected it.

WITHOUT DOGMA: Henryk Sienkiewicz. $1.00.

This remorseless study of unbelief is now added to the "Popular" edition of its author's novels. The hero combines all the gifts and graces of the finished man of the world, and ruins his own life and that of the woman whom he loves for no other reason than that his loss of faith has sapped his will. The book is a good antidote for sceptical novels, especially those written in the spirit of condescension to the religious.

YOUNG LIVES: Richard Le Gallienne. $1.50.

This author's petted eccentricities betray him even when he endeavors to write simply, and in this story of love among carefully differentiated Nonconformists, one reads of such startling phenomena as "buxom" furniture, but he has discovered that the sun of the "yellow" novel has set and the book is harmless enough. That is about all that can be said for it.

Books Received.

INTRODUCTION TO A DEVOUT LIFE.—By St. Francis de Sales. New York, Cincinnati, Chicago: Benziger Brothers. 1899. Pp. 765. Price, 50 cents.

THE ENCHANTED STONE.—By Lewis Hind. New York: Dodd, Mead & Co. 1899. Pp. 281. Price, $1.25.

MY LADY'S SLIPPER, AND OTHER VERSES.—By Dora Sigerson (Mrs. Clement Shorter). The same publisher. 1899. Pp. 157. Price, $1.25.

THE MASS BOOK, Together with Prayers useful in Catholic Devotion, and Explanations of Catholic Doctrine. One hundredth thousand. New York: The Catholic Book Exchange. Pp. 62. Price, 5 cents.

THE TALISMAN OF UNITY.—A Sermon in behalf of Church Consolidation, preached in the Crypt of the Cathedral of St. John the Divine, Sunday, January 22, 1899, by William Reed Huntington, D.D., Rector of Grace Church, New York. New York: Thos. Whittaker.

DIE PROPHETEN-CATENEN NACH RÖMISCHEN HANDSCHRIFTEN.—Von Dr. M. Faulhaber. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. Freiburg im Breisgau (St. Louis, Mo.): B. Herder. 1899. Pp. 219. Price, $1.60.

SUITE DES ENTRETIENS SPIRITUELS Du Révérend Père DE RAVIGNAN. Recueillis par les Enfants de Marie, etc. Suivis de Quelques Passages de sa Correspondance. Paris: Ancienne Maison Charles Douniol, P. Téqui. 1899. Pp. 268. Prix, 3 francs.

EN ENTRANT DANS LE MONDE. Conseils de Vie Chrétienne. *Le même Librairie.* 1899. Pp. 180. Prix, 1 franc.

LES RELIGIEUSES ENSEIGNANTES ET L'ÉDUCATION DES JEUNES FILLES. Conseils de Direction pour la Vie Religieuse et l'Éducation. *Le même Librairie.* 1899. Pp. 178. Prix, 1 franc.

BETTERING OURSELVES.—Family Sitting-Room Series. By Katherine E. Conway. Boston: Pilot Publishing Company. 1899. Pp. 96. Price, 50 cents.

WITH A PESSIMIST IN SPAIN.—By Mary F. Nixon. Second Edition. St. Louis, Mo.: B. Herder. 1899. Pp. 360. Price, $1.25.

VENITE ADOREMUS, or Manual of the Forty Hours' Adoration, containing the Ceremonies of the Forty Hours' Adoration, together with Latin, English, and German Prayers, for Public and Private Devotion, compiled from Approved Authors by the Rev. S. J. Orf, D.D. Second Revised Version. St. Louis, Mo.: B. Herder. 1899. Pp. 108. Price, 40 cents.

WHY, WHEN, HOW, AND WHAT WE OUGHT TO READ. By the Rev. J. L. O'Neil, O.P. Third edition. Boston: Marlier, Callanan & Co. 1898. Pp. 134. Price, 50 cents.

GESCHICHTE ROMS UND DER PÄPSTE IM MITTELALTER. Mit besonderer Berücksichtigung von Cultur und Kunst nach den Quellen dargestellt von Hartmann Grisar, S.J. Mit vielen historischen Abbildungen und Plänen. Freiburg im Breisgau. St. Louis, Mo.: B. Herder. 1898. Pp. 192. Price, 45 cents, net.

CULTURE OF THE SPIRITUAL SENSE. By Brother Azarias. And an Introduction by Richard E. Day. Syracuse, N. Y.: Azarias Library Association, 1408 Park Street. 1898. Pp. 100.

RITUS BENEDICTIONIS ET IMPOSITIONIS PRIMARII LAPIDIS pro Ecclesia Aedificanda, Consecrationis Ecclesiae et Altarium et Benedictionis Signi vel Campanae ex Pontificali Romano depromptus. Juxta Editionem Typicam. Ratisbonae, Neo Eboraci et Cincinnati: Frid. Pustet. 1898. Pp. 248. Price, 55 cents, net.

COMMUNIO INFIRMORUM, SACRAMENTUM EXTREMAE UNCTIONIS, Ritus Benedictionis Apostolicae, Ordo Commendationis Animae et In Exspiratione. Neo Eboraci: Frid. Pustet. 1898. Pp. 59. Price, 50 cents.

AU DELA DU TOMBEAU. Par le R. P. J. Hamon, S.J. Paris: Ancienne Maison Charles Douniol, P. Téqui, successeur, 29, rue de Tournon. 1899. Pp. 327. Prix, 3 francs.

DIE ADVENTSPERIKOPEN BIBLISCHE STUDIEN. Exegetisch-homiletisch erklärt. Von Dr. Paul Wilhelm Keppler, Bischof von Rottenburg. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. Freiburg im Breisgau (St. Louis, Mo.): B. Herder. 1899. Pp. 143. Price, 64 cents, net.

THE CHILD OF GOD; or, What Comes of Our Baptism.—By Mother Mary Loyola, of the Bar Convent, York, author of *First Communion*. Edited by Father Thurston, S.J. London: Burns & Oates; New York: Benziger Bros. 1899. Pp. 283. Price, $1.00.

THE COURSE OF CONSCIENCE.—Being a Short Inquiry as to the Transmission of Revelation. By H. J. Pye. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. 192. Price, $1.00.

EXPOSITION OF CHRISTIAN DOCTRINE.—By a Seminary Professor. Intermediate Course. Part II. Moral. Authorized English Version. Philadelphia: John Joseph McVey. 1899. Pp. 638. Price, $2.25.

ONE POOR SCRUPLE.—A Seven Weeks' Story. By Mrs. Wilfrid Ward. New York, London, and Bombay: Longmans, Green & Co. 1899. Pp. 384. Price, $1.50.

CRITERIOLOGIE GÉNÉRALE, ou Théorie Générale de la Certitude.—Par D. Mercier, Professeur de Philosophie et Directeur de l'Institut Supérieur de Philosophie à l'Université Catholique de Louvain. *Cours de Philosophie.* Volume IV. Louvain: Institut Supérieur de Philosophie. Paris: Félix Alcon. 1899. Pp. 371. Prix, 6 francs.

COMMENTAR ZUM KATECHISMUS für die Kathol. Pfarrschulen in den Vereinigten Staaten von W. Färber.—Bearbeitet vom Verfasser des Katechismus. Erster Theil. Glaubenslehre. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. St. Louis, Mo.: B. Herder. 1899. Pp. 331. Preis, $1.00.

FATHER HAND, Founder of All Hallows Catholic College for the Foreign Missions. The Story of a Great Servant of God. By the Rev. John MacDevitt, D.D., Professor of Introduction to Sacred Scripture, Ecclesiastical History, etc., All Hallows College, Dublin. *The Same.* Pp. 287. Price, 50 cents.

THE YOUNG MAN'S WAY TO HAPPINESS.—From the German of the Rev. F. X. Wetzel. *The Same.* 1899. Pp. 123. Price, 40 cents.

CHRISTIAN EDUCATION; or, The Duties of Parents.—By the Rev. William Becker, S.J. Rendered from the German into English by a Priest of the Diocese of Cleveland. St. Louis, Mo.: B. Herder. 1899. Pp. 424. Price, $1.25.

MANUAL OF PASTORAL THEOLOGY.—A Practical Guide for Ecclesiastical Students and Newly Ordained Priests. By the Rev. Frederic Schulze, Professor of Moral and Pastoral Theology at the Provincial Seminary of St. Francis, St. Francis, Wis. Milwaukee, Wis.: M. H. Wiltzius & Co. 1899. Pp. 342.

THE OUR FATHER.—A Booklet for Young and Old. From the German of the Rev. F. X. Wetzel. St. Louis, Mo.: B. Herder. 1899. Pp. 118. Price, 40 cents.

THE ROMAN PRIMACY. A.D. 430–451.—By the Rev. Luke Rivington, M.A., D.D., formerly Demy of Magdalen College, Oxford. London, New York, and Bombay: Longmans, Green & Co. 1899. Pp. xxii—405. Price, $2.50.

CONQUESTS OF OUR HOLY FAITH; or, Testimonies of Distinguished Converts.—By James J. Treacy. New York and Cincinnati: Fr. Pustet & Co. Pp. 473. Price, 50 cents.

TRIBUTES OF PROTESTANT WRITERS to the Truth and Beauty of Catholicity.—By James J. Treacy. Third Edition. *The Same.* Pp. 383. Price, 50 cents.

DES JUGEMENTS qu'on Doit Appeler Synthétiques à Priori.—Mémoire adressé au Premier Congrès Scientifique International des Catholiques par le Rev. Dr. O'Mahony, Dublin. Fribourg, Suisse: Librairie de l'Œuvre de Saint-Paul. 1897. Pp. 16. Prix, 25 cents.

LE FOND DE LA QUESTION si Oui ou Non il faut Admettre des Jugements qui doivent être appelés synthétiques à priori. Réponse au R. P. Fuzier. *Le même librairie.* 1898. Pp. 13.

LEGAL FORMULARY; or, A Collection of Forms to be Used in the Exercise of Voluntary and Contentious Jurisdiction. To which is added an Epitome of the Laws, Decisions, and Instructions pertaining thereto. By the Rev. Peter A. Baart, A.M., S.T.L. Third Edition. New York: Fr. Pustet & Co. 1899. Pp. 502.

SHORT CATECHISM OF CHURCH HISTORY.—For the Higher Grades of Catholic Schools. By the Rev. J. B. Oechtering. *The Same.* 1899. Price, cloth, retail, 30 cents; wholesale, 20 cents.

PICTORIAL LIVES OF THE SAINTS.—With Reflections for every day in the year. Compiled from "Butler's Lives," and other approved sources. To which are added Lives of the American Saints, recently placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore, and also the Lives of the new Saints canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Gilmory Shea, LL.D. New Edition. New York: Benziger Brothers. 1899. Pp. 538. Price, $1.00.

INDEX

PAGE

Absolutio a Casibus S. Sedi reservatis quandonam permittitur 410
Absolutione Membrorum Sect. Vetit. De— 190
Absolutionem Schismatici in bona fide versati. Dubium circa— . . . 191
Adoratione Reparatrice Gentium Cath. Constitutio Sodalit. ab— . . . 173
Advice of "Senex" to a Clerical Brother. A Score of Don'ts . . . 153
Affinitatis contractae in Infidelitate. Quoad Impedimentum— 499
"Alleluia." Traditional Form of— 561
Altar. Electric Lights on the— 206
Altar Wine. Clarifying— 92
Alumnorum Votorum Simplicium Dismissio 83
Americae Latinae. Litt. Apostolicae ad Episcopos— 409
American Catholics and the Propagation of the Faith 225
American Foundations of Religious Communities 254, 454
"Americanismi." Litterae Apostolicae de Erroribus— 399
America. The Apostle St. Thomas in— 1
Analecta. Our— 88, 196, 292, 419, 508, 633
Antiphon at the "Benedictus" in the Office "de S. Familia." The— 525
Apologetics." Pascal's "Pensées" and "Modern— 113
Apostolica Constitutio de Sodalitate a SS. Rosario 75
Architects' Code of Ethics 426
Architect. The Priest and the— 124
"Auctis admodum." Interpretatur Decretum— 505
Authorship of the "Memorare" 299
Bad Catholics. Reasons for Baptizing Children of— 297
Baptismalis. Dubia quoad Benedictionem Aquae et Fontis — 503
Baptismal Water at Pentecost 642
Baptismi collati per modum Unctionis in Fronte. De Validitate— . . 498
Baptism. Protestants Bringing their Children to the Priest for— . . . 510
Baptism. The Sacrament of— 532
Baptistery. The— 449
Baptizing Children of Bad Catholics. Reasons for— 297
Benedictionem Aquae et Fontis Baptismalis. Dubia quoad— 503
Benedictio Solemnis Candelarum transferri non debet. 417
"Benedictus" in the office "de S. Familia." Antiphon at the— . . . 525
Bequests for Masses as Interpreted by the Civil Courts 162
Bible Reference. A Convenient Method of— 301
Biblical Theology. Recent Contributions to— 271
Bishop Determine the "Patronus Dioeceseos?" Can the— 531
Bishop England's Institute of the Sisters of Mercy 254, 454
Blessing Stearic Candles on Candlemas Day 215
Blessing the Baptismal Water with Oils of Previous Year 530
Breviario Rom.—Seraphico faciendae. Mutationes in— 285

PAGE
Breviary. A Liturgical— 532, 646
Breviary. Recent Changes and Additions in the Missal and— 644
Brimstone. That Sermon on Fire and— 568
Building. Church— 124, 389
Building Contracts. Legal Decisions Regarding the Performance of— 520
Burial for Catholics who have Neglected their Easter Duty. Christian— 640
Calendar. Christmas Day and the Christian— 19
Candelarum transferri non debet. Benedictio Solemnis— 417
Casibus S. Sedi Reservatis quandonam permittitur. Absolutio a— . . 410
Catholici Civ. Vinculo juncti cum Infideli. De Matrimonio— 187
Celebrant of the Mass on Maunday Thursday and Good Friday 530
Chalice Desecrated by the Touch of a Corpse? Is the— 524
" Chapter of Faults." Manifestation of Conscience and the— 420
Chloroform to Deaden Pain. The Morality of Using— 209
Christian Burial for Catholics who have Neglected Easter Duty . . . 640
Christmas Day and the Christian Calendar 19
Christmas Day. The Date of— 211
Chronology, June 15 to December 15, 1898. Ecclesiastical— 67
Chronology of the New Testament 208
Church Building 124, 389
Civiltà Cattolica. SS. Pontifex laudat— 623, 634
Clarifying Altar Wine 92
Clergy. A Native Negro— 265
Clergy in the Appointment of Consultors. The Votes of the— . . . 300
Clerics Attending Theatres. The Cardinal Vicar of Rome on— . . . 427
Clerics Attending the Opera 307
Collecta pro Episcopo Die Anniversaria Elect. et Consecrationis . . . 284
Collegii pro Soc. Miss. a S. Josepho. Conceditur Erectio in Urbe— . 283
Color for the Feast of the Holy Innocents. Purple— 91
Concilii Provincialis Mexicani Confirmatio 182
Conditionibus ad Absolvendos Sectis Vetitis Adscriptos. De— . . 190
Confessarius Absolvere possit Schismaticum in bona fide versatum. Utrum— 191
Confessor. The Right of Religious to Seek a Special— 93
Confirmatio Concilii Provincialis Mexicani 182
Confirmatio Cult. ab immemor. temp. praest. Pluribus Servis Dei in Scotia 193
Conflictus inter Donationem et Dispositionem Testamentariam 57
Confraternitatum SS. Nominum concessae. Indulgentiae Sodalibus— 286
Consecrationi Ecclesiae. Circa Jejunium praetermittendum— 628
Consensu dubitatur. Circa Matrimonium Paganorum de quorum— . . 188
Constitutio Apostolica de Sodalitate a SS. Rosario 75
Constitutio Sodalit. ab Adoratione Reparatrice Gentium Catholicarum, 173
Consultors. The Triennial Term in the Office of— 293
Consultors. The Votes of the Clergy in the Appointment of— . . . 300
Consultor. Vicar-General as Diocesan— 636
Contagion. Dr. O'Malley's Precautions against— 526, 637
Contagious Diseases. The Priest on Sick-Calls in— 342, 488

PAGE
Courts. Bequests for Masses as Interpreted by the Civil— 162
Cross. Changing the Stations of the— 314
Cultus ab immemor. temp. praest. Pluribus Servis Dei in Scotia. Confirm.— 193
Curate. My New— 32, 135, 244, 363, 467, 600
Danger from Incandescent Lamps in Churches 637
Date of Christmas Day. The— 211
De Roo. The Rev. P.— 1
Diaconus et Subdiac. non oscul. Altare cum Pacem recipiunt in Missa Pontificali 630
Dismissio Alumnorum Votorum Simplicium 83
Divine Name. The Revealed Form of the— 587
Doctors of the Church. The Fathers and the— 516
Domicilii in Ordine ad Matrimonium. De Acquisitione— 411, 413
Donationem et Depositionem Testamentariam. Conflictus inter— . . 57
Don'ts. A Score of Clerical— 153
Easter Duty. Christian Burial for Catholics who miss their— 640
Ecclesiastical Chronology, June 15 to December 15, 1898 67
Ecclesias. Vexillorum Admissio in— 626
Electric Lights on the Altar 206
Epigraphical Query. An— 209
Episcopo Concessis. De Indulgentiis ab— 86
Episcopus Solus Manus Extensas habuit. Dub. circa Ord. in qua— . 186
Erectio in Urbe Collegii pro Alumn. Soc. Miss. a S. Josepho. Conceditur— 283
Ethics. The Architects' Code of— 426
Evangelium per Quadrantem. Conced. Indulgentiae Legentibus S.— . 418
Excardinatione et Ordinatione. De Clericorum— 179
Excommunicated. The Knights of Pythias Positively— 199
Faber. Life of Father— 519
Fathers and the Doctors of the Church. The— 516
Felix, O.S.B., V.G. The Very Rev. Prior— 254, 454
Fire and Brimstone. That Sermon on— 568
Gongs at Mass. The Use of— 312
Good Friday. Celebrant of the Mass on Maunday Thursday and— . . 530
Gruwe, O.S.B. The Very Rev. Prior— 618
Haeretico moribundo in Hosp. Monial. postulante Ministrum Proprium. De— 626
Hebrew Tetragrammaton. The Pronunciation of the— 296
Heuser. The Rev. H. J.— 337, 449
Hia-Pou. Conceditur ex gratia Usus Telae cujusdam— 86
Historical Data Concerning Metaphrastes 313
Hogan, S.S., S.T.D. The Very Rev. J. B.— 124, 389
Holy Saturday. The Litanies on— 422
Horarum. Non Commend. Recit. Lit. B. V. M. loco Lit. Sanct. durante XL.— 630
Hospitio Monial. postul. Ministrum Proprium. De Haeretico moribundo in— 626

PAGE
Hostiae Tactu. Dubium circa Ordinationem omisso— 185
Immigrants. Priests for Italian— 513
Impedimentum Affinitatis contractae in Infidelitate 499
Impedimentum Dirimens in casu Neo-Conversorum 88
Impositione Manuum. Dubium circa Ordinationem Presbyteri omissa— 184
Incandescent Lamps in Churches. Danger from— 637
Indicis. Decretum S. Congregationis— 504
Indulgentia conceditur Recitantibus Orationem in hon. S. Mathildis . 624
Indulgentiae Legentibus S. Evangelium per Quadrantem conceduntur, 418
Indulgentiae Sodalibus Confrat. SS. Nominum concessae 286
Indulgentias lucrand. pro Adsoc. Rosario-Perp. Extenditur tempus ad— 290
Indulgentiis ab Episcopo concessis. De— 86
Infideli. De Matrimonii Catholici Civ. Vinculo juncti cum— 187
Infidelitate. Quoad Impedimentum Affinitatis contractae in— . . . 499
Innocents. Purple Color for the Feast of the Holy— 91
Italian Immigrants. Priests for — 513
Jejunium in Collatione S. Ord. et Consecr. Ecclesiae 628
Juramentum pro Statu Libero probando. Circa— 500
Knights of Pythias Positively Excommunicated. The— 199
Lagrange, O.P. The Very Rev. M. J.— 587
Lamps in Churches. Danger from Incandescent— 587
Legal Decisions Regarding the Performance of Building Contracts . 520
Lehmkuhl, S.J. The Rev. Augustine— 57
Lent. The Morning Collation in— 421
Leo XIII and the *Civiltà Cattolica* 623, 634
Libero probando. Circa Juramentum pro Statu— 500
Librorum. Dubium circa Revisionem— 291
Lights on the Altar. Electric— 206
Litaniae Novae SS. Cordis Jesu 632
Litanies on Holy Saturday. The— 422
Littera Circ. Parochis Urbis circa Vexillorum admiss. in Ecclesias . . 626
Litterae Apostolicae ad Episcopos Amer. Lat. de Conc. convocando . 409
Litterae Apostolicae de Erroribus "Americanismi" 399
Litterae or Littera? 509
Liturgical Breviary. The Sacrament of Baptism; of Penance . 532, 646
Liturgicorum. Solutio Dubiorum— 283, 416, 630
McDonald, D.D. The Rev. Alexander— 211
McSweeney, D.D. The Rev. Edw. F. X.— 225
Manifestation of Conscience and the "Chapter of Faults" 420
Masses Interpreted by the Civil Courts. Bequests for— 162
Materials in Church Building. The— 389
Matrimonia Paganorum de quorum Consensu dubitatur. Circa— . . 188
Matrimonio Catholici Civ. Vinculo juncti cum Infideli. De— 187
Matrim. assist. debet ubi viget Decr. "Tametsi." Quinam Sacerdos— 281
Matrimonium. De Acquisitione Domicilii in ordine ad— 411, 413
Maunday Thursday and Good Friday. Celebrant of the Mass on— . 530
"Memorare?" Is St. Bernard the Author of the— 90, 299
Mensae Communis Titulus loco Patrimonii pro Ord. Tert. Dom. . . . 84

PAGE
Metaphrastes. Historical Data Concerning— 313
Method of Bible Reference. A Convenient— 301
Mexicani. Confirmatio Concilii Provincialis— 182
Ministrum Proprium. De Haeretico moribundo in Hosp. Monial. postul.— 626
Missa de Requie et Benedictio SS. Sacramenti 284
"Missa pro Die Obitus." The— 531
Missal and Breviary. Recent Changes and Additions in the— 644
Mixed Marriage. The Parish Priest of the Protestant Party in— . . 424
"Modern Apologetics." Pascal's "Pensées" and— 113
Morality of Using Chloroform to Deaden Pain 201
Morning Collation in Lent 421
Mutationes in Nova Editione Breviarii Rom. Seraphici 285
My New Curate 32, 135, 244, 363, 467, 600
Name. The Revealed Form of the Divine— 587
Native Negro Clergy. A— 265
Neo-Conversorum. Impedimentum Dirimens in casu— 88
"Ne Reminiscaris?" An duplicanda Antiphona— 417
New Curate. My— 32, 135, 244, 363, 467, 600
New Orleans. St. Joseph's Seminary,— 618
New Testament. Chronology of the— 208
Nominum concessae. Indulgentiae Sodalibus Confraternitatum SS.— 286
Nona (Hora) Decantanda est dum Episcopus paratur ad celebrandum, 284
Normalis Erectio Scholae pro Religiosis Mulieribus reprobatur 629
Obitus." The "Missa pro Die— 531
"Odd Fellows" Reconciliatione. Dubium de Membrorum Soc.— . . 506
Oils of Previous Year. Blessing the Baptismal Water with the— . . . 530
O'Mahoney, D.D., LL.D. The Very Rev. T. J.— 561
O'Malley, M.D. Austin— 342, 498, 637
Opera. Clerics Attending the— 307
Ordinatione. De Clericorum Excardinatione et— 179
Ordinationem in qua Epus Solus Manus Extensas habuit. Dubium circa— 186
Ordinationem omisso Tactu Hostiae. Dubium circa— 185
Ordinationem Presbyteri omissa Imposit. Manuum. Dubium circa— 184
Ordinationi et Consecr. Ecclesiae. Jejunium praetermittendum— . . 628
"Ordo" of Religious Having Charge of Parishes 311
Organis Cantu Praefationis. Dubium de pulsand.— 502
Our Analecta 88, 196, 292, 419, 508, 633
Pacem recipiunt. Diaconus et Subdiaconus Altare non oscul. cum— . 630
Paganorum de quorum Consensu dubitatur. Circa Matrimonia— . . 188
Pain. The Morality of Using Chloroform to Deaden— 201
Parish Priest of the Protestant Party in Mixed Marriage. The— . . 424
Parish Priest where the "Tametsi" is in Force. The Proper— . . . 428
Paschal Acclaim. Traditional Form of the— 561
Paschal Celebration in Former Times. The— 337
Pascal's "Pensées" and "Modern Apologetics" 113
Patrimonii. Titulus Mensae Communis loco— 84

PAGE
"Patronus Dioeceseos?" Can the Bishop Determine the— 531
Penance. The Sacrament of— 646
Pentecost. Baptismal Water at— 642
Place for the Tabernacle. The— 94
Pontificalem. Solutio Dubiorum relate ad Missam— 630
Praefationis. Dubium de pulsandis Organis in Cantu— 502
Priest and the Architect. The— 124
Priest on Sick-Calls in Contagious Diseases. The— 342, 488
Priests for Italian Immigrants 513
Pronunciation of the Hebrew Tetragrammaton. The— 296
Propagation of the Faith. American Catholics and the— 225
Protestant Party in Mixed Marriage. The Parish Priest of the— . . 424
Protestants Bringing Their Children to the Priest for Baptism 510
Purple Color for the Feast of the Holy Innocents 91
Reasons for Baptizing Children of Bad Catholics 297
Rebaptizing. The Question of— 205
Recent Contributions to Biblical Theology 271
Recitatio Lit. B. V. M. loco Lit. Sanct. durante Hor. XL non commendatur 630
Rectory. Stations of the Cross blessed in the— 511
Redemptorist. Traditio Eccl. S. Joachim in curam PP.— 171
Religiosis Mulieribus. Reprobatur Normalis Scholae Erectio pro— . 629
Religious Communities. American Foundations of— 254, 454
Religious Having Charge of Parishes. The "Ordo" of— 311
Religious to Seek a Special Confessor. The Right of— 93
Revealed Form of the Divine Name. The— 587
Revisionem Librorum. Dubium circa— 291
Rosario. Constitutio Apostolica de Sodalitate a SS.— 75
Rosario-Perp. Extenditur temp. ad Indulg. lucrandas pro Adsociatis— 290
St. Bernard the Author of the "Memorare?" Is— 90, 299
"Saint Carolina" 425
St. Emmanuel, Martyr 208
St. Joseph's Seminary, New Orleans 618
St. Thomas in America. The Apostle— 1
SS. Cordis Jesu. Novae Litaniae— 632
S. Familia." The Antiphon at the "Benedictus" in the Office "de— 525
S. Mathildis. Conceditur Indulgentia Recitantibus Orat. in honorem— 624
S. Sedi reservatis quandonam permittitur. Absolutio a Casibus— . . 410
S. Joachim in Curam PP. Redempt. Romae. Traditio Ecclesiae— . . 171
S. Josepho. Conceditur Erectio in Urbe Collegii pro Soc. Miss. a— . 283
Sabetti, S.J. The Rev. A.— 65
Schismaticum in bona fide versatum. Utrum Confess. absolvere possit— 191
Schools. Contagious Diseases in— 488
Scotia. Confirm. Cult. ab immémor. temp. praest. Pluribus Servis Dei in— 193
Seminary, New Orleans. St. Joseph's— 618
"Senex" to a Clerical Brother. Advice of— 153
Sermon on Fire and Brimstone. That— 568

PAGE
Sheehan. The Rev. J. F.— 301
Sick-Calls in Contagious Diseases. The Priest on— 342, 488
Siegfried. The Rev. F. P.— 113
Simplicium. Dismissio Alumnorum Votorum— 83
Sisters of Mercy. Bishop England's Institute of the— 254, 454
Slattery. The Very Rev. J. R.— 265
Sodalitate a SS. Rosario. Constitutio Apostolica de— 75
Sodalitatis ab Adoratione Reparatrice Gentium Catholicarum. Constit.— 173
Sororis M. a S. Corde Liber reprobatur 629
Stang, D.D. The Rev. Wm.— 568
Stations of the Cross Blessed in the Rectory 511
Stations of the Cross. Changing the— 314
Stearic Candles on Candlemas Day. Blessing— 215
Stole for Viaticum. Color of— 512
Tabernacle. The Place for the— 94
"Tametsi" in Parochiis Novis intra Dioec. Tridentino subject. Viget— 415
"Tametsi" is in Force. The Proper Parish Priest Where the— . . . 428
"Tametsi." Quinam Sacerd. assist. debet Matrim. ubi viget Decr.— 281
Telae cujusdam Hia-Pou. Conceditur ex gratia Usus— 86
Tempus ad Indulg. lucrand. pro Adsociatis Rosario-perp. Extenditur.— 290
Tetragrammaton. The Pronunciation of the Hebrew— 296
Testamentariam Depositionem. Conflictus inter Donationem et— . . 57
Theatres. The Cardinal Vicar of Rome on Clerics Attending— . . . 427
Theology. Recent Contributions to Biblical— 271
Thurston, S.J. The Rev. Herbert— 19
Titulus Mensae Communis loco Patrimonii pro Ord. Tert. Dom. . . . 84
Traditio Ecclesiae S. Joachim in curam PP. Redemptorist. Romae . . 171
Traditional Form of the Paschal Acclaim 561
Tridentino subject. Viget "Tametsi" in Parochiis Novis intro Dioec.— 415
Triennial Term in the Office of Diocesan Consultors. The— 293
"Trium Puerorum." An duplicanda Antiphona— 417
Unctionis in Fronte. De Validitate Bapt. collati per modum— . . . 498
Vexillorum Admissio in Ecclesiis 625
Viaticum. Color of the Stole for— 512
Vicar-General as Diocesan Consultor 636
Votes of the Clergy in the Appointment of Consultors. The— 300
Votorum Simplicium. Dismissio Alumnorum— 83
Waxed Cloth on the Altar. The— 524
Wigman, Esq. J. H. M.— 162
Wine. Clarifying Altar— 92

BOOK REVIEW.

Allies: St. John Damascene on Holy Images 438
Ancient and Modern Palestine. Rotthier-Liévin:— 97
Baronius, Life of Cardinal—. Kerr:— 104
Barraud: Lays of the Knights 441

PAGE
Bartschmid: Mass in D 442
Belford: Meditations on Christian Dogma 96
Belloc: Historic Nuns 433
Biblische Schöpfungsbericht, Der—. Hummelauer:— 540
Briggs: Introduction to Study of Holy Scripture 654
Bullen Morris: Divinity of Jesus Christ from Pascal 216
Burial Service Chants. Singenberger:— 442
Business Guide for Priests. Stang:— 545
Bussbücher und das Kanonische Bussverfahren, Die—. Schmitz:— 430
Cambridge Conferences. Rickaby:— 548
Capes: Devotion to the Blessed Virgin 547
Catechism of Rodez. Thein-Luche:— 99
Chauvin: Introduction aux Divines Ecritures 554
Chrétiens et Savant. Ortolan:— 101
Christian Doctrine, Exposition of—. Seminary Professor:— 651
Christian Education in the Dark Ages. Magevney:— 317
Commentarium in Quattuor S. Evangelia D. N. J. C. Knabenbauer:— 326
Création, Récit de la—. Hummelauer:— 540
Critériologie Générale. Mercier:— 652
Devotion to the Blessed Virgin. Capes:— 547
Didiot: Pensées de Blaise Pascal 216
Divinity of Jesus Christ from Pascal. Bullen Morris:— 216
Dogma, Meditations on Christian—. Belford:— 96
Ecritures, Introduction aux Divines—. Chauvin:— 554
Eigenthum und der Socialismus, Das—. Walter:— 435
Entretiens Spirituels. Ravignan:— 546
Exposition of Christian Doctrine. Seminary Professor:— 651
Gredt: Elementa Philosophiae Aristotelico-Thomisticae 553
Green: Introduction to the Old Testament 654
Grou: How to Pray 549
Guthlin: Les Pensées de Pascal 216
Hard Sayings. Tyrrell:— 219
Historic Nuns. Belloc:— 433
How to Pray. Grou:— 549
Hummelauer: Le Récit de la Création 540
Hummelauer: Der Biblische Schöpfungsbericht 540
Ideal New Woman. Trémandau:— 433
Images, St. John Damascene on Holy—. Allies:— 438
Introduction Générale aux Divines Ecritures. Chauvin:— 554
Justitia et Jure, De—. Slater:— 98
Kerr: Life of Cardinal Baronius 104
Key to the Spiritual Treasures. Seeberger:— 330
Kirchberg: De Voti Natura, Obligatione, Honestate 96
Knabenbauer: Quattuor S. Evangelia D. N. J. C., Commentarium in—. 326
Lays of the Knights. Barraud:— 441
Lecuyer: Le Prêtre Educateur 542

PAGE
Lehmen: Lehrbuch der Philosophie 438
Lesêtre: Saint Henri 315
Librorum Dissertatio, De Prohibitione et Censura—. Vermeersch:— 550
Life of Cardinal Baronius. Kerr:— 104
McLaughlin: The St. Cecilia Chorist 552
Magevney: Christian Education in the Dark Ages 317
Mass in D. Bartschmid:— 442
Meditations on Christian Dogma. Belford:— 96
Melata: Theologia Moralis 661
Mercier: Critériologie Générale 652
Missa et Absolutio Defunctorum. Pustet:— 220
Moral, Socialpolitik und—. Walter:— 435
Officium Festorum Nativitatis et Epiphaniae. Pustet:— 100
Old Testament, Introduction to—. Green:— 654
Ortolan: Savants et Chrétiens 101
Oxford Conferences. Rickaby:— 323
Palestine, Ancient and Modern—. Rotthier-Liévin:— 97
Pascal, Pensées de—. Guthlin, Didiot, Bullen Morris:— 216
Philosophia Aristotelico-Thomistica. Gredt:— 553
Philosophie, Lehrbuch der—. Lehmen:— 438
Prêtre Educateur, Le—. Lecuyer:— 542
Pustet: Missa et Absolutio Defunctorum 220
Ravignan: Entretiens Spirituels 546
Rickaby: Cambridge Conferences 548
Rickaby: Oxford Conferences 323
Rodez, Catechism of—. Thein-Luche:— 99
Rotthier-Liévin: Ancient and Modern Palestine 97
Sacramentis Ecclesiae, De—. Sasse:— 321
St. Cecilia Chorist. McLaughlin:— 552
St. Henri. Lesêtre:— 315
St. John Damascene on Holy Images. Allies:— 438
Sasse: Institutiones Theologicae 321
Savants et Chrétiens. Ortolan:— 101
Schaub: Thomas Von Aquin und dem Modernen Socialismus . . . 324
Schmitz: Die Bussbücher und das Kanonische Bussverfahren 430
Schulze: Pastoral Theology 660
Scripture, Study of—. Briggs:— 654
Seeberger: Key to the Spiritual Treasures 330
Sheehan: The Triumph of Failure 317
Singenberger: Ecclesiastical Chants at Burial Services 442
Slater: De Justitia et Jure 98
Socialismus, Das Eigenthum und der Socialismus—. Walter:— 435
Socialismus, Thomas Von Aquin und dem Modernen—. Schaub:— . 324
Socialpolitik und Moral. Walter:— 435
Stang: Business Guide for Priests 545
Tepe: Institutiones Theologiae Moralis 439
Thein-Luche: Catechism of Rodez 99
Theologia Moralis. Melata:— 661

PAGE
Theologia Moralis. Tepe:— 439
Theology, Pastoral—. Schulze:— 660
Thomas Von Aquin und dem Modernen Socialismus. Schaub:— . . 324
Trémaudan: The Ideal New Woman 433
Triumph of Failure. Sheehan:— 317
Tyrrell: Hard Sayings 219
Vermeersch: De Prohibitione et Censura Librorum Dissertatio . . . 550
Voti Natura, Obligatione, Honestate, De—. Kirchberg:— 96
Walter: Das Eigenthum und der Socialismus 435
Walter: Socialpolitik und Moral 435

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